Bahaar e Shariat

Volume 1-2

Compiled By
Qadi Sadrush Shariah Hazrat Allama Maulana Mufti
Mohammed Amjad Ali Aazmi Razvi رحمۃ اللہ علیہ

Translated into English through the Blessings of
Ghaus-ul-Waqt Huzoor Mufti-e-Azam Hind رحمۃ اللہ علیہ

By a humble servant of Allah
Muhammad Afthab Cassim al-Qaadiri Razvi Noori

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Bahaar e Shariat

Volume 1

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Dua by Janasheen Huzoor Mufti-e-Azam Huzoor Taajush Shariah, Rahbar-e-Tareeqat Ash Shaykh Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla

بسم الله الرحمن الرحيم

Choicest and Countless Blessings upon our Beloved Prophet ﷺ and His Holy Offspring and Companions

I have been told that Maulana Afthab Qasim has translated some volumes of "Bahaar-e-Shariat", the great work of the great scholar Sadrush Shariah, Maulana Allama Amjadi Ali Qaadiri Razavi Aazami.

May Allah accept this work and give him reward for his efforts.



Mohammed Akhtar Raza Qaadiri
29th Shabaan Al Moazzam 1431 Hijri [Madina Tayyaba]

Dua by Mumtazul Fuqaha Janasaheen Huzoor Sadrush Shariah, Huzoor Muhadith-e-Kabeer Allama Mufti Zia-ul-Mustafa Qaadiri Amjadi Qibla

بسم الله الرحمن الرحيم

الحمد لله لوليه والصلوة على نبيه وعلى اله واصحابه المتادبين بادابه

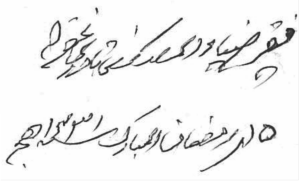
اما بعد

The Kitaab before me, 'Bahaar-e-Shariat' is an exceptionally beautiful English translation. The book consists of a vast number of Shariah Rulings, to solve the issues and needs of people which present themselves in their daily lives. The one who practices and acts upon the Rulings and Laws mentioned in this book will be able to fulfil his necessary requirements and is also able to guard himself in an Islamic mould, it is this which is the true objective in life.

Hazrat Maulana Afthab Cassim Saaheb deserves to be commended, for the sentiment in his heart to inculcate true Islamic teachings amongst the English speaking Muslims and by doing so; he has fulfilled the debt (i.e. the obligation) of the Ulama. (I pray that) Allah grants his efforts the acceptance and gratitude that it deserves, granting him a generous reward (Aameen). Maulana has compassion and sensitivity in his heart in regards to keeping the Muslim Community established and steadfast. It is for this reason that he is always absorbed in writing and compiling Deeni books and engrossed in the translation and compilation of numerous reliable Kitaabs, such as 'Kanz ul Imaan' and Bahaar-e-Shariat which he has translated in eloquent English.

He has also published the translations of numerous books in English, allowing them to reach the homes of the English speaking populace, causing the waves of Islam to rise passionately within the hearts of thousands of people.

(I pray that) Allah grants Maulana superb reward and grants him countless blessings in all accomplishments in his age and in his religious affairs, granting him acceptance. (Aameen)



Faqeer Zia-ul-Mustafa Qaadiri
15th Ramadaan-ul-Mubaarak 1431 Hijri

Dua by Mujahid-e-Ahl-e-Sunnat, Hazrat Allama Sayed Shah Turab-ul-Haq Qaadiri Razvi Noori

بسم اللہ الرحمن الرحیم

I was delighted to hear that the very diverse book 'Bahaar-e-Shariat', by Sadrush Shariah Badrut Tariqah Hazrat Allama Hakeem Muhammad Amjad Ali Aazmi علیہ الرحمہ has been translated into English by Hazrat Maulana Afthab Cassim Saaheb and is about to be published. Since the mother tongue of the young Faadil is English, this translation will definitely benefit those who read English. Even though the translator has already translated other volumes of Bahaar-e-Shariat but because Volume 16 deals with laws relating to our daily lives and to Islamic Morals and Etiquettes that are beneficial to both the experts and the general masses, it was published first. In translating Bahaar e Shariat, the translator has fulfilled a great need of the English speaking Muslims, especially those in South Africa and in other countries where English is spoken.

Hazrat Maulana Muhammad Afthab Cassim Saaheb, has also translated many parts of the world renowned Kanz ul Imaan, the world renowned Translation of the Qur'an by A'la Hazrat Imam Ahmed Raza Khan Muhadith-e-Bareilvi علیہ الرحمہ.

It is my earnest Dua that Almighty Allah accepts these efforts of Maulana, through the blessing of His Beloved Prophet ﷺ rewarding him abundantly with a blessed reward. آمین ثم آمین بجاہ النبی الکریم علیہ وعلیٰ آلہ افضل الصلوۃ والتسلیم

Sayyid Shah Turabul Haq Qaadiri
Ameer Jamaát-e-Ahl-e-Sunnat, Pakistan, Karachi

An Introduction to Bahaar-e-Shariat

By Hazrat Maulana Qaisar Ali Razvi Misbahi

Bahaar-e-Shariat is the dynamic work of Khalifa-e-A'la Hazrat Sadrush Shariah Badrut Tariqah Faqih-e-Azam Hazrat Allama Maulana Ash Shah Amjad, Muhadith-e-Ghoswi علیہ الرحمہ. Bahaar-e-Shariat is without doubt an 'Encyclopaedia of Hanafi Fiqh' which has been a means of direction for the Muslims for the last 95 years. Today, there is hardly a Darul Ifta that does not carry a copy of Bahaar-e-Shariat. With the exception of Darul Iftas, there are also numerous Mosques the world-over that have classes in which the Bahaar-e-Shariat is taught to the worshippers; numerous Muslim Colleges and Universities in the World have introduced Bahaar-e-Shariat as a part of the syllabus for those studying to become Ulama. Undoubtedly, in the present time, there has not been any other Book of Fiqh that has been written in the Urdu language, which compares to Bahaar-e-Shariat.

The world-renowned 'Fatawa Alamgiri' was compiled by the devoted efforts of hundreds of the most learned Ulama of the time but Qadi Sadrush Shariah علیہ الرحمہ compiled a voluminous book like Bahaar-e-Shariat single handedly. This great and memorable service of Faqih-e-Azam Qadi Sadrush Shariah علیہ الرحمہ is of such magnitude, that the Muslim Ummah will forever remain indebted to him. 17 Volumes were originally written by Sadrush Shariah علیہ الرحمہ and due to ill health, he was not able to go any further, so the last three Volumes were written by his students on his request. Bahaar-e-Shariat is divided into volumes in the following format:

Volume 1	Book of Imaan and Aqaa'id (Correct Beliefs)
Volume 2	Book of Tahaarat (Purification)
Volume 3	Book of Salaah (Prayer)
Volume 4	Book of Salaah, Book of Illness & Death
Volume 5	Book of Zakaat (Alms)
Volume 6	Book of Hajj (Pilgrimage)
Volume 7	Book of Nikah (Marriage)
Volume 8	Book of Talaaq (Divorce)

Volume 9	Book of Slaves, Oaths, Expiation & Punishment
Volume 10	Book of Abandoned Children, Unclaimed Property, Missing Person, Partnerships & Appropriations
Volume 11	Book of Sales
Volume 12	Book of Guarantees, Transfer of Debt, Judiciary, Evidence & Testimony
Volume 13	Book of Claims, Admissions
Volume 14	Book of Muzaribat, Deposits, Loans, Gifts, Hiring
Volume 15	Book of Compulsions, Inhibition, Partitions, Cultivation, Sacrificing (Zibah), Halaal & Haraam Animals, Qurbani, Aqeeqah,
Volume 16	Book of Morals & Etiquettes
Volume 17	Book of Intuitions, Wastelands, Pawns
Volume 18	Book of Offences, Reprisal, Blood money
Volume 19	Book of Bequests
Volume 20	Book of Inheritance

Issues in Bahaar e Shariat have been explained in the light of Qur'an and Hadith, in a very simple manner, thus making it beneficial for the general public and for the professionals alike.

Allah bless the custodian of Maslak-e-A'la Hazrat, the embodiment of knowledge and sincerity, the Khalifa of Huzoor Taajush Shariah, our beloved Hazrat Allama Maulana Muhammad Afthab Cassim Sahib Qaadiri Razvi Noori, who recognised a very important necessity of the time and translated the above mentioned Book into the English language. In carrying out this memorable service, he has presented such an everlasting gift particularly to the Muslims of South Africa and to Muslims the world-over which the Men of Knowledge and Intellect will be proud of for centuries to come.

This is not my devotion but it is a fact, that the amount of effort that Hazrat Maulana Afthab Cassim, Head of Imam Mustafa Raza Research Centre has put into propagating and publicising the teachings of Maslak-e-A'la Hazrat

through writing, publishing books in English and through other endeavours, in such a short period of time, is itself a unique service. This is the result of his unselfish and sincere efforts, together with the blessings and the Duas of Huzoor Taajush Shariah Qibla and Huzoor Muhadith-e-Kabeer Qibla.

It is my sincere Dua in the Court of Almighty Allah, that Allah Almighty blesses Hazrat Maulana Sahib Qibla with long life and good health. Aameen

A Seeker of Duas
Muhammad Qaisar Ali Razvi Misbahi
Khateeb & Imam Musjid-e-Khalid
Unit 9, Chatsworth, Durban, South Africa

Translator's Note

Second Edition

بسم اللہ الرحمٰن الرحیم

اَلْحَمْدُ لِلّٰہِ رَبِّ الْعَالَمِیْنَ حَمْدَ الشَّاکِرِیْنَ وَالصَّلٰوۃُ وَالسَّلَامُ عَلٰی سَیِّدِ الْاَنْبِیَاءِ وَالْمُرْسَلِیْنَ
وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ اَجْمَعِیْنَ

All Praise is to Allah, Cherisher and Sustainer of the Worlds. Durood and Salaams upon the Leader of the Ambia and Mursaleen ﷺ and upon his Noble Family and Illustrious Companions.

Bahaar-e-Shariat is the distinguished masterpiece of the eminent and celebrated Khalifa of the Mujad'did-e-Deen-o-Mil'lat A'la Hazrat Ash Shah Imam Ahmed Raza Khan Qaadiri رحمۃ اللہ علیہ and the great Faqih of the era, Sadrush Shariah Qadi Hakeem Allama Abul Ulaa Amjad Ali Aazmi Razvi رحمۃ اللہ علیہ. By the Grace of Allah and the Mercy of the Holy Prophet ﷺ Volumes 1&2 of this masterpiece is in your hands. I must thank Almighty Allah through the Wasila of the Beloved Rasool ﷺ for affording me the opportunity to translate this distinguished work of Huzoor Sadrush Shariah رحمۃ اللہ علیہ. The articles which follow in this book will introduce Huzoor Sadrush Shariah رحمۃ اللہ علیہ and Bahaar-e-Shariat to you in greater detail. Alhumdulillah, I have been working on the translation of the entire Bahaar-e-Shariat for the past few years and this translation is now in the process of being published. I sincerely pray that Almighty Allah blesses me with the strength to complete this honourable task, through the Wasila of Nabi-e-Kareem ﷺ and through the Karam of Huzoor Ghaus-e-Azam رحمۃ اللہ علیہ and all our Masha'ikh-e-Kiraam.

Like all my other translations, I have tried to keep the language and the manner of translation very simple, so that the readers may find the book simple to understand, as the aim of translating a document is so that it is easily understood. Readers will find footnotes on many pages, which explain important terms and other important points that required further explanation. All verses of the Holy Qur'an have also been referenced with the Surah and Ayat number. I have also included in this book an introduction to Fiqh and Imam Azam Abu Hanifa رحمة الله عليه who is the Imam of the Hanafis. This will allow us to better appreciate the importance of acquiring knowledge of Fiqh. It must also be noted that all the laws mentioned in this book are in accordance with the Hanafi School of Fiqh. If there is any shortcoming in this book, it should be attributed to the translation and should not be attributed to the eminent author, Sadrush Shariah in any way. I must place on record my special thanks and appreciation to Murshid-e-Kaamil Huzoor Taajush Shariah Rahbar-e-Tariqat Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla; Mumtaz-ul-Fuqaha Huzoor Muhadith-e-Kabeer Allama Zia-ul-Mustafa Qaadiri Amjadi Qibla and Mujaahid-e-Ahl-e-Sunnat, Hazrat Allama Sayed Shah Turabul Haq Qaadiri Qibla for their special Duas and words of encouragement.

I would further like to thank all those who have supported us morally and financially, in the publishing of this book. In doing so, I must firstly thank my beloved parents Haji Cassim Goolam Rasool and Hajiya Khadija Goolam Rasool for there valuable duas and my wife Fathima Cassim for her moral support. I must thank all those who assisted with this second addition and I would have failed in my duty in doing so if I do not thank Brother Muhammad Rukhsar Qaadiri Amjadi for the lengthy hours he put in to proofread this book

before it went to press. Allah reward him immensely for his sincere and true efforts. Aameen

I must also thank Shehzada-e-Taajush Shariah Hazrat Allama Asjad Raza Khan; son in-law of Huzoor Taajush Shariah Hazrat Allama Mufti Shuaib Raza, Shehzada-e-Sadrush Shariah Allama Mufti Jamaal Mustafa and my dear colleague Allama Maulana Arif Barkaati for their kind support and duas. I would also like to thank Hazrat Maulana Turab Ali al-Qaadiri Razvi and Hazrat Maulana Qaisar Ali Razvi for their continuous support and encouragement; and to all the other Ulama who sent their congratulatory messages and Duas on the publishing of this book. May Allah ta'aala through the blessing of Rasoolullah ﷺ reward all those who assisted in any way possible in making this publication a success, with a befitting reward. Aameen

Sag-e-Mufti-e-Azam
Muhammad Afthab Cassim al-Qaadiri Razvi Noori
Imam Mustafa Raza Research Centre
Overport, Durban, South Africa

The Importance of Fiqh & A Brief Introduction To Imam Azam Abu Hanifa

Compiled from the Book 'Imam Azam Abu Hanifa'
By Mujaahid-e-Ahl-e-Sunnat, Hazrat Allama
Sayed Shah Turab-ul-Haq Qaadiri Razvi Noori

Fiqah refers to Islamic Jurisprudence and is the explanation of the Shariah in the light of the Qur'an and Sunnah. There are four well-known schools of Jurisprudence, namely; Hanafi, Shafi'I, Hambali and Maliki. Fiqh plays a very important part in the life of every Muslim.

The learned Jurists (Fuqaha) have derived the important rulings of the Shariah based on the commands of Qur'an and Sunnah. The importance of Fiqh and the excellence in understanding the Deen has been mentioned clearly in the Holy Qur'an and the Hadith.

Fiqh in the Light of the Qur'an

Intellect, acumen and understanding are great blessings of Allah. It is necessary for a Muslim to be blessed with these if he wishes to understand the Holy Qur'an, The Hadith and the secrets and laws that have been mentioned therein.

Almighty Allah says

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

'Verily, in it are signs for those who understand'
[Surah 30 Verse 24]

In another verse of the Holy Qur'an Allah ta' aala says

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

'Verily, in it are signs for those who deliberate.'
[Surah 30, Verse 21]

Almighty Allah says

وَتِلْكَ ٱلْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

'And We present these examples for the people, so that they may contemplate'
[Surah 59 Verse 21]

Allah Ta'aala says;

قَدْ فَصَّلْنَا ٱلْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

'Undoubtedly, we have explained the signs in detail; for those who understand.'
[Surah 6 Verse 98]

The above mentioned verses of the Holy Qur'an make it very clear that to attain Tafaquh fid Deen, i.e. proper understanding and appreciation of the Deen; one has to be blessed with intellect and the capability to understand.

Those who have been blessed with the knowledge of Deen and especially with the knowledge of Fiqh are those who have been bestowed with special blessings by Allah. The Holy Qur'an makes it very clear that those with knowledge and those who are unaware are not alike. Almighty Allah says

قُلْ هَلْ يَسْتَوِي ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُوا ٱلْأَلْبَابِ

'(O Beloved) Say you; Are those who know and those who know not equal? Surely, it is the wise alone that recognize the guidance.' [Surah 39 Verse 9]

Almighty Allah says

وَمَن يُؤۡتَ ٱلۡحِكۡمَةَ فَقَدۡ أُوتِيَ خَيۡرٗا كَثِيرٗاۗ

'And he, who has been blessed with wisdom, has surely been blessed with great virtue.' [Surah 2 Verse 269]

It must be noted that the Mufasireen (commentators of the Qur'an) have mentioned that wherever in the Qur'an the mention of Wisdom has come, it refers to the knowledge of Fiqh. The importance of Fiqh, i.e. understanding the Deen is also evident from this verse of the Holy Qur'an.

Almighty Allah says

فَلَوۡلَا نَفَرَ مِن كُلِّ فِرۡقَةٖ مِّنۡهُمۡ طَآئِفَةٞ لِّيَتَفَقَّهُواْ فِي ٱلدِّينِ وَلِيُنذِرُواْ قَوۡمَهُمۡ إِذَا رَجَعُوٓاْ إِلَيۡهِمۡ لَعَلَّهُمۡ يَحۡذَرُونَ

'And it is not possible for all the believers to go out (at once); then why should a delegation not come forth from every grouping, so that they may attain the understanding of Religion, thereafter returning to their people, warning them, in the hope that they may remain guarded. [Surah 9 Verse 122]

Whilst explaining this verse of the Holy Qur'an, Sadrul Afaadil Allama Sayyid Na'eemud'deen Muradabadi عليه الرحمه says; 'It is not necessary for every person to become an Aalim or Faqih. However, every individual has to attain sufficient knowledge to be able to differentiate between that which is lawful, unlawful, to know what Fard is and what Waajib is. To acquire this amount of knowledge is Fard-e-Ain upon every Muslim and to acquire more knowledge than this is Fard-e-Kifaayah. It has been mentioned in the

Hadith, that it is Fard upon every Muslim to acquire knowledge (of Deen).' [Tafseer Khaza'inul Irfaan]

The Excellence of a Faqih in the Light of Hadith

Up this point we have mentioned the importance of Fiqh in the light of the Holy Qur'an. This has been further explained and clarified in the Hadith Shareef.

مَنْ يُرِدِ اللهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّيْنِ

Hazrat Ameer Mu'awiyah رضی اللہ عنہ has reported that the Beloved Rasool ﷺ said 'If Allah wills to bestow someone with special virtue; He makes him a Faqih of the Religion'. [Bukhari, Muslim, Mishkaat]

خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْاِسْلَامِ اِذَا فَقِهُوْا

Hazrat Abu Hurairah رضی اللہ عنہ reported that Rasoolullah ﷺ said; 'Those who were good in the days of ignorance are also good in Islam, if they have understanding of the Deen.' *[Bukhari, Muslim, Mishkaat]*

In this Hadith, Rasoolullah ﷺ mentioned that people are bestowed with being better, on the basis of Fiqh, i.e. on the basis of their understanding of their Deen. This also proves that according to Rasoolullah ﷺ, one of the best qualities in a person is for him to have knowledge of Fiqh.

Once the Holy Prophet ﷺ made the following Dua for Hazrat Abdullah ibn Ab'bas رضی اللہ تعالی عنہما by saying;

اَللّٰهُمَّ فَقِّهْهُ فِي الدِّيْنِ

O Allah! Make him a Faqih of the Religion *[Bukhari]*

Hazrat Ibn Ab'bas رضى الله تعالى عنهما says that Rasoolullah ﷺ said

فَقِيْهٌ وَاحِدٌ اَشَدُّ عَلَى الشَّيْطَانِ مِنْ اَلْفِ عَابِدٍ

'One Faqih is more superior over shaitaan than a thousand worshippers.' *[Tirmizi, Ibn Majah, Mishkaat]*

From this Hadith it is evident that a single Faqih (Jurist) is more powerful over shaitaan than a thousand devout worshippers. The reason for this is that due to the knowledge which Allah has bestowed upon him and due to his understanding of the Deen he is able to recognise and avoid the traps and the trickery of shaitaan. In reality, he becomes the one who assist others to be protected from the trickery and deception of shaitaan.

In Ilm-ul-Hadith, there are two things that are fundamental. The first being, the authenticity of the chain of transmission and its narration; the second being its meaning and understanding it. The Muhaditheen of the Ummah memorised and preserved the words and chain of transmission of the Hadith, whereas the distinguished Fuqaha carried the responsibility of understanding its true meaning and wisdom. It should also be noted that the distinguished Fuqaha also have complete expertise and proficiency in the subject of Hadith. One incident pointing to the importance and excellence of the Fuqaha is as follows:

Khateeb Baghdadi mentions that a Group of Muhaditheen were present when a woman who used to bathe deceased females came forth and asked a question, 'Can a female who is menstruating give Ghusl to a female who has passed away or not?'

Imam Yahya bin Mu'een, Abu Hatheema, Zuhair bin Harb and Khalf bin Saalim etc. who are regarded amongst distinguished Muhaditheen رحمهم الله were present there. Each one of them began to look at the other and none of them was able to give an answer immediately. At that time, Imam Abu Thaur رحمة الله عليه who with the exception of being a Muhadith who was also a Mujtahid and a Faqih, passed by. The lady approached him and queried

regarding the said issue. He said, 'Yes, a female who is menstruating is permitted to give Ghusl to a deceased female.' The reason being that once Rasoolullah ﷺ said to Hazrat A'isha رضی الله تعالی عنها 'Your menstruation is not in your hand'. It is also mentioned in the Hadith that whilst in the condition of Haidh, Hazrat A'isha رضی الله تعالی عنها used to sprinkle water in the hair of the Prophet ﷺ and she would comb a path in his hair. So, if in such a condition, water can be poured onto the head of a living person then why can a deceased not be given Ghusl?'

When the distinguished Muhaditheen heard this Fatwa of Imam Abu Thaur رحمة الله علیه they began to discuss the chain of transmission of the Hadith he had mentioned, mentioning who its narrators were and how it was narrated. When the woman heard this, she said 'Where were you all this while?' In other words, she tried to say that if that were the case, why then did they not give the answer'. *[Tareekh-e-Baghdad Volume 6 Page 67]*

Imam Azam Abu Hanifa

All that has been mentioned up to this point makes the importance of Fiqh and the status of the Fuqaha very evident. It must be noted that amongst the Four Great Imams of Fiqh, the most superior and blessed status has been afforded to Imam Abu Hanifa and it is for this reason that even the greatest Imams in History have referred to him as Imam-e-Azam رضی الله عنه.

The Imam of the Shafi'i Madhab, Hazrat Sayyiduna Imam Ash Shafi'i رضی الله عنه says:

ٱلناس عيالٌ فى الـ"!ه علٰى ٱلٰى &ﷺ"ةَ) "# لم ,#ﷺ /.-ه لم ,-O#ﷺ فى العلم 1 2 ,."ه

'All the Ulama and Fuqaha amongst the people are the descendants of Imam Abu Hanifa رضی الله عنه in the issue of Fiqh and Imam Abu Hanifa رضی الله عنه is the distant ancestor. Without reading and studying his books neither can anyone become a big Aalim nor can he become a Faqih.'

Imam Abu Hanifa Nu'man bin Thaabit رضي الله عنه was born in Kufa. There is a difference of opinion amongst the Ulama regarding the year of his birth, some say 70 Hijri and some mention that he was born in the year 80 Hijri. Shareh Bukhari Mufti Muhammad Shariful Haq Amjad عليه الرحمه says, 'Many people give preference to his birth being in 80 Hijri but many of the Muhaqiqeen have given preference to 70 Hijri. According to this humble servant (Shareh Bukhari), 70 Hijri is the correct date.'

His name was Nu'man bin Thaabit and his title 'Abu Hanifa'. Regarding the excellence of Imam Abu Hanifa رضي الله عنه, Shaykh Abdul Haq Muhadith Delhwi رضي الله عنه writes: 'Some of the Ulama have mentioned that mention of Imam Abu Hanifa رضي الله عنه has been made in the Taurat. There is a narration from Hazrat Ka'ab bin Ahbar رضي الله عنه that in the Taurat which was revealed upon Hazrat Moosa عليه السلام, we have found that Almighty Allah says; *"There will be a Noor in the Ummat of Muhammadur Rasoolullah ﷺ and its title will be Abu Hanifa."* This is verified by the title Siraajul Ummat which has been afforded to Imam Abu Hanifa رضي الله عنه. *[Taáruf Fiqh wa Tasawuf pg 225]*

Allama Maufiq bin Ahmed Makki رضي الله عنه (575 A.H.) reports that it is narrated on the authority of Hazrat Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, *'A man will be born in my Ummat, who will be known as Abu Hanifa. He will be the lamp of my Ummah on the Day of Qiyaamah.' [Manaaqib lil Maufiq pg 50]*

Hazrat Anas رضي الله عنه reports that Rasoolullah ﷺ said, *'A person will be born in my Ummat, who will be named Nu'man and his title will be Abu Hanifa. He will revive the Deen of Allah and my Sunnah.' [Manaaqib lil Maufiq pg 55]*

Imam Abu Hanifa is a Taabi'ee

A Taabi'ee is one who saw a Companion of the Holy Prophet ﷺ with the eyes of Imaan. This is the next level of excellence that has been awarded to anyone after the status of the Companions of Rasoolullah ﷺ. Hazrat Imam Azam Abu Hanifa رضي الله عنه was afforded with the honour and the status of being a Taabi'ee. Allama Ibn Hajar Makki رضي الله عنه says, *'It is reported from Imam Zahabi* رضي الله عنه

and proven from an authentic narration that as a child, Imam Abu Hanifa رضي الله عنه was blessed with seeing Hazrat Anas bin Maalik رضي الله عنه. He used to apply a reddish dye. Most of the Muhaditheen agree that a Taabi'ee is one who saw any Sahabi.' [Al Khairaatul Hasaan pg 73]

One narration mentions that Hazrat Anas bin Maalik رضي الله عنه passed from this world in 90 Hijri and another narration mentions that he passed from this world in 93 Hijri. In both cases, it would be correct to accept that Imam Abu Hanifa رضي الله عنه did make ziyarat of him. When Hafiz Ibn Hajar Shafi'i was asked with regards to Imam Abu Hanifa رضي الله عنه being a Taabi'ee, he answered with the following words, 'Imam Abu Hanifa was blessed with seeing a Mubaarak Jamaát of Sahaba-e-Kiraam. According to one narration he was born in 80 Hijri in Kufa. At that time, amongst the Sahaba-e-Kiraam that were present in Kufa, was Hazrat Abdullah ibn Abu Ufa رضي الله عنه. He either passed away in 88 Hijri or just after that. At the same time, Hazrat Anas bin Malik رضي الله عنه was in Basra. He passed from this world in 90 Hijri or just after that. Ibn Sa'ad has mentioned with a very authentic merit, that Imam Abu Hanifa رضي الله عنه saw Hazrat Anas bin Malik رضي الله عنه. With the exception of these Sahaba-e-Kiraam, numerous other Sahaba were present in numerous other cities at this time, who lived after this. Imam Suyuti رضي الله عنه says that Imam Abu Ma'shar Tabri Shafi'i رضي الله عنه mentioned Hadith in his books, which Imam Azam رضي الله عنه mentioned which he narrated from Sahaba-e-Kiraam رضی الله تعالی عنهما. He mentions that Imam Abu Hanifa رضي الله عنه met with the following seven companions of Rasoolullah ﷺ:

1. *Sayyiduna Anas bin Malik*
2. *Sayyiduna Abdulla bin Haarith bin Jaza'*
3. *Sayyiduna Jaabir bin Abdullah*
4. *Sayyiduna Mu'qil bin Yasaar*
5. *Sayyiduna Waathila ibnil Asqa'*
6. *Sayyiduna Abdullah bin Unais*
7. *Sayyidatuna A'isha bint Ajrad* رضی الله تعالی عنهم ا5ء4

Imam Azam reported 3 Hadith from Hazrat Anas ﷺ; 2 Hadith from Sayyiduna Waathila ﷺ; and 1 Hadith each from Sayyiduna Abdullah bin Unais, Sayyidatuna A'isha bint Ajrad and Sayyiduna Abdullah bin Jaza'. He also reported a Hadith from Sayyiduna Abdullah bin Abi Ufa ﷺ and all these Ahadith are reported other than this chain of transmission as well. [Tabayazus Sahifa pg 7]

It is further mentioned in Durr-e-Mukhtar that Imam Abu Hanifa ﷺ met with twenty companions of Rasoolullah ﷺ and it has been mentioned in Khulaasa Akmaal fi Asma'ir Rijaal that he saw 26 Sahaba-e-Kiraam. If we accept that Imam Azam Abu Hanifa ﷺ was born in 80 Hijri then it must be noted that the following Sahaba-e-Kiraam were still physically in this world at that time in numerous cities. Those who are known to have been physically in this world in that time are:

1. Hazrat Abdur Rahman bin Abdul Qari	[81 Hijri]
2. Hazrat Taariq bin Shihaab Kufi	[82 Hijri]
3. Hazrat Umar bin Abu Salma	[83 Hijri]
4. Hazrat Waathil ibnil Asqa	[83, 85 or 86 Hijri]
5. Hazrat Abdullah bin Jaza'	[85 Hijri]
6. Hazrat Amr bin Hareeth	[85 Hijri]
7. Hazrat Abu Umama Baahili	[86 Hijri]
8. Hazrat Hazrat Qabisah bin Zuwaib	[86 Hijri]
9. Hazrat Abdullah bin Abu Ufa	[87 or 88 Hijri]
10. Hazrat Utbah bin Abdus Salma	[87 Hijri]
11. Hazrat Miqdam bin Ma'di Kurb	[87 Hijri]
12. Hazrat Sahl bin Sa'ad	[88 or 91 Hijri]
13. Hazrat Abdullah bin Basr	[88 or 96 Hijri]
14. Hazrat Abdullah bin Tha'lba	[89 Hijri]
15. Hazrat Saa'ib bin Khilad	[91 Hijri]
16. Hazrat Saa'ib bin Yazid	[91, 92 or 94 Hijri]
17. Hazrat Mahmood bin Rabi'	[91 or 99 Hijri]
18. Hazrat Malik bin Aus	[92 Hijri]
19. Hazrat Anas bin Malik	[92, 93 or 95 Hijri]

20. Hazrat Malik ibnil Hawareeth [94 Hijri]
21. Hazrat Mahmood bin Lubaid [96 Hijri]
22. Hazrat Abu Umama Ansari [100 Hijri]
23. Hazrat Abu Tufail Aamir bin Waathila [102 or 110 Hijri]
24. Hazrat Abul Badah [117 Hijri]

His Character

Imam Abu Hanifa رضي الله عنه possessed exemplary character and moral values. Abu Nu'aim رضي الله عنه says as follows, 'Imam Abu Hanifa رضي الله عنه had a pleasant face. He was well dressed and fragrant and his gatherings were virtuous. He was a very caring, kind person and showed much affection and care towards his companions.'

Umar bin Ham'mad رضي الله عنه says, 'He was very handsome and well dressed. He used a lot of fragrance. When he approached or when he emerged from his home, the scent of his fragrance would reach there even before he arrived.' [Khateeb Baghdadi Vol 13 Page 330]

Hazrat Abdullah ibn-e-Mubaarak رضي الله عنه said to Hazrat Sufyan Thauri رضي الله عنه, 'Hazrat Imam Azam Abu Hanifa رضي الله عنه remained miles away from committing gheebat. I have never ever heard of him backbiting in regards to any of his opponents.' Sufyan رضي الله عنه said, 'By Allah! He was a very intelligent person. He did not wish to place any such thing of his good deeds which would be a source of destroying his virtuous deeds.'

Once, a woman intended to sell a bail of silk fabric to him. He asked her regarding the price of the fabric. She mentioned that she would charge a 100 for it. He said that she was asking for a very minimal price as the fabric was much more valuable. The lady then said that she would charge 200. Again he objected and said that it was too cheap, so she increased the price by another 100. This went on, until the price reached 400. He said, 'This is even more valuable than four hundred.' She said, 'Are you mocking me?' He gave her 500 and then purchased the fabric. His piety and truthfulness

benefited his business instead of plunging him into any loss. Subhaan'Allah! Look at the character and the manner in which Imam Abu Hanifa ﷺ did business.

His Fear for Allah and Piety

Hafiz Ibn Hajar ﷺ whilst discussing the piety and Allah fearing of Imam Abu Hanifa writes as follows in Al Khairatul Hasaan: 'Asad bin Amr ﷺ says that at night, the sound of Imam Azam Abu Hanifa's weeping could be heard. He would weep to the extent that his neighbours would feel sad for him. Waqi'ﷺ says that he was faithful and trustworthy and Allah's Grandeur and Magnificence was well embedded in his heart. He gave precedence to the Pleasure of Allah, over everything else and even if he had to be cut into pieces with a sword, he would not have left seeking the pleasure of his Creator. His Rub became so pleased with him, like he is pleased with an Abraar. Imam Azam Abu Hanifa ﷺ was from amongst the Abraar.' [Al Khairatul Hasaan page 12]

Hazrat Abdullah ibn Mubaarak ﷺ says, 'I have not seen a person more pious than Imam Azam Abu Hanifa ﷺ. What can be said about such a person, before who heaps of wealth is placed, yet he does not even raise his eyes to look towards it. He was lashed for this reason but still he remained patient. What can be said about that person, who for sake of Allah's Pleasure endured hardships but he did not accept wealth and the like and he did not desire (wealth or its like) like others usually do, for which people make hundreds of excuses and efforts to attain it. By Allah! He was different from all those scholars who desired that the world should follow them. He used to flee from it. [Manaaqib lil Maufiq]

After presenting a lengthy discussion on Imam Abu Hanifa ﷺ Imam Ibn Hajar Shafi'i ﷺ says, 'When he would perform his Namaaz at night then the sound of his tears falling on the grass mat could be heard, just as one hears the raindrops fall. The sign of his fasting could be seen in his eyes and on

his face. (All I can say) is that, Allah have Mercy on him and be pleased with him.' [Al Khairatul Hasaan]

His abstention from the company of the Rulers

Once, the Abbasi Khalifa sent him 200 Dinars. He returned it by saying, 'I have no right over it'. Once, the Ameerul Mo'mineen of the era sent forth a beautiful servant to him but he did not accept. He said, 'I do all my chores with my own hands. Thus, I have no need for a slave-girl (maid).'

Once, the Governor made a request to him by saying, 'Sir! You should visit me every now and then, so that I too may acquire some benefit.' He boldly replied, 'What will I get from meeting with you? If you treat me with compassion then I will fall within your payroll and if you become upset with me and then distance me after granting me closeness then for me it is a means of embarrassment. So, I have no need for the wealth which you possess and none can rob me of the wealth (i.e. knowledge) which I possess.'

Love for His Parents

Even though he was blessed with such vast knowledge and excellence, Imam Abu Hanifa was a humble and affectionate personality. He showed dear love to his parents and honoured them with the honour that they deserved. His mother would often pity him due to the hardships he was forced to face in striving for the truth. Imam Azam Abu Hanifa رضي الله عنه personally mentions the following: 'When I would be lashed (for speaking the truth), my mother would say to me; 'Abu Hanifa! Knowledge has brought you to this level of endurance. Leave this knowledge and live the life of the ordinary people in the world.' I said, 'My Beloved Mother! If I have to leave knowledge, how then will I attain the Pleasure of Allah?'

Imam Abu Hanifa says, 'I give out 20 Dirhams of khairaat (charity of good virtue) every Friday, for the Esaal-e-thawaab of my parents and I have taken a vow for this. I give 10 dirhams for my father and 10 dirhams for my

mother.' With the exception of this, he used to distribute other things as Sadqa on behalf of his parents as well. [Al Khairatul Hasaan 196]

Imam Azam's Intelligence and Insight

Imam Azam ﷺ was a very intelligent and wise personality. It was his intelligence and wisdom that complimented his personality. Imam Ali bin Aasim ﷺ says, 'If the intelligence of Imam Azam Abu Hanifa ﷺ had to be weighed with the intelligence of half the people of the world then the intelligence of Imam Abu Hanifa ﷺ would supersede them all.' A few incidents relating to the intelligence of Imam Abu Hanifa ﷺ are being presented below.

First Incident: A man had an argument with his wife and during the course of the argument; she had a cup of water in her hand and was walking towards him with it. He said, 'If you drink water from that cup, then there are three Talaaqs upon you; if you drop it (pour it) onto the ground then too there are three Talaaqs upon you; and even if you give it to some other person to drink, there are three Talaaqs upon you.' After his anger subsided, he realised what he had done and thus took his case before the learned Ulama but none could find a solution to stop the Talaaq from applying on his wife. Finally, he went to Imam Azam Abu Hanifa ﷺ and presented his case. He said, 'Put a rag into the cup and soak the water into it. In this way, your condition will be fulfilled and your wife will be saved from Talaaq.'

Second Incident: There was a wealthy Raafdhi (Shia) residing in the city of Imam Abu Hanifa ﷺ. He had an abundance of wealth. He always hosted gatherings but during these gatherings, he would audaciously claim that (Allah Forbid) Hazrat Uthman-e-Ghani ﷺ was a Jew. Hazrat Imam Azam Abu Hanifa ﷺ went to his home. He recognised Imam Azam ﷺ based on his knowledge and standing in the community. Imam Azam ﷺ commenced a conversation with him and whilst talking to him, he said; 'I have brought a proposal of marriage for your daughter. He is the son of a Sayed and also a

very wealthy person. He has memorised the Qur'an-e-Paak and he stays away for most parts of the night praying. In an entire night, he completes the recitation of the entire Qur'an. He is very afraid of Allah.' When the Raafdhi heard this, he said, 'Sir! It is very difficult to find a person of such standing. Please be swift in this arrangement. I do not want any delays in this. I have been in search of a son in-law like this.' Imam Azam رضي الله عنه said, 'There is however one issue. He has such a quality which you will not be pleased with.' He asked what this was, so Imam Azam رضي الله عنه said, 'He is a Jewish by faith.' He said, 'Being an Aalim, you are advising me to marry my daughter to a Jew!' Imam Azam رضي الله عنه said; 'If you are not willing to marry your daughter to a wealthy and reputable Jew then could Rasoolullah ﷺ have given two of his daughters into the marriage of someone if he was a Jew?' On hearing what Imam Azam رضي الله عنه had to say, he immediately repented and changed his view in regards to Hazrat Uthman رضي الله عنه. These incidents and all that has been mentioned in this discussion point to the intelligence and wisdom of Imam Azam Abu Hanifa رضي الله عنه. There is no doubt that he is Imam Azam.

Imam Abu Hanifa رضي الله عنه passed from this world in 150 Hijri. We pray that Almighty Allah showers the rains of Mercy over his Holy Grave and blesses us through his Blessings and knowledge.

A Brief Account of The Author

Faqih-e-Azam Hind, Sadrush Shariah Hazrat Allama Muhammad Amjad Ali 6l7الرض1 عليه الرحمه was amongst one of the most prominent and illustrious personalities of India. Huzoor Sadrush Shariah, Badrut Tariqat Hazrat Allama Shah Amjad Ali Aazmi the son of Hakim Jamaalud'deen, son of Maulana Khuda Bakhsh, son of Moulana Khairud'deen was born at a place known as Karimud'deen which is situated in the district of Ghosi, in the well known town of Azamgarh in India.

His father and grandfather both were renowned scholars in Religious theology and expert specialists in Unani medicine. When his grandfather, Hazrat Maulana Khuda Bakhsh عليه الرحمه went to perform Hajj, he received the permission for the recitation of Dala'il al-Khayrat in Madinatul Munawwarah from the Shaikhud Dalaa'il. He was also a great Saahib-e-Karaamat. He received his elementary education from his grandfather, thereafter studying under the watchful eye of elder brother Maulana Muhammad Siddique عليه الرحمه. After completion of his elementary studies, he was enrolled for higher education at the Madrassa Hanafiya in Jaunpur. This was a very famous and reputable Islamic University in that time. There, he studied under the guidance of a very reputable and distinguished Aalim-e-Deen of the time, Jaami' Ma'qulat Wa Manqulat, Hazrat Allama Maulana Hidayatullah Khan Rampuri Jaunpuri, who passed away in 1326/1908.

Maulana Hidayatullah Khan عليه الرحمه was the student of the personality, who was known for first inspiring the Movement for Independence in India, namely; The Imamul Falsafa, Mujahid-e-Jalil, Hazrat Allama Fazl-e-Haq Khayrabadi عليه الرحمه. After observing his immense wisdom and acumen, Ustaazul Asaatiza Allama Hidayatullah Khan, counted him amongst his most reputable students which can be better understood from the words of Allama Sayed Sulaiman Ashraf Bihari (Professor of the Religious Faculty at Aligarh Muslim University): Hazrat Ustaazul Asaatiza was kind and

attentive towards all his students but he would place his special attention over three of his students. He used to say, *'I wish to take whatever is in my heart and pass it on to these three students.'* (The 3 students being mentioned were Maulana Muhammad Siddique, Maulana Amjad Ali and Maulana Sulaiman Ashraf).

It is for this very reason that once his beloved teacher said as follows regarding him: *'I managed to find one (true) student and that too, in my old age.'*

After completion of his studies in Jaunpur, on the request of his teacher, he journeyed to Madrasatul Hadith in Pillibhit to specialise in Hadith where he studied Hadith at the feet of Hafizul Hadith, Hujjatul Asr Allama Wasi Ahmed Surti علیہ الرحمہ , who passed away in 1334/1916. He graduated and attained his Degree in 1320/1905. As a student, his teachers and management of the Madrassa acknowledged his acumen and intellect alike. This can be gathered from the report presented by the Director of the Madrassa which he had published in Tohfa-e-Hanafiya in Patna. The report reads as follows:

'Alhumdulillah, Hazrat Maulana Maulvi Shah Muhammad Salaamatullah Saheb Rampuri took the exams for our students on the 6th of Zil Hijjah 1324. After completing the books of his course, Maulvi Amjad Ali also studied the Sihah Sit'ta, Musnad Shareef, Kitaabul Athaar Shareef, Mu'atta Shareef, Tahaawi Shareef with great enthusiasm and dedication throughout the year. He studied by both listening and reading and thus, excelled in his examination with distinction. The examiner was completely impressed with his ability, acumen, intellect and talent. The Dastaar was then tied on his head.'

After graduating and acquiring his degree, he was immediately engaged as the Principal of Madrassa Ahl-e-Sunnat which was one of the most reputable Madrassas in Patna, Bihar. The excellence and repute of this Madrassa can be understood from the fact that before the arrival of Huzoor Sadrush Shariah علیہ الرحمہ illustrious personalities like the distinguished student of Allama Fazl-e-Haq Khayrabadi, Allama Maulana Abdul Aziz

Mantaqi and Hafizul Hadith Huzoor Muhadith-e-Surti علیہ الرحمہ held the positions of Shaikh-ul-Hadith at this Madrassa. The first book that he was asked to teach whilst at the Madrassa was 'The Hidaya Volume 2'. He explained the issues presented therein with such proficiency and so clearly, that the Ulama and all those present there were astonished. The Manager of the Institute, Qazi Abdul Waheed awarded him the responsibility of handling all the Educational Affairs of the Madrassa. After the passing away of Qazi Abdul Waheed, he did not remain there for too long. He then journeyed to Lucknow where he studied 'Ilm-ut-Tibb' for two years. After completion of this course, he returned home and commenced serving the people by starting a clinic. His clinic began to progress successfully. When Huzoor Muhadith-e-Surti علیہ الرحمہ heard that Sadrush Shariah علیہ الرحمہ had started practicing and had opened a clinic for this purpose, he became very sad.

At this time, The Faqih of Faqihs of the Century, The Imam amongst Imams, the Great Reviver of Islam, A'la Hazrat Imam Ahl-e-Sunnat رضی اللہ عنہ Imam Ahmed Raza Khan required the services of a teacher at the Darul-Uloom Manzar-e-Islam. Sadrush Shariah then left his clinic and proceeded to Bareilly. At Bareilly, he first served as a teacher.

When Huzoor Sadrush Shariah intended to visit Bareilly Shareef from Pilliphit, Huzoor Muhadith-e-Surti علیہ الرحمہ wrote a letter to A'la Hazrat, Imam Ahmed Raza Khan رضی اللہ عنہ asking him to inspire him to continue in the field of Ilm-e-Deen. Within a few months, Mujaddid-e-Deen-o-Millat Imam Ahmed Raza Khan رضی اللہ عنہ arranged for Sadrush Shariah to reside permanently in Bareilly Shareef. He was entrusted with many responsibilities by Imam Ahmed Raza Khan رضی اللہ عنہ. Important affairs such as, The Educational Affairs of Madrassa Manzar-e-Islam, The management of Anjuman Ahl-e-Sunnat, The management of the printing press, arrangement of manuscripts, proofing of books that were being prepared for publishing, issuing Fatawa and dispatching important postage entrusted to him.

Due to his potential and his devotion and sincerity, Imam Ahmed Raza رضي الله عنه looked at him with great respect and due to this he had immense trust and faith in him. After approximately fifteen years, he journeyed to Ajmer Shareef in 1343/1924 to take up the position as Principal at Darul Uloom Mu'eenia Uthmania. He remained there until 1350 and quenched the thirst of those who came in search of knowledge. The most intelligent and bright students travelled from all corners of the country to humble themselves before him, quenching their thirst for true knowledge and wisdom.

Shaykh-ul-Ulama Allama Ghulam Jilani Ghoswi writes: *'The standard of education at Darul Uloom Mu'eenia excelled to such a high level, that it became famous all over. Students journeyed from the Northern Provinces, Bihar and Hyderabad etc. to acquire knowledge from him, after hearing of his manner of teaching. Those who lived in Ajmer Shareef say that never before did they see such an atmosphere and environment of learning which they saw in his era.'*

He returned to Bareilly Shareef in 1351 and for 3 years he served as a teacher at the Darul Ifta. In 1354, Nawab Haji Ghulam Muhammad Khan Sherwani, the Governor of Dadon Aligarh invited him to take up the post as principal at Madrassa Haafizia Sa'eedia which he accepted. He remained there for seven years and taught during this time with sincerity and devotion, producing dynamic and capable scholars.

He was truly proficient in the art of teaching and instructing. With the exception of instructing the students through the customary books and the set books, he also taught them in other fields through other books as well. He taught the books that were part of the syllabus but at the same time he taught those books that were not part of the syllabus. He did this by explaining to students the footnotes and commentaries in regards to these books. He used to even spend time after Madrassa hours to tutor the students. He would even teach in the days when there was no Madrassa. His manner of teaching and instruction gained prominence throughout the country. He would explain absolutely difficult and intricate issues to the

students in a very simple manner, that even a very weak student would be able to understand his explanation.

There came a time when the Aligarh Muslim University intended to initiate a department which would specialise in Eastern education which would allow students to study right and achieve an M.A. and for this, they were in search of scholars who understood the current day situation and the manner of instruction in the current day classroom. Amongst those who were appointed to plan this faculty, was Sadrush Shariah علیہ الرحمہ.

The Roving Ambassador of Islam Allama Abdul Aleem Siddiqi Meerati علیہ الرحمہ presented the contents to a syllabus which he prepared, for correction and setting, to Huzoor Sadrush Shariah (alaihi rahma). Whilst delivering a discourse at the Annual Jalsa of Madrassa Haafizia Sa'eedia Maulana Habibur Rahman Sherwani paid tributes to the Allama Amjadi Ali علیہ الرحمہ as a person and as a professional with these words:

'There are only four or five teachers in the continent that I regard as completely proficient and appointed on merit, and Maulana Amjad Ali is amongst them. The fact that students are becoming Faazils at his hands and acquiring certificates of merit is clear evidence of his proficiency. He is not just a Maulvi by name.'

When there was the need to appoint a Principal for Darul Uloom Manzar-e-Islam, students were prepared and sent over to him for lessons. Huzoor Hujjatul Islam Maulana Haamid Raza Khan رضی اللہ عنہ observed his manner of teaching from a distance. After he had observed him teaching, he returned and said as follows: *'When Maulana Amjad Ali was answering the students, it seemed like a vast sea that in which waves (of knowledge) were rising.'*

It is the blessing of the teaching of Huzoor Sadrush Shariah علیہ الرحمہ that those who are his students directly or indirectly can be found throughout the globe today propagating Islam. There is probably not a single Madrassa or Darul Uloom in the Indo-Pak sub-continent that does not have at least one teacher that has not attained his blessings.

His works in the field of Fiqh are undoubtedly shining evidence of his services. Why should this not be so, when with the exception of his special intelligence and expertise, he was blessed with serving in the field of Jurisprudence as a Mufti under the guidance of such a great and expert Jurist and Imam of the era, as Mujadid-e-Azam Imam Ahmed Raza علیہ الرحمہ a personality whose expertise and proficiency in Fiqh is not only accepted by us but also the refuters.

This is the reason that not only did Mujadid-e-Azam acknowledge and have full faith in his understanding of issues of Fiqh and in matters related to Fatawa. However, Imam Ahmed Raza Khan had full confidence in Allama Amjad Ali Khan on account of his diligence and competence in the mission entrusted to him. Whilst paying tribute to his excellence, Imam Ahmed Raza Khan رضی اللہ عنہ said:

'You will find the quality of understanding the religion (Tafaqquh) to a greater degree in Maulvi Amjad Ali incomparable to others present here. The reason being that he is proficient in announcing, writing and examining the various Fatawa. He writes down what I say in response to the inquiries sought in this behalf. He has an adoptive nature and he grasps the point of the issue without much effort. He has acquired familiarity with methods and procedures which are an asset for him in this profession'

This alone shows that Imam Ahl-e-Sunnat acknowledged that Huzoor Sadrush Shariah's proficiency as a Mufti and regarded him as being masterful in this regard. When the senior Ulama of the time would find difficulty in resolving any issue, they would present their problems to Huzoor Sadrush Shariah علیہ الرحمہ.

Once, Maulana Israar-ur-Rahmaan Saaheb of Hyderbad Dakkan sent a query to him on the 18th of Rajab 1346 which consisted of a few issues that needed to be resolved. In the beginning of his Istifta, he writes: 'These issues are of such a nature that not every one will be capable to write a satisfactory answer to it. After much deliberation, I noticed that Almighty Allah,

through His Grace and Blessing, and through the blessing of the Holy Prophet ﷺ made you worthy of this position. May Almighty Allah grant you abundance in your knowledge, age, blessings and may the Muslims benefit from your blessings. Aameen Thumma Aameen.'

Other learned and great personalities like Hazrat Maulana Ziaúd'deen Pillibhiti علیہ الرحمہ, Imam-un-Nahw Allama Ghulam Jilani Meerati علیہ الرحمہ and Khair-ul-Azkiya Maulana Ghulam Yazdani Ghoswi also referred to him whenever they faced issues in Fiqh etc which found difficult to resolve.

Huzoor Sadrush Shariah علیہ الرحمہ took Bai'at at the hands of the Mujadid-e-Deen-o-Millat Imam Ahl-e-Sunnat, A'la Hazrat Ash Shah Imam Ahmed Raza Khan رضی اللہ عنہ. He was blessed with the Khilafat and the Wakaalat from Huzoor A'la Hazrat رضی اللہ عنہ and great personalities like Hazrat Allama Hashmati Ali Khan علیہ الرحمہ took the Bai'at of A'la Hazrat رضی اللہ عنہ through the hands of Sadrush Shariah علیہ الرحمہ.

Imam Ahmed Raza Khan رضی اللہ عنہ admired his effort and his sincerity and devotion at the Darul Ifta and in every other field that he partook in. He spent his days and nights working and sincerely striving for the betterment of the Ummah. It was due to this dedication and his striving sincerity that Imam Ahmed Raza رضی اللہ عنہ said: *'Maulana Amjad Ali Sahib is a work machine'*

Sadrush Shariah علیہ الرحمہ contributed greatly to the the initiation and finalisation of the world-renowned translation of the Holy Qur'an by Imam Ahmed Raza, entitled Kanz-ul-Imaan. It is regarded as the most unique Urdu translation of the Holy Qur'an. Huzoor Sadrush Shariah was fundamentally and psychologically capable as a religious scholar but he was also conversant with the politics of the day. Whenever and wherever the need arose, he defended and decorated the Muslims. Allah Almighty blessed Huzoor Sadrush Shariah with proficiency in many different sciences and branches of knowledge but he had an intrinsic inclination towards Tafseer, Hadith and Fiqh. His expertise in Fiqh is why Imam Ahmed Raza رضی اللہ عنہ conferred the title *'Sadrush Shariah'* to him.

Huzoor Sadrush Shariah initially started writing marginal notes on the voluminous book of Imam Abu Ja'far Tahawi on Hadith, entitled 'Sharh Ma'ani'ul Athar' and in a short period of seven months, he completed a comprehensive annotation of more than 450 pages on this masterpiece. Another distinguished work of Huzoor Sadrush Shariah is his Fatawa Amjadia, which is in four volumes, comprising of several of his Fatawa. Bahaar-e-Shariat is that universally acclaimed book of Huzoor Sadrush Shariah which can be justifiably called the Encyclopaedia of Hanafi Fiqh. Huzoor Sadrush Shariah wrote 17 parts of the 20 part book. The remaining three volumes were completed by his students. It must be noted that the world renowned book Fatawa-e-Alamgiri also known as Hindiya was compiled by the efforts of more than five hundred outstanding scholars at that time. Huzoor Sadrush Shariah on the other hand, wrote the famous Bahaar-e-Shariat single handedly. This book has been written in such a beautiful and simple manner that not only can the Ulama make use of it but even the general public is able to derive benefit through it. A'la Hazrat Ash Shah Imam Ahmed Raza Khan رحمۃ اللہ علیہ personally listened to the first six parts of Bahaar-e-Shariat as Huzoor Sadrush Shariah recited it to him. After listening to the first six parts, Huzoor A'la Hazrat رحمۃ اللہ علیہ mentioned to Sadrush Shariah علیہ الرحمہ that he had his blessings to continue and there was now no need to read it to him anymore. This was the confidence that Imam Ahmed Raza رحمۃ اللہ علیہ had in the work of Sadrush Shariah. Sadrush Shariah found time to do all this even though he spent most of his time instructing students. The students of Huzoor Sadrush Shariah علیہ الرحمہ include some of the greatest Ulama of the time. Some of the names of his students are as follows:

1. Sh'er Besha-e-Sunnat, Allama Hashmat Ali Khan
2. Muhadith-e-Azam Pakistan, Mufti Sardar Ahmed
3. Huzoor Mujahid-e-Millat, Allama Habibur Rahmaan
4. Imam-un-Nahw Allama Sayyid Ghulam Jilani Meerati
5. Hafiz-e-Millat Allama Abdul Aziz Muhaddith
6. Amin-e-Shari'at, Maulana Rifaqat Hussain Muzafarpuri
7. Shamsul Ulama Qadi Shamsud'deen Jaunpuri
8. Khairul Azkiya Allama Ghulam Yazdani Aazmi

9. Sayyidul Ulama Hazrat Sayed Aal-e-Mustafa Marehrawi
10. Fakhrul Amasil Allama Muhammad Sulaiman
11. Shaykh-ul-Hadith Hazrat Allama Abdul Mustafa Aazmi
12. Allama Abdul Mustafa Azhari (son of Sadrush Shariah)
13. Khalil-ul-Ulama Maulana Mufti Khalil Khan Barkaati
14. Shaykh-ul-Ulama Hazrat Allama Ghulam Jilani Ghoswi
15. Ra'is-ul-Muhaditheen Allama Mubinud'deen Amrohwi
16. Abul Mahasin Allama Mohammad Mohsin
17. Faqih-e-Azam Allama Mufti Sharif-ul-Haq Amjadi
18. Hazrat Maulana Mohammed Ilyas Siyalkoti
19. Hazrat Maulana Mufti Mohammed A'jaz Razvi
20. Hazrat Maulana Mufti Waqarud'deen Amjadi
21. Hazrat Maulana Taqaddus Ali Khan

There were also many great and blessed personalities in the time of Huzoor Sadrush Shariah who would be regarded as his contemporary Ulama. Some of the contemporary scholars in the time of Huzoor Sadrush Shariah were as follows:

1. Sadrul Afadil Allama Sayyid Na'imud'deen Muradabadi
2. Hujjatul Islam, Allama Hamid Raza Khan
3. Mufti-e-Azam-e-Hind Allama Mustafa Raza Khan
4. Malikul Ulama Allama Zafrud'deen Bihari
5. Umdatul Mutakal'limin Sayyid Sulaiman Ashraf Bihari
6. Hazrat Allama Sayyid Ahmed Ashraf ibn Ashrafi Miya
7. Muhadith-e-Azam Hind Sayed Muhammad Kichauchavi
8. Hazrat Maulana Hakim Barakat Tonki
9. Hazrat Allama Wakil Ahmed Sikandarpuri
10. Hazrat Allama Maulana Fadl-e-Haq Rampuri
11. Hazrat Allama Mu'inud'deen Ajmeri
12. Hazrat Maulana Noorul Hasan Rampuri
14. Maulana Qadi Abdul Wahid Sahib
15. Hazrat Allama Ziaud'deen Pilibhiti
16. Mubaligh-e-Islam Allama Abdul Aleem Siddiqi Meerati
17. Hazrat Maulana Sayyid Misbahul Hassan

Huzoor Sadrush Shariah علیہ الرحمہ blessed some great and learned personalities with his Khirqa. In other words, he honoured them with being amongst his Khulafa. Some of the names of his Khulafa are as follows:

1. Sher Besha-e-Sunnat, Allama Hashmat Ali Khan
2. Muhadith-e-Azam Pakistan Maulana Sardar Ahmed
3. Hafiz-e-Millat Allama Abdul Aziz Muhadith-e-Muradabadi
4. Shaykh-ul-Ulama Allama Ghulam Jilani Aazmi
5. Mufti-e-Azam Kanpur, Mufti Rifaqat Husain Kanpuri
6. Hazrat Allama Hafiz Qari Muhammad Muslihud'deen Siddiqui (Uncle and father in-law of Mujahid-e-Ahle Sunnat Allama Sayed Shah Turab-ul-Haq Qaadiri Razvi Noori)
7. Allama Ghulam Yazdani Ghoswi

Huzoor Sadrush Shariah علیہ الرحمہ married four wives and was blessed with many pious children from all his wives. Below are the names of his respected wives and children:

1st wife: Mohtarama Karima Khatun Sahiba:

- Hakim Shamsul Huda Marhum
- Zubeda Khatun marhuma
- Maulana Mohammed Yahya Marhum
- Allama Abdul Mustafa Azhari Marhum
- Allama Ata-ul-Mustafa Marhum

2nd wife: Mohtaramah Safiy an Nisa Sahiba

- Ra'isa Khatun Marhuma

3rd wife: Mohtarama Rabi'a Khatun Sahiba

- Muhammad Ahmed Marhum
- Qari Raza-ul-Mustafa Sahib

4th wife: Mohtarama Hajra Bibi Sahiba

- Mohtarama Sa'ida Khatun Marhuma
- Mohtarama Aisha Khatun
- Muhadith-e-Kabeer, Hazrat Allama Maulana Zia-ul-Mustafa Qaadiri Amjadi
- Muhammad Marhum
- Maulana Sana-ul-Mustafa Sahib
- Allama Baha-ul-Mustafa Sahib
- Maulana Fida-ul-Mustafa Sahib

Huzoor Sadrush Shariah travelled from this mundane world into the hereafter on Monday, the 2nd of Zil Qadah 1327 Hijri, coinciding 6th September 1948 at 11pm whilst intending to journey for his second Hajj and Ziyaarat.

Allah ta'aala, grant him a special closeness in the shade of His Mercy. Aameen

Important Shari' Terminology

There are a few important technical terms of Shariah that need to be explained here, as they will be helpful throughout this book.

Fard-e-E'tiqaadi (Explicit Obligatory Act): refers to a command of Shariah which is proven by the distinct evidence of Shariah (in other words by such proof that is beyond any doubt). According to Hanafi scholars, one who denies this is an absolute infidel. There is Ijma (consensus of the learned Muslim scholars) that the one who denies any Fard-e-E'tiqaadi, the ruling regarding which is commonly known and obvious as to be related directly to an issue of Obligation in Religion then such a person is not only himself an infidel but one who doubts the infidelity about such a denier, is himself regarded as an infidel. Nonetheless, one who deliberately leaves out even once, any Fard-e-E'tiqaadi such as Namaaz, Ruku, Sujood without a valid reason permitted by Shariah is a fasiq (a transgressor), guilty of having committed a major sin and is deserving of the torment of hellfire.

Fard-e-Amali (Implicit Obligatory Act): This is a command of which is not as explicit (as Fard-e-E'tiqadi) but in view of the consensus of the Mujtahideen, (if) the command is based on the evidence of Shariah one is regarded as guilty of transgression (if left out) and one will not be relieved of his responsibility unless he fulfills it and such as the case when it is Fard in any Ibaadat (worship), then that (Ibaadat) will be regarded as invalid and nullified if that particular (action) is not fulfilled. To reject (deny) it without valid reason is an act of transgression and misguidance. However, if there is one who based on the views of Shariah, is worthy of arguing a certain view (This refers to a Mujtahid) then he has the right to differ with it on the basis of any evidence of the Shariah. (An example) of this is the differences between the righteously guided A'ima-e-Mujtahideen (viz. Imam Abu Hanifa – Imam Shafi'i, Imam Ahmed bin Hambal – Imam Maalik), where one Imam considers something to be Fard whilst the other does not. For example, according to the Hanafi School of thought the Masah

(to pass wet hands over the head in Wudu) of one-fourth of the head in wudu (ablution) is Fard and according to the Shafa'i school of thought, even the masah of one strand of hair is sufficient (to fulfil the Fard); whilst according to the Maaliki school of thought the Masah of the entire head (is Fard). Another Example is that according to the Hanafi School of thought, to recite the Bismillah and to make the intention for wudu is Sunnat, whereas these are regarded as Fard according to the Hambali and Shafi'i Schools of thought; i.e. saying Bismillah is Fard for Hambalis and Niyyat is Fard for Shafi'is; and with the exception of these, there are numerous other examples. In Fard-e-Amali, every person should adhere to the (principles of) the Imam of whom he is a Muqallid (adherent). It is unlawful (impermissible) to follow any other Imam besides your own Imam without any legitimate reason of Shariah.

WAAJIB-E-E'TIQAADI (EXPLICIT COMPULSORY ACT): is that which is proven as essential through Daleel-e-Zan'ni (a tradition reliably transmitted by one or a few people). Fard-e-Amali and Waajib-e-Amali are the two categories of this and it is enclosed within these two.

WAAJIB-E-AMALI (IMPLICIT COMPULSORY ACT): is that Waajib-e-E'tiqaadi that even though one does not fulfill it, there is the probability that one will be absolved of his responsibility. However, its necessity (to be fulfilled) is given precedence. If the Waajib-e-'Amali is omitted in any Ibaadat (worship) where it is regarded as necessary to be fulfilled (in other words it is an essential part of that Ibaadat) then without it being done, such Ibaadat will be regarded as defective but valid. A Mujtahid has the right to disagree with (differ regarding) the rules of a Waajib, based on evidence in the light of the Shariah. To intentionally omit even a single Waajib is a minor sin (Gunah-e-Sagheera) and to do so more than once (i.e. a few times) is a major sin (Gunah-e-Kabeera).

SUNNAT-E-MU'AKKADAH (REGULAR EMPHASISED PRACTICE OF THE HOLY PROPHET ﷺ): It is a practice which was always (regularly) practiced by the Holy Prophet ﷺ but he occasionally omitted it to show it as permitted (i.e. so that it is not regarded as Fard). It (can also be

understood) in the sense of it being an importantly emphasised practice, to which he ﷺ did not completely close off the part of it being omitted. To leave it out is Isa'at (bad but less than abhorrent) and to practice it is Thawaab (deserving of reward). To miss it on the odd occasion is deserving of a warning of serious consequences and to leave it out habitually is deserving of punishment.

SUNNAT-E-GHAIR-MU'AKKADAH (Not A Regular Practice But Deserving Of Reward): It is that desired action in the light of Shariah, that leaving it out is regarded as undesirable but it is not regarded as undesirable to the extent where (one who omits it) has been warned of receiving punishment for doing so, even if the Holy Prophet ﷺ regularly practiced it or not. To practice it is to attain reward and to omit it even habitually does not incur warning of serious consequences.

MUSTAHAB (DESIRABLE ACTION): This refers to that practice, which in the view of the Shariah is desirable and omitting it is not regarded to be undesirable, even though it was practiced by the Holy Prophet ﷺ himself and it was something that was encouraged; or even if the Learned Scholars of Islam (Ulama) were pleased with it (being practiced) even though it may not have been mentioned in the Ahadith. It is worthy of reward if it is done and if it is not done then there is absolutely no accountability.

MUBAH (LAWFUL): The law regarding this is alike, either if it is done or not (In other words either doing it or not doing it, are both lawful).

Haraam-e-Qat'ai (Explicitly prohibited): This is comparable to Fard. To intentionally carry out such an action is a major sin and transgression (of the law) and to abstain from (such an action) is Fard (an obligation) and deserving of reward.

MAKROOH-E-TAHREEMI (DISAPPROVED TO THE POINT OF BEING FORBIDDEN): This is comparable to Waajib. By committing such an action, the Ibaadat becomes defective and one who commits such an action is regarded as sinful, even though the sin of such an action is less

than that of committing a Haraam (Forbidden / Prohibited) offence; the committing of such an offence on a few occasions' amounts to it being regarded a major sin (Kabeera).

ISA'AT (BAD ACTION): The committing of such an action is bad and one who commits it occasionally deserves chastisement, whereas making it a habitual action causes one to be culpable of punishment. This (Isa'at) is comparable to Sunnat-e-Mu'akkadah.

MAKROOH-E-TANZEEHI (UNDESIRABLE ACTION): That action which is regarded as undesirable in the Shariat but it is not to the extent where there is warning of any punishment for committing it. This is comparable to Sunnat-e-Ghair Mu'akkadah.

KHILAAF-E-ULA (CONTRARY TO WHAT IS BEST): This means to do something which was best not done. However, if it is done, then there is no harm or any chastisement for it. This is comparable to Mustahab.

One will find numerous discussions regarding these technical terms of Shariat, but this (which has been presented) is the essence of the research done.

وللہ الحمد حمداً کثیراً مبارکاً فیہ مبارکاً علیہ کما یحب ربنا ویرضی

Bahaar e Shariat

Volume 1

[Book of Correct Beliefs]

Comprising the explanation of Proper Beliefs
In the light of Qur'an and Hadith

Compiled By
Qadi Sadrush Shariah Hazrat Allama Maulana Mufti
Mohammed Amjad Ali Aazmi Razvi رحمۃ اللہ علیہ

Translated into English through the Blessings of
Ghaus-ul-Waqt Huzoor Mufti-e-Azam Hind رحمۃ اللہ علیہ

By a humble servant of Allah
Muhammad Afthab Cassim al-Qaadiri Razvi Noori

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Dedication

With the Blessings of My Grand Masaha'ikh

Murshid-e-Barhaq, Huzoor Taajush Shariah,
Rahbar-e-Tariqat Hazrat Allama Mufti Mohammed
Akhtar Raza Khan Qaadiri Azhari Qibla

Huzoor Muhadith-e-Kabeer, Ja Nasheen-e-Sadrush
Shariah Hazrat Allama Zia-ul-Mustafa
Qaadiri Amjadi Qibla

Mujahid-e-Ahle Sunnat, Hazrat Allama Sayed Shah
Turab-ul-Haq Qaadiri Razvi Noori Qibla

I would like to dedicate the English Translation of
Bahaar e Shariat to the Mother of My Knowledge &
The Cradle of Knowledge to the
Ahl e Sunnat Wal Jama'at

Madrassa Manzar-e-Islam
Bareilly Shareef

& To My Respected and beloved Teachers;

Hazrat Allama Maulana Naeemul'lah Khan Saaheb
Razvi Noori * Shehzada-e-Sadrush Shariah, Hazrat
Allama Maulana Baha ul Mustafa Qaadiri Amjadi *
Hazrat Maulana Abdul Khaliq Saaheb * Hazrat
Maulana Mufti Muhammad Saleh * Hazrat Maulana
Dr Ijaz Anjum Latifi * Hazrat Maulana Anwar Ali
Qaadiri * Hazrat Maulana Sa'ee Muhammad * Hazrat
Maulana Qaari Abdul Hakeem Saaheb

A beggar at the Court of the Pious
Muhammad Afthab Cassim al-Qaadiri Razvi Noori

A Few Blessed Words

By Huzoor Taajush Shariah Rahbar-e-Tariqat
Hazrat Allama Mufti Mohammed Akhtar Raza Khan
Qaadiri Azhari Qibla

I came to know during my stay in South Africa that my Dear Maulana Afthab Cassim Razvi has translated the very knowledgeable work of Sadrush Shariah Maulana Amjad Ali (alaihir rahma), namely the 'Bahaar-e-Shariat Volume One into English.

May Allah bestow him more to do such good work for promoting the Maslak of the Ahle Sunnat Wa Jama'at. May Allah be with him in his way and help him and reward him for his good deed and May Allah accept his endeavour.

May Allah make the people gain more through this knowledgeable work. May Allah keep the Sunnis with the vestiges of the Pious.

Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari
23rd Rajab 1423
1st October 2002
Durban, South Africa

Translator's Note

All Praise is due to Almighty Allah. Countless Durood and salaams upon the Most Beloved Rasool ﷺ.

Before you is Volume 1 of Bahaar-e-Shariat, which is the first Volume of the World Renowned Encyclopaedia of Hanafi Fiqh by Khalifa-e-Aala Hazrat, Huzoor Qadi Sadrush Shariah علیہ الرحمہ. This Volume deals with the extremely important and necessary discussion on Aqaa'id.

This volume of Bahaar-e-Shariat was initially translated in 2002 and since then has been published many times due to its demand. The initial translation was a summarised translation. The current translation is a complete and detailed translation including important footnotes as well. It is being presented in a more professional and simplified manner so as to make it reader friendly. We have also attempted to rectify any shortcomings in the previous summarised translation.

I pray that Almighty Allah accepts this humble effort in His Majestic Court through the blessing of the Beloved Rasool ﷺ. I would like to place on record my sincere thanks and appreciation to all those who have assisted in any way possible in making this publication a success.

Sag-e-Mufti-e-Azam
Muhammad Afthab Cassim al-Qaadiri Razvi Noori

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PREFACE

الحمد لله الذی انزل القرٰان * وھدٰنا بہ الی عقائد الایمان * واظھرھذاالدین القیوم علی سائر الادیان * والصلاۃ والسلام الاتمان فی کل حین و ان * علی سید ولد عدنان * سید الانس والجان * الذی جعلہ اللہ تعالٰی مطلعا علی الغیوب فعلم ما یکون و ما کان * وعلٰی اٰلہ و صحبہ وابنہ وحزبہ و من تبعھم باحسان * واجعلنا منھم یا رحمٰن یا منّان

A mendicant of the Qaadiri Court, (I) Abul Ula Amjad Ali Aazmi Razvi proclaims that the situation of the era has brought him to focus his attention towards compiling a simple and easy to understand book for the general Muslim brothers (and sisters), which will discuss the daily necessary issues. Even though I am lacking time and resources, I have placed my trust in Allah Almighty and commenced this assignment.

I had only completed one volume (of Bahaar-e-Shariat), when I felt that the correctness of ones actions, branches out from the soundness of Aqaa'id (true beliefs) and that there are many Muslims who are completely unaware regarding the Principles of our Madhab.

There is therefore an urgent need for a means of understanding for such people, especially in an era which is filled with turmoil and sprawling with hypocrites, who claim to be Muslims and even Aalims, whereas in reality they have no true connection to Islam.

The ordinary Muslims (laymen) are trapped in their web of deceit, thereby losing their Imaan. It is for this reason that the Volume discussing Tahaarat (Purification) has been set as the 2nd Volume (of Bahaar-e-Shariat) and for the benefit of our brothers, the 1st Volume now discusses and explains the Proper Islamic Beliefs.

I am hopeful that our fellow Muslims will rejuvenate their Imaan, by studying this book, and after doing so, they will pray for the forgiveness of this humble servant, and for his safety in this world and in the hereafter, and for him to pass from this world with Imaan and on the Madhab of the Ahl-e-Sunnat.

اَللّٰھُمَّ ثَبِّتْ قُلُوْبَنَا عَلَی الْاِیْمَانِ وَ تَوَفَّنَا عَلَی الْاِسْلَامِ وَارْزُقْنَا شَفَاعَةَ خَیْرِ الْاَنَامِ عَلَیْهِ الصَّلٰوةُ وَالسَّلَامُ وَاَدْخِلْنَا بِجَاهِهٖ عِنْدَكَ دَارَ السَّلَامِ اٰمِیْنَ یَا اَرْحَمَ الرّٰحِمِیْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ

Sadrush Shariah Qadi Amjad Ali Aazmi Razvi

Chapter 1

Beliefs Regarding Allah's Divine Being & Divine Attributes

BELIEF:[1] Almighty Allah is 'One'. He has no partners either in Being, Attributes, Actions, Commands or in Names. Almighty Allah is 'Waajib ul Wajood'. In other words, His existence is necessary and His non-existence is Muhaal. Almighty Allah is Qadeem, in other words, He has always existed. Another name for this is also Azali, in other words He will continue to exist. This is also known as 'Abadi'. Allah Alone is worthy of being Worshipped.[2]

BELIEF: Almighty Allah is free from need (i.e. totally independent), in other words Allah is neither dependant on anyone nor on anything. Rather, the entire creation is dependent on Almighty Allah.[3]

BELIEF: To comprehend Almighty Allah's Zaat (Divine Self) by

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1. The term Aqida means Belief, Faith or Creed.

2. It must be understood that Almighty Allah is One. In other words there is only one Allah. If any person believes that his "god" has partners, then that god of his is not Allah. Allah is one without any partners. Almighty Allah being Waajib ul Wajood means that Almighty Allah's existence is necessary. In other words, if someone claims for his (so-called) god to be non-existent, then it is clear that is not Allah. Allah is "All Existing". Muhaal means that which can never occur, in other words another Allah is Muhaal, or the non existence of Allah is Muhaal. When we say that Almighty Allah is Qadeem, we mean that Almighty Allah has not been created. Allah always was and always will be. It is our Aqida (belief) that Allah alone is worthy of worship.

3. When we say that Almighty Allah is free from need, it means that Almighty Allah is not in need of anything from anyone. Almighty Allah does not depend on anything or anyone. In other words, every single atom in the creation is dependent on the One Creator "ALLAH". There are those who think that Almighty Allah created Angels etc. to carry out certain duties, so this means that Allah is dependent on them to do these chores (Allah forbid). This is totally incorrect. Almighty Allah created the Angels as His servants and afforded them the opportunity to serve Him as their Lord. It is the Angels and the entire creation that is dependent on Allah and Allah is without doubt dependant on none.

means of reason and intellect is absolutely impossible for that which can be understood by means of reason, can be comprehended and encompassed by the mind, and there is nothing that can enclose or comprehend Allah's Divine Self. However, through Almighty Allah's Doings (Af'aal) His Attributes can be recognised and, through His Attributes, one is able to know about Almighty Allah's Zaat.[1]

BELIEF: His Attributes are neither synonymous with His Divine Being, nor are they separate from Him. His attributes can never be separated in any way from His Divine Being, as they are essential for His Divine Being and have no existence separate from Him.[2]

BELIEF: Just as His Being is Qadeem, Azali and Abadi, His Attributes are also Qadeem, Azali and Abadi.[3]

---

1. The above mentioned Aqida explains that it is absolutely impossible for us to comprehend Almighty Allah's Being. The reason for this is that anything which can be understood can be comprehended. For the purpose of understanding, an example without comparison is being presented: If one thinks of a bird then one's mind can comprehend a bird's physique and one will thus be able to imagine or picture a bird. The reason for this is because it is tangible and is something which the mind can understand through reasoning and knowledge. Now, none can imagine or picture Almighty Allah. Thus, the human mind can never comprehend or enclose Almighty Allah's Being as it is beyond the understanding of the creation. However, it has been explained that through the Attributes of Allah, such as His Mercy and His Wrath etc. we are able to know about Almighty Allah and His Divine commands.

2. This means that the Attributes of Allah are not synonymous to His Divine Being nor are they separate from him. The reason that they are not regarded as being synonymous is because if they were, then there would be no difference between the Divine Self and the Divine Attributes. At the same time we should note that the Divine Attributes are also not separate from His Divine Being, as in this case they would have to be regarded as separate entities, and this is not the case.

3. It must be understood that Almighty Allah is Self Existent. Almighty Allah is All Existing" in other words not created, always was and always will be. The terms Qadeem, Azali and Abadi here mean uncreated, All Existing and Forever Existing.

BELIEF: His Sifaat (Attributes) are neither a creation and nor are they included as being under His Divine Control (Maqdoor).

BELIEF: With the exception of Almighty Allah's Being (Zaat) and Attributes (Sifaat), everything else is known as Haadith. 'Haadith' means that everything besides Allah's Divine Being and Attributes were inexistent, and only came into existence after being created by Almighty Allah.[1]

BELIEF: One who says the Attributes of Allah to be a creation or regards it as being 'Haadith' is a misguided and corrupt person.[2]

BELIEF: One who says anything in the universe to be Qadeem (uncreated) or has a doubt regarding anything (in the universe) being Haadith (created) is an unbeliever (kaafir).[3]

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1. This means that with the exception of Allah's Being and His Attributes, everything else is a creation. In other words the Angels, Prophets, Jins, humans and everything else in the universe only came into existence after being created by Allah. In other words, the entire creation came into existence through Allah's Divine command, and only Allah and His Attributes are Qadeem, whereas everything else is Haadith (Created).

2. This is a very important Aqida. It clearly shows that any person who claims to believe in Allah and then claims that any one of the Attributes of Almighty Allah has been created; then such a person is misguided and corrupt. A corrupt person is known as Gumrah (misguided) and Bud-Deen (irreligious). Sunni Muslims should never associate with misguided persons, as they will also mislead us and plunge us into corruption.

3. Nothing in the entire universe can be regarded as being uncreated or self existent. It has been clearly mentioned that with the exception of Allah's Being and Attributes, everything else is a creation. This belief clarifies that any person who claims that any creation is self existent or even doubts that a creation is self existent, is a kaafir (unbeliever). If a person accepts all the other beliefs regarding Almighty Allah but he doubts this one Aqida then such a person is still regarded as an unbeliever.

BELIEF: Neither is Allah, the father or son of anyone, and nor does He have any wife. Anyone who claims that Allah is the father or son of anyone, or says that Allah has a wife, is an unbeliever. Even, if one considers this to be 'Mumkin' (a possibility), he is misguided and Bud-Deen.[1]

BELIEF: Almighty Allah is 'Hayy'. In other words, Allah is Self Existing, and the lives of everyone and everything is in His Divine Control. He gives life to whomsoever He wills and causes death whenever He wills.

BELIEF: He is Qaadir (has Divine Power) over everything that is possible (Mumkin). There is nothing possible that is out of his Power.

BELIEF: Allah ﷻ is Free from anything which is 'Muhaal' (absolutely impossible). It cannot be connected to His Qudrat because 'Muhaal' (absolutely impossible) refers to that which can never exist. If it were to be regarded as 'Maqdoor', i.e. within His Divine Power, then there would be a possibility of it existing and it would no longer be regarded as something which is 'Muhaal'. It can be better understood through this, that another Allah is 'Muhaal', meaning that another Allah can never exist. If this were within the Divine Power of Allah, then it would be regarded as something that can come into existence, and would thus no longer be regarded as 'Muhaal'; not to believe that it is 'Muhaal' (for another Allah to exist), is to reject the

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4. The Christians refer to Esa ﷺ as the son of God. This is totally incorrect. Muslims too believe in Esa ﷺ but we regard him as a Messenger of Allah. There are even some ignorant Muslims (Allah Forbid) who in their discourses and in explaining the beauty and goodness of children, refer to them as children of god. This is totally improper and words of kufr. Muslims must abstain from making such detrimental statements.

'Wahdaniyat' (Oneness) of Allah. Similarly, the destruction of Allah is 'Muhaal'. it were to be within His Divine Power then it would have been regarded as being a possibility, one who can come to an end can never be Allah. It has thus been proven that to believe that a 'Muhaal' is within the Divine Power of Allah, is to reject the Divine Oneness of Allah.

BELIEF: It is not necessary for every Maqdoor[1] to be present or in existence[2]. However, it is necessary for it to be 'Mumkin', i.e. a possibility, even though it may not be in existence.

BELIEF: Almighty Allah is All Splendid and Most Graceful. He is free from all that which has deficiency or defect. In other words, it is 'Muhaal' for there to be any deficiency or defect in Allah. Moreover, even that which neither has deficiency nor splendour is 'Muhaal' for Allah. Allah is free from lies, deceit, distrust, tyranny, ignorance and immodesty etc. These are all absolutely 'Muhaal' for Allah. To say that He has Qudrat (Power) over lying, in the sense that he can tell a lie, is to declare a Muhaal (absolutely impossible) to be Mumkin (possible) and to imply that Almighty Allah has defect. This, in reality is to reject Almighty Allah. To think that Almighty Allah's Qudrat (Divine Power) has a weakness if He does not have Power over a Muhaal (absolutely impossible thing) is absolutely baseless. It is not a shortage or weakness in the Qudrat of Allah. In reality, it is

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1. Maqdoor refers to those things which are within Allah's Power (Qudrat).

2. An example of this, is that if Allah Wills then He can create a Mountain of gold or make the skies of rubies, but this is not so. It therefore does not mean that it has to be in existence. It is His Will that He brings into existence whatever He Wills, so it does not mean that even though these things are not present, they cannot exist. They are thus regarded as being 'Mumkin'.

the weakness and shortage of that Muhaal, that it is not worthy of having connection with the Divine Qudrat of Allah.

Belief: Existence, Divine Power, Divine Hearing, Divine Seeing, Divine Speech (Kalaam), Divine Knowledge and Divine Will are all His Self Attributes. He does not depend on ears, eyes and tongue to hear, see or speak, as these are all physical (i.e. belonging to a body) and Allah is free from any physical form and body. He hears the faintest of sounds and sees the smallest of things, even that which cannot be seen under the lenses of a microscope. His seeing and hearing is not only confined to this but He is all Seeing and All Hearing. We thus say that Allah sees absolutely and hears absolutely.

BELIEF: Like all His other Attributes, His Kalaam (Words/ Speech) is also Qadeem (uncreated). It is not 'Haadith' or a creation. Anyone who says the Qur'an to be a creation has been termed a kaafir by our Imam Azam Abu Hanifa ﷺ and all the other Great Imams رضی الله تعالی عنهم. The kufr (infidelity) of such a person is proven from the Sahaba-e-Kiraam رضی الله تعالی عنهم

BELIEF: His Kalaam (Divine Word) is free from sound. The Qur'an Shareef that we recite with our tongues and which we read from written scriptures is the uncreated Kalaam of Allah without any sound. Our reading, writing and our voices are Haadith (creation). In other words, our recitation is creation and that which we have recited is Qadeem. Our writing is Haadith and that which we have written is uncreated. Our hearing is a creation and that which we have heard is uncreated. Our memorising is a creation and that which we have memorised is uncreated.

BELIEF: Almighty Allah's Knowledge encircles (surrounds) everything, whether it is complete or partial, or be it present, possible or totally impossible. In other words He knew of everything always (Azali), knows of everything currently and always knows everything forever.

Things may change but His Knowledge does not change. He is aware of the fears and feelings of the hearts. His knowledge is indeed without limits.

BELIEF: He knows everything, be it manifest or hidden. Ilm-e-Zaati (Divine Self-Knowledge) is His unique Attribute. Any person, who tries to prove Ilm-e-Zaati, be it of manifest or hidden things, for any but Allah, is an unbeliever.

BELIEF: He is the Creator of everything, be it beings or actions. Everything that has been created has been created by Allah.

BELIEF: In reality, it is Allah who sends down sustenance. The Angels etc. are only means and channels for delivering the sustenance etc.

BELIEF: As per His Divine Knowledge, He has predestined all the good and bad things. In other words, He ordained them as they were to happen and as they were to be done. However, this does not mean that we have to do it because He has written it but it means He has written it, as we were to do. Thus, If Allah predestined bad for a certain person, it is because that person was to do bad things.

If he was to do good things, Allah would have predestined good for him, so His Knowledge and Writing (predestining) did not force or

compel any person to do anything. The Holy Prophet ﷺ has likened those who reject Taqdeer to the fire worshippers in this nation.[1]

BELIEF: Fate is of 3 types:

(a) *Mubram-e-Haqeeqi:* refers to inevitable fate, which is not pending in any regards to anything in the Knowledge of Allah, and it is not changeable.

(b) *Mu'alaq Mahaz* (pending) refers to that which is evidently pending in the books of the Angels (and can be changed).

(c) *Mu'alaq Shabi Ba Mubram* refers to that which is not evidently shown to be pending in the books of the Angels but it is in the Knowledge of Allah, as a pending situation (i.e. it can be changed through the Duas of Allah's chosen servants etc).

Mubram-e-Haqeeqi (inevitable fate) cannot be changed. Occasionally, even if the most favourite and blessed servants of Allah intend to intercede in this regard; their thoughts are diverted away from such

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1. Here the delicate issue of Taqdeer is being discussed. Many people commit sins and say that it is because it is in their Taqdeer and because Allah has written it to be so. This is incorrect. Allah with His Self Knowledge knew that they were going to sin, so He wrote that which they were to do. It is not that His writing has forced them to sin. An Example without comparison is being presented for the purpose of understanding. A five year old boy stands in front of a bus and says to his brother, 'I am going to pick up this bus.' His brother says, 'You will not pick it up.' The boy tries but he does not pick it up. The brother knew that the boy would not pick it up. He said this based on that which he already knows, i.e. that his young brother does not possess the required strength to lift the bus. Was the boy unable to pick up the bus because his brother said that he would not be able to do so? Definitely not! Without comparison, it must be said that Allah has knowledge of everything which we do and are to do. Allah recorded this knowledge on the sacred Tablet and this is Taqdeer.

issues. When the Angels descended over the nation of Hazrat Sayyiduna Lut ﷺ with punishment, Hazrat Sayyiduna Ibrahim Khaleelullah عليه السلام على نبينا وعليه الصلوة والسلام who was very merciful, as even his name Ibrahim means 'merciful father', attempted to present the case of these infidels in the Court of Allah and in doing so he even began protesting in this regards (in a respectable manner) with Allah.

His Creator, Almighty Allah says

يُجَٰدِلُنَا فِي قَوْمِ لُوطٍ

"He began protesting with Us regarding the nation of Lut"
[Surah 11 Verse 74]

In this verse, the Qur'an has refuted those blasphemous persons who claim that the Chosen servants of Allah have no authority in His Exalted Court. In this verse, Almighty Allah refutes their false beliefs by showing that verily they have been granted an exalted position to be heard in His Court, for He says that Hazrat Ibrahim ﷺ began to protest about the nation of Lut ﷺ.

This has further been substantiated in a Hadith Shareef, wherein it has been mentioned that on the night of Me'raj, Huzoor ﷺ heard a voice. It was the sound of someone conversing in a very loud and high tone with Almighty Allah. Rasoolullah ﷺ questioned Jibra'eel ﷺ regarding who this was and he replied that it was Hazrat Musa ﷺ. Rasoolullah ﷺ said, 'Does he speak to his Creator in such a high pitched voice?' so Hazrat Jibra'eel ﷺ said, 'His Creator knows well of his intense nature.'

When the verse

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

"And undoubtedly, soon Your Creator will bless you so abundantly that you will be pleased (fully satisfied)"
[Surah 93 Verse 5]

The Holy Prophet ﷺ said

اِذًا لَّا اَرْضٰى وَ وَاحِدٌ مِّنْ اُمَّتِیْ فِی النَّارِ

'If this be the case, then I will not be entirely pleased, if even one of my Ummati remains in the fire of Hell.'

This is a very blessed and exalted excellence and is regarding those before whom eminence, honour and dignity reaches its ultimate علیهم(CD 1 الله تعالى Al7lB.

It has been mentioned in the Hadith Shareef regarding the miscarried child of Muslim parents; that on the day of Qiyaamat such a child will protest and demand the forgiveness of his parents from Allah, just as a creditor demands what is due to him from the debtor. He will demand until Almighty Allah will say

اَیُّهَا السِّقْطُ الْمُرَاغِمُ رَبَّهُ

'O child of miscarriage! O you who is demanding (quarrelling) with his Lord! Take your parents by the hand and lead them into Jannat.'

The above statements were simply presented in response to objections but it is of great benefit to those with Imaan and is a means of obliterating the wretchedness of the evil ones amongst the humans.

The aim was to mention that the punishment that befell the people of Lut ﷺ was Qaza-e-Mubram-e-Haqeeqi (i.e. inevitable fate). When Ibrahim Khaleelullah ﷺ protested in this regard, Allah addressed him saying

يَـٰٓإِبۡرَٰهِيمُ أَعۡرِضۡ عَنۡ هَٰذَآۖ إِنَّهُۥ قَدۡ جَآءَ أَمۡرُ رَبِّكَۖ

وَإِنَّهُمۡ ءَاتِيهِمۡ عَذَابٌ غَيۡرُ مَرۡدُودٖ

"O Ibrahim! Do not worry about this. Verily, The Divine Command of your Creator has come." [Surah 11 Verse 76]

Mu'alaq Mahaz (pending) is that which can be reached and alleviated through the intercession and Duas of most Awliyah Allah. As for that which is in a pending condition which is also known simply as 'Mubram' in the Register of the Angels, then this is only reached by the chosen amongst the pious. It is with regards to this, that Huzoor Ghaus-e-Azam ﷺ says, '*I cause Qaza-e-Mubram to be alleviated.'*

It has been mentioned in the Hadith Shareef as follows:

اِنَّ الدُّعَآءَ يَرُدُّ الْقَضَآءَ بَعْدَ مَا اُبْرِمَ

'Verily Dua wards off Qaza-e-Mubram'

LAW: The issues relating to fate (Taqdeer) cannot be understood by ordinary minds, and delving and pondering too intensely in this regard can lead to destruction. Hazrat Abu Bakr Siddique and Hazrat Umar-e-Farouk رضی اللہ تعالی عنہما were even cautioned against discussing this issue at length, so what about us? All that one needs to know is that Almighty Allah did not create man like stones and other lifeless object, but Allah has given man the independence to decide whether he should do a certain thing or not. With this independence, man has also been blessed with intelligence, so that he may differentiate between what is right and wrong, and to judge what causes benefit and what is harmful. He has also been blessed with all the necessary supporting means so that he may fulfil whatever he needs to, and it is for this reason that he is held accountable for his actions. For one to think that he is totally powerless or completely powerful is to be misguided.

LAW: To commit evil and sinful deeds and then attribute it to Taqdeer (Fate) or to attribute it to the Will of Allah is extremely wrongful. The law in this regard is that, if one performs any good, he should attribute it as being from Allah, and if one commits any wrongful or sinful act, it should be attributed to the evils and mischief of ones desires (Nafs).

BELIEF: Almighty Allah is free from all confines of direction, place, time, motion, idleness, form, shape and everything else which is Haadith (created).

BELIEF: Divine Vision, i.e. to see Almighty Allah in ones worldly life is only unique to the Holy Prophet Muhammad ﷺ and in the hereafter, it is not only possible but a reality for every Sunni Muslim. As for the issue of seeing spiritually or in a dream then this was

bestowed upon many of the Ambia-e-Kiraam عليهم السلام and also certain Awliyah. Our Imam Azam Abu Hanifa رضي الله عنه was blessed 100 times with the Divine Vision of Allah in his dream.

BELIEF: How one will see Allah is something that cannot really be explained or understood. In other words, one who sees will not be able to describe how he saw. Whenever a person usually sees anything or anyone, he usually either sees from distance or from near, from above or below, from the left or from the right, or from the front or from behind, but the Divine Vision of Allah is free from all of this, as Allah is free from direction, form, shape and all such things. The question then naturally arises as to how will the Divine Vision be possible? The answer to this is that there is no room for any 'how' and 'why' in regards to Allah. In Sha Allah, when we see then we will give you an answer! The end result of all this is that the intellect cannot reach Allah because the intellect can never reach Allah. It is also Muhaal (absolutely impossible) for the vision (eyes) to enclose (surround) Allah when seeing him.

BELIEF: Allah is absolutely and Divinely Supreme. He does as He Wills, in which ever manner He Wills. None has any control or power over Him, and there is none who can divert or stop Him from doing what He Wills. He neither doses nor sleeps. He is the One who watches over the entire creation. He neither becomes tired or fed-up. He is the Sustainer of the entire universe. He is more compassionate than one's parents. He is the Most Compassionate. His Mercy gives solace to broken hearts. All Excellence and Greatness is for Him alone. He creates the appearance of a child in the mother's womb as He Wills. It is He, who is The Most Forgiving and the Accepter of repentance. It is He who reveals His Divine Wrath. His Divine Hold is the Most Powerful and none can be

released without His Will, once He has seized them. If He wills, He can cause something small to become vast and something vast to become small. He exalts whom He Wills and lowers whom He Wills. He may grant honour to one who is disgraced and shame to one who is respected. He guides towards the righteous path whom He Wills and diverts away from it whom He Wills. He grants His special closeness to whomsoever He Wills, leaving whom He Wills to be accursed. He grants as He Wills to whomsoever He wills and seizes as He Wills from whomsoever He Wills. All which He does or will do is 'Adl-o-Insaaf' (Fair and Just). He is free from oppressing. He is the Most Supreme, The Most Magnificent. He encircles everything and there is nothing that can encircle him. To cause benefit and give loss is in His Divine Control. He helps the oppressed and brings the oppressors to justice. Nothing happens without His Divine Will. He is pleased with the good and displeased with the bad. It is His Divine Mercy that He does not command us to do things which are not within our reach. It is not compulsory upon Allah to reward or punish His servants, or to pity them or do what is best for them. Allah is the Supreme Rub. He does as He Wills and commands whatever He Wills. He has promised Paradise (Jannat) to the believers and through His Justice, He has promised Hell (Jahanum) to the unbelievers. His Promises never change. He has promised, that with the exception of kufr (disbelief), He will forgive all major and minor sins, whichever He Wills.

BELIEF: Whether we realise it or not, there are countless wisdoms in His every doing. All His doings are free from any motive. A motive is always inspired by a desire for some kind of benefit and Allah is free from any such desire. His doings do not depend on any justification or cause. Through His Wisdom, He has made one thing the means for another. He has created eyes for seeing, ears to hear, fire to burn and

water to quench thirst. If He Wills, eyes may hear, ears may see, fire may quench thirst and water may burn. If He does not Will, then one may have a thousand eyes and still not be able to see a mountain in bright daylight. If He does not Will, there may be a million fires raging but even a single blade of grass will not be tarnished. The fire into which the unbelievers cast Hazrat Ibrahim ﷺ raged so intensely that none could even go near it. He was placed into a catapult and launched into the raging fire. When he was in the line of the fire, Hazrat Jibra'eel Ameen عليه السلام descended and said, 'O Ibrahim! Do you have any need?' He replied, 'I do, but not from you.' (Hazrat) Jibra'eel عليه السلام said, 'Then ask Him, from whom you have a need.' He replied

عِلْمُهُ بِحَالِيْ كَفَانِيْ عَنْ سُؤَالِيْ

'He knows my condition more than my clarification.'

Almighty Allah commanded

يَـٰنَارُ كُونِى بَرْدًا وَسَلَـٰمًا عَلَىٰٓ إِبْرَٰهِيمَ

"O Fire! Become cool and peaceful upon Ibrahim"
[Surah 21 Verse 69]

On hearing this command of Almighty Allah, all the fires burning on earth became cool. Each thinking that possibly the command was for it. The great scholars have mentioned that the fire became so cold, that if the word 'Salaama' (with peace) had not been commanded, then the fire would have become so cold, that it could have caused discomfort.

Chapter 2

Beliefs Relating To Nubuiwat

The Unique Station of Prophethood

Just as it is of utmost importance for a Muslim to have knowledge regarding the Zaat and Sifaat[1], so that he does not become an unbeliever by rejecting any necessity or accepting something that is absolutely impossible. Similarly, it is of utmost importance to know what is permissible, compulsory and absolutely impossible for a Nabi, since to accept a Muhaal and to reject that which is compulsory is the means to infidelity. It is very possible that due to a lack of knowledge, one may hold an improper belief or say something which is contrary to correct belief, thus causing his own destruction.

BELIEF: A Nabi refers to that human upon whom Allah sent down Wahi (revelation) for the purpose of guidance. A Rasool is not only specific to humans, as there are Angels as well who are Rasools.

BELIEF: All Nabis were human and men. Neither was any Jin nor any woman a Nabi.

BELIEF: Almighty Allah is not obligated to send Prophets. Through His Grace, He sent down Prophets for the guidance of the people.

BELIEF: It is necessary for revelation to descend upon a Nabi, be this through an Angel or without any means.

BELIEF: Almighty Allah revealed many scriptures (Sahifas) and Heavenly Books to numerous Nabis. Four from amongst them are very prominent: The Taurat, which was revealed to Hazrat Musa ﷺ,

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1. This means that it is incumbent upon an individual to have this knowledge so that he may know what is proper to accept and what he should not accept in regards to Belief in Allah and His Divine Attributes.

The Zaboor, which was revealed to Hazrat Dawood ﷺ, The Injeel, which was revealed to Hazrat Esa ﷺ, and the most exalted Book, The Holy Qur'an, which was revealed upon the most exalted Prophet, Hazrat Ahmad-e-Mujtaba Muhammad Mustafa ﷺ. All the Books of Allah are equally regarded as His Divine Word and there is no question of one being superior to the other except in the sense of one being a means of greater reward than the other. Allah is One and His Word is One. There is no room for more or less exalted in His Kalaam, as His Kalaam (Divine Word) is Qadeem.[1]

BELIEF: All the Heavenly books and scriptures are Haq (True) and all are the 'Word of Allah'. It is necessary to bring Imaan in everything which has been mentioned in them. However, it must be noted that Almighty Allah entrusted the past books to the followers (Ummah) of that time but they were not able to preserve or memorise it. The Word of Allah did not remain with them in the original form as it had been revealed to them because the mischievous ones amongst them altered these books, making changes, additions and deletions to suit their own desires. This is known as Tahreef. Thus, if anything from these books are presented to us and we find that it is in conformity with the Qur'an, then we should acknowledge it and if it is contrary to the Qur'an, then we should know for certain that it is one of those things which were altered. If we are unable to establish whether it is in conformity with the Qur'an or contrary, then we

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1. When it is said that amongst the Books of Allah, some are more exalted than others, it actually means that there is more reward in some parts for us compared to other parts. It is not so that certain parts of His Kalaam are more exalted while others are less exalted. Allah's Kalaam is Qadeem and Divine.

should neither reject nor acknowledge it but we should say:

اٰمَنْتُ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ

"We believe in Allah, in His Angels, His Books and All His Prophets"

BELIEF: As this Religion (Islam) is to remain forever, Almighty Allah has taken upon Himself the responsibility of protecting and preserving the Qur'an. Almighty Allah says:

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ

"Verily We have revealed this Qur'an (Divine Message), and indeed We are its Protector." [Surah 15 Verse 9]

It is thus Muhaal (totally and absolutely impossible) to change even a single alphabet or dot in the Holy Qur'an. Even if all the people in the world come together with the intention of altering it, they will not be able to do so. Thus, anyone who says that any Chapter, Verse, Surah or even a single alphabet of the Holy Qur'an has been altered added or deleted; is undoubtedly a kaafir (unbeliever), for he has refuted the verse of the Qur'an which we have quoted above.

BELIEF: The Holy Qur'an is by itself testimony of it being the Word of Allah, as it clearly announces:

وَإِن كُنتُمۡ فِي رَيۡبٖ مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا فَأۡتُواْ بِسُورَةٖ مِّن مِّثۡلِهِۦ وَٱدۡعُواْ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ ٢٣ فَإِن لَّمۡ تَفۡعَلُواْ وَلَن تَفۡعَلُواْ فَٱتَّقُواْ ٱلنَّارَ ٱلَّتِي وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُۖ أُعِدَّتۡ لِلۡكَٰفِرِينَ ٢٤

"And if you have any doubt in that, which We have revealed upon our (Most Chosen) servant (Muhammad ﷺ), then present a Surah like it, and summon all your helpers except Allah, to assist you if you are on the right. Subsequently, if you fail to present it; and We declare that you will fail to present it; then fear the fire whose fuel is man and stone; which has been kept ready for the unbelievers." [Surah 2, Verse 23-24]

The unbelievers tried their level best to do this but could not produce even a single verse equal to that of the Qur'an and they shall never be able to do so.

BELIEF: The past books were only memorised by the Ambia-e-Kiraam عليهم السلام. The miracle of the Qur'an is that even little children amongst the Muslims have memorised it.

BELIEF: There are 7 Qirats (styles of recitation) of reciting the Holy Qur'an that are well known and continuous. (Allah Forbid) There is no difference in the actual meaning of the Qur'an when reciting any one of the 7 styles. All of them are correct. The uncomplicated way for the Ummah, is for each to recite in the style which is most convenient for him.

The ruling is that the style of recitation that is most prominent in a particular country is the style that should be recited in the gathering

of the people there. Like in India (and many other countries) the Qir'at of Aasim on the narration of Hafs is recited. This should be done so that due to ignorance, the common people do not commit kufr by rejecting another style, which they have no knowledge of.

BELIEF: The Holy Qur'an has rendered many verses of the other books inapplicable. Likewise, some verses of the Qur'an make other verses of the Qur'an Mansookh (inapplicable).

BELIEF: Naskh (to become inapplicable) refers to certain verses which are applicable for a certain duration only, but it is not evidently mentioned that these verses only apply for that particular duration. When the stipulated duration elapses, then another command is revealed, from which it apparently seems that the earlier command has become inapplicable. However, in reality if it is carefully examined, then it becomes evident that what it really shows is that the duration for that particular command has elapsed. Some people interpret Mansookh (inapplicable) to mean nullified. This is absolutely incorrect and extremely prohibited. All of Allah's Commands are Haq (True) and always valid, and there is no question of any of them being nullified.[1]

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1. It must be understood that when we say that a particular command or verse has made some other verse inapplicable, it does not mean that it has nullified that command or verse (Allah Forbid), but in reality it only demonstrates the end of the duration to which that command was applicable. A simple example to better understand this is that the command that applies to a child is only applicable to him or her for as long as they are children. However, when they become Baaligh, i.e. reach the age of puberty, the commands regarding children are no more applicable to them, as they are now adults. However, this does not mean that the command has been nullified, but what it really means is that the duration for the command relating to children is no longer applicable to them and the later command which is in regards to adults is now applicable to them. So, in reality it is not the command but the duration for the command that has been replaced.

BELIEF: Some of the references in the Qur'an are Muhkam (i.e. they are clear and well understood) whereas there are other references in the Holy Qur'an which are Mutashabeh (i.e. not so clear and not understandable). The true meanings regarding these are only known to Allah and Allah's Rasool ﷺ. To seek out Mutashabeh references in the Holy Qur'an and to try to decipher them is the way of a person who has scepticism in his heart.

BELIEF: The Wahi-e-Nubuiwat (Divine Revelation that descends on Prophets) is only unique to Nabis. To assign this uniqueness to any non Nabi causes one to become an unbeliever. Even that which is revealed to a Nabi in his dream is regarded as Wahi (Divine Revelation) and it can never be untrue. The things which are inspired upon the heart of a Wali (saintly personality), either in his dream or whilst he is awake, is known as Ilhaam. The wahi-e-shaitaan (evil whispering of the shaitaan) occurs to those with evil schemes, such as the soothsayers, conjurers and other unbelievers and open sinners.

BELIEF: Nubuiwat (Prophethood) is not Kasbi, i.e. it is not something that can be acquired through self effort and striving in worship. This is something which Almighty Allah by His Grace bestows upon whom He Wills. Verily, He has bestowed it to those whom He has made worthy of this unique position. They are pure from all undesirable qualities and blessed with all the most exalted qualities and character traits even before being blessed with Nubuiwat. They have already surpassed the many levels of Wilaayat. His ancestry, lineage, body, words, actions and practices are free from anything which is abominable and undesirable. They are blessed with great wisdom and perfectly incomparable intelligence, which surpasses the intelligence of all others. The intelligence of any intellectual or

philosopher cannot even come close to a hundred thousandth fraction of their intelligence.

ٱللَّهُ أَعۡلَمُ حَيۡثُ يَجۡعَلُ رِسَالَتَهُ

"Allah knows well where to place (entrust) His Divine Message"
[Surah 6, Verse 124]

ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ

'It is Allah's Grace; He bestows it to whom He Wills. And Allah is the Most Benevolent [Surah 62, Verse 4]

One who accepts Nubuiwat to be Kasbi, meaning that one who believes that a person can acquire Nubuiwat by his self effort and striving in worship, is a kaafir (unbeliever).

BELIEF: One, who believes that a Nabi can lose his Nubuiwat (Station of Prophethood), is a kaafir.

BELIEF: It is essential for a Nabi to be 'Maasum' (absolutely free from the ability to sin). This is a unique quality which has only been afforded to Nabis and Angels. With the exception of a Nabi and Angel, none other can be regarded as being Maasum. Those who consider the Imams to be Maasum like the Ambia-e-Kiraam عليهم السلام are injudicious and misguided. Ismat-e-Ambia means that the Ambia عليهم السلام have been promised protection by Allah, due to which, it is Muhaal, i.e. absolutely impossible in the light of the Shariat, for them to sin. With regards to the Great Imams and the Awliyah Allah, the unlikeness is that even though Allah protects them from sinning,

and thus they do not sin; but according to the Shariat, if it does occur then it is not something which is considered to be Muhaal. The Ambia عليهم السلام are free from shirk (polytheism), kufr (committing infidelity), and from all such disreputable and vile practices and qualities which are the cause of abhorrence to the people; such as lies and deceit, breach of trust, ignorance and all other opprobrious qualities. They are also free from all such actions that are contrary to the traits of dignity and politeness. It is unanimously accepted that they are free from all of these (and like things) even before and after being bestowed with Nubuiwat. They are also absolutely Maasoom[1] from committing Kaba'ir (major sins). The reality is that they are Maasoom from even intending to commit even Sagha'ir (minor sins) even before and after being bestowed with Nubuiwat.

BELIEF: The Ambia عليهم السلام have delivered all the commandments which Allah revealed upon them for the people. Any person, who says that any Nabi did not pass down any commandment of Allah due to fear or any other reason, is a kaafir.

BELIEF: It is absolutely impossible for Nabis to make any error in propagating and delivering the commandments of Allah.

BELIEF: It is essential for the bodies of the Ambia عليهم السلام to be free from illnesses, such as leprosy, leucoderma and all other illnesses that cause abhorrence.[2]

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1. Nowadays we find that people refer to babies and infants as Maasum. It is improper to say that a child is Maasum because even though a child does not sin as a child, but the child definitely has the ability to sin.

2. There are those who use derogatory terms when explaining the history of certain Prophets. An example of this is the incident about Hazrat Ayub عليه السلام. Some people say and write (Allah Forbid) that when Hazrat Ayub عليه السلام was ill; his body had a foul smell which drove people away from him etc. To say this is totally improper and is not a true account of the incident which occurred. Such words can never be used when discussing the Prophets of Allah.

BELIEF: Almighty Allah has bestowed the Ambia عليهم السلام with Ilm-e-Ghaib, i.e. Knowledge of the Unseen. Every atom in the sky and earth is before the sight of every Nabi. The knowledge of the unseen which Nabis possess is that which has been bestowed upon them by Almighty Allah. Thus, their knowledge is known as Ilm-e-Ataa'i (knowledge which has been bestowed upon them by Allah) and Ilm-e-Ataa'i is Muhaal for Allah, as none of His Divine Attributes or Divine Splendours are given to Him by any but they are all Zaati (His Self Attributes and Splendours).

This verse of the Holy Qur'an is applicable to those who reject knowledge of the unseen for the Ambia عليهم السلام, especially for the Sayyidul Ambia ﷺ,

أَفَتُؤۡمِنُونَ بِبَعۡضِ ٱلۡكِتَٰبِ وَتَكۡفُرُونَ بِبَعۡضٖ

"So they do believe in some commands of Allah, and reject some (commands of Allah)" [Surah 2, Verse 85]

In other words, they accept some verses of the Qur'an and reject the verses of the Holy Qur'an which explain knowledge of the unseen possessed by the Ambia عليهم السلام whereas all the verses regarding Ilm-e-Ghaib, be they the ones supporting or negating it are Haq. The verses which say that Almighty Allah alone has knowledge of the unseen, refers to Ilm-e-Zaati (His Self Knowledge) and this is only for Allah, and the verses which refer to the Ilm-e-Ghaib for the Prophets, refers to Ilm-e-Ataa'i (Knowledge which Allah has bestowed upon them) and this is befitting their excellence.

To say that by accepting that the Prophet ﷺ is aware of every particle is to equate his knowledge to that of Allah[1], is a totally baseless argument, as it will only be regarded as equating it to the Divine Knowledge of Allah if we say that the Prophet has the same knowledge as Allah (Allah Forbid), and none will say this except for an unbeliever. Every atom in the universe will come to an end and the Knowledge of Allah is never ending, if not, it would prove ignorance and ignorance for Allah is Muhaal (absolutely impossible), as Allah is free from ignorance. So, even after presenting an explanation in regards to the distinction between Zaati and Ataa'i, if one still insists on arguing that to accept knowledge of the unseen for the Prophets is to equate their knowledge to the knowledge of Allah; then it must be said that this is clearly contrary to Imaan and Islam because to accept that even though this distinction exists, there will still be equating of (the knowledge of Allah and the Prophets), will make it necessary to say that 'Mumkin' and 'Waajib ul Wajood' will (Allah Forbid) be regarded as being equivalent, because that which is 'Mumkin' is also in existence and the 'Waajib' is also existing; whereas to say anything to be equal in 'Wajood' (Divine Compulsory Existence of Allah), is clear 'kufr' (unbelief) and obvious 'shirk' (polytheism).[2]

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1. This is not so, as Almighty Allah's knowledge is Self-knowledge and the Prophet's ﷺ knowledge is that which Allah bestowed upon him. The distinction is thus clear and evident.

2. In other words, after the obvious and clear difference between Zaati and Ataa'i has been clarified, if one is still adamant and believes that even though this difference exists, there will still be equality, then the basis of such an argument, will also remove any distinction between 'Mumkin' (possibility) and 'Waajib ul Wajood (Compulsory Existence of Allah), as in his theory it would mean equating both and this can never be. A simple example to understand this is that we are in existence, yet we cannot compare our 'possible' existence to the Compulsory Divine Existence of Allah, for Allah is Self Existing and we are alive and in existence because of the life which He has given us.

The Ambia-e-Kiraam عليهم السلام come to inform us of the unseen. If Heaven, Hell, The Last Day, Resurrection, Chastisement and Reward are not of the unseen then what are they? Actually, their excellence and their real mission is to inform and explain to us those things which the mind and thinking cannot even reach or decipher. It is this which is called Ghaib (Unseen) [1]. Even, the Awliyah Allah are blessed with knowledge of the unseen but this too is Ataa'i and has been awarded to them through the blessing of the Prophets.

BELIEF: The Ambia عليهم السلام are more superior to all the creation including to the Rusul-e-Mala'ika[1]. No matter how exalted a Wali may be, he can never be equal to a Nabi. One who says any non Nabi to be more superior or even equal to any Nabi, is a kaafir (unbeliever).

BELIEF: To respect a Nabi is "Fard-e-Ain"[2]. In actuality it is the reality (i.e. essence) of all Fard. The slightest disrespect and disregard of a Nabi or falsification of the word of any Nabi renders one an unbeliever.

BELIEF: Almighty Allah sent down many Nabis, from Hazrat Adam عليه السلام up to our Nabi Sayyid-e-Aalam Hazrat Muhammad ﷺ. Some of them have been mentioned clearly in the Holy Qur'an whilst others have not.

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1. In other words, it is the Ambia عليهم السلام who have given us detailed explanations and who have informed us regarding that which we know not about.

The names of the Nabis clearly mentioned in the Qur'an are:

1. Hazrat Adam	عليه السلام	2. Hazrat Nuh	عليه السلام
3. Hazrat Ibrahim	عليه السلام	4. Hazrat Isma'eel	عليه السلام
5. Hazrat Ishaaq	عليه السلام	6. Hazrat Ya'qub	عليه السلام
7. Hazrat Yusuf	عليه السلام	8. Hazrat Musa	عليه السلام
9. Hazrat Harun	عليه السلام	10. Hazrat Shu'aib	عليه السلام
11. Hazrat Lut	عليه السلام	12. Hazrat Hud	عليه السلام
13. Hazrat Dawud	عليه السلام	14. Hazrat Sulaiman	عليه السلام
15. Hazrat Ayub	عليه السلام	16. Hazrat Zakariyah	عليه السلام
17. Hazrat Yahya	عليه السلام	18. Hazrat Esa	عليه السلام
19. Hazrat Ilyas	عليه السلام	20. Hazrat Al Yas'a	عليه السلام
21. Hazrat Yunus	عليه السلام	22. Hazrat Idris	عليه السلام
23. Hazrat Zul Kifl	عليه السلام	24. Hazrat Saleh	عليه السلام

25. Sayyidul Mursaleen Hazrat Muhammad Rasoolullah صلى الله عليه وسلم

BELIEF: Almighty Allah created Hazrat Adam عليه السلام without a mother or father from sand (dust). Allah appointed him as His Khalifa (Representative/Envoy) and blessed him with the knowledge of the names and of all things. Almighty Allah commanded the Angels to go down in Sajdah (prostrate) to Adam عليه السلام.

All obeyed this command except shaitaan who was from the fraternity of Jin, and a great worshipper and was thus counted amongst the Angels but he refused to prostrate, and became cursed forever.

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1. Rusul-e-Mala'ika are those Angels that are blessed with being Rasools.
2. Fard-e-Ain means that it is an obligation personally upon every individual.

BELIEF: Man did not exist before the creation of Hazrat Adam عليه السلام. All humans are the offspring of Hazrat Adam عليه السلام. It is for this reason that

humans are referred to as 'Adami', in other words 'The Children of Adam', and Hazrat Adam عليه السلام is known as 'Abul Bashr' meaning, 'Father of all Mankind'.

BELIEF: The first Nabi to come to earth was Hazrat Adam عليه السلام and the first Rasool to be sent towards the unbelievers was Hazrat Nuh عليه السلام. He propagated the truth and imparted guidance for 950 years. The unbelievers of his era were very hostile and obstinate.

They caused him much discomfort and mocked at him. Only a small number of people became believers in such a long period of time. When he saw that the rest of them were obstinate and refused to accept the true faith, he prayed to Almighty Allah for their destruction. A great flood came upon them and the entire earth was submerged under water. Only the believers and a pair of all animals which were taken into the Ark survived the great flood.

BELIEF: It is not permitted to assign an actual figure specifying the number of Ambia عليهم السلام since there are varying narrations in this regard. Specifying and setting a fixed number could cause one to have Imaan in one less Nabi or to regard a non Nabi a Nabi [1], both of these beliefs lead to kufr. We should thus hold the belief that we believe in every Nabi of Allah.

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1. The meaning of this is that we could find ourselves in a very difficult situation, thus endangering our Imaan by fixing or stipulating the number of Prophets that Allah has sent because if we leave out even one Prophet by fixing a figure, it would be denying the Prophethood of that Prophet and if we exceed the true amount of Prophets through our specification, then it would be accepting a non-Prophet as a Prophet. Thus, in the ruling of the Shariah is that to regard a Prophet as a non Prophet and to regard a non-Prophet as a Prophet; both amounts to a person losing his Imaan.

BELIEF: The Nabis have been blessed with different levels of excellence. Some have been blessed with special excellence over

others. The most exalted amongst them all is our beloved Prophet Sayyidul Mursaleen (The Leader of the Prophets) ﷺ. After Huzoor ﷺ the greatest excellence has been afforded to Hazrat Ibrahim ؑ, followed by Hazrat Musa ؑ, Hazrat Esa ؑ and then Hazrat Nuh ؑ. These Prophets are known as the "Mursaleen ulul Azm" (The most superior amongst Prophets). The above mentioned five Nabis are more exalted than all the other Prophets, humans, Angels, Jins and the entire creation. Just as the beloved Prophet ﷺ is the greatest amongst all the Prophets, it must be said without comparison, that the Ummah of the beloved Prophet ﷺ by virtue of his ﷺ blessing is the greatest of all Ummahs (nations).

BELIEF: All the Ambia علیهم ال have been blessed with a dignified status and a special honour in the Court of Almighty Allah. To compare them (Allah Forbid) to the status of cobblers in the Court of Allah is open blasphemy and a statement that is kufr.

BELIEF: One of the proofs of a Nabi's claim of Nubuiwat being legitimate is that a Nabi publicly announces his true claim of Nubuiwat thereby taking the responsibility of performing actions which are generally contrary to their natural happenings and therefore impossible for any ordinary person to perform. With this, he challenges the unbelievers to perform a miraculous action like his. On the basis of his claim, Almighty Allah brings forth that extraordinary and miraculous phenomenon causing the unbelievers to be rendered powerless and incapable of challenging his claim.

This is called a Mu'jaza. Examples of this is the she-camel of Hazrat Saleh ؑ; the Staff (Asa) of Hazrat Musa ؑ and the amazing glow in his hand; The power of Hazrat Esa ؑ in bringing the dead back to life and curing the leper and those born blind. The Mu'jazaat (marvellous miracles) of our Prophet ﷺ is abundant.

BELIEF: Any person who is not a Nabi but falsely claims to be a Nabi can never make anything to occur which is contrary to its natural happening, in order to support his false claim, otherwise there would be no distinction between truth and falsehood.

BENEFICIAL NOTE: The miracles performed by a Nabi before Nubuiwat are called "Irhas" (premonition). The miraculous action performed by a Wali (saintly personality) is called Karaamat (supernatural ability). When such a miraculous action is evident from an ordinary believer, it is called "Ma'unat". The abnormal things performed by transgressors and unbelievers in accordance with what they say, it is called "Istidraj" (deception). If this occurrence is contrary to what they say, it is called "Ihaanat" (offence).

BELIEF: The Ambia عليهم السلام are certainly alive in their respective graves like they were alive whilst on earth. They eat, drink and travel as they wish. Death only overtook them for a mere moment, in order to fulfil the promise of Allah[1] and they were then brought back to life again as before. Their lives are even more exalted than the lives of the Shuhada (martyrs). In this sense, the estate of a shaheed (martyr) will be distributed amongst his heirs, and his wife is permitted to remarry afterwards but this is not so in the case of the Prophets, as these things are not permissible in regards to them [2].

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1. Every soul shall taste death.

2. In other words, the estate of a Nabi is not distributed amongst his heirs and the wives of the Prophets are not permitted to marry after their passing from this world.

Whatever we have discussed above is general to all the Ambia-e-Kiraam عليهم السلام. We will now discuss some of the 'Khasa'is' 'Unique Attributes' of the beloved Prophet Muhammad ﷺ.

BELIEF: Whilst the other Ambia عليهم السلام were sent down towards specific nations, Rasoolullah ﷺ was sent towards the entire creation. He was sent towards the humans and Jins but in reality he was even sent towards the Angels, the entire animal kingdom and towards inanimate beings as well. Just as it is Fard upon humans to obey the Prophet ﷺ, obedience to him ﷺ is also Fard upon the entire creation.

BELIEF: The Prophet ﷺ is Mercy unto the humans, Angels, Jins, Hurs (maidens of Jannat), Ghilman (servants of Jannat), animals and all the creation of Almighty Allah, and he is most merciful upon the Muslims.

BELIEF: The Prophet ﷺ is 'Khaatamun Nabiyeen' meaning that he is the 'Seal of all Prophets'. Almighty Allah has closed the doors of Prophethood after the beloved Prophet ﷺ and no new Nabi can come, either in the era of the Prophet ﷺ or after his era. Anyone who believes or says it permissible for someone else to be conferred with Nubuiwat, either in the era of the Prophet ﷺ or after his blessed era, is regarded a kaafir (unbeliever).

BELIEF: Huzoor ﷺ is the greatest and most exalted of all Allah's creation. All the splendours and marvels that have been individually bestowed upon other Prophets have been unified in the Holy Prophet ﷺ. With the exception of these, the Holy Prophet ﷺ has been blessed with many such splendours and marvels that are only unique to him. Actually all those who received any such marvels and splendours, have received them through the blessing of the beloved

Nabi ﷺ but in actual fact they have received it through the blessed hands of the Prophet ﷺ. In reality all these splendours have been only recognised as splendours because of being attributed to the beloved Prophet ﷺ. By the Grace of Almighty Allah, the Prophet ﷺ is totally perfect in every respect of his being. Huzoor ﷺ being perfect is not due to any quality or attribute but the splendour is only regarded a splendour because it is a quality of the most perfect and splendid personality Hazrat Muhammad ﷺ. It is for this reason that it became so splendid and complete. So splendid it has become that whomsoever possesses it, is regarded as a splendid person.

BELIEF: It is Muhaal (absolutely impossible) for any person to be equal to the Prophet ﷺ. Anyone who regards any other person to be equal to Huzoor ﷺ in any one of his unique attributes is either misguided or an unbeliever.

BELIEF: Allah has blessed the Holy Prophet ﷺ with the unique excellence of being His closest and most beloved. The entire creation wishes for closeness to Almighty Allah and desire His pleasure, and Almighty Allah Wills the pleasure of the beloved Prophet ﷺ.

BELIEF: From amongst the unique attributes of the Prophet ﷺ is the Me'raj (ascension in to the heavens), when the Prophet ﷺ was taken in a short space of night with his physical body from Musjid-e-Haraam (Makkah) to Musjid-e-Aqsa (in Jerusalem), and from there into the seven skies, pass the Kursi, and even beyond the Arsh (Divine Throne), and he was blessed with such closeness that has never been afforded to any other human or Angel before, and such closeness will never be afforded to anybody else again. He was blessed with the Divine Vision of Almighty Allah with the eyes of his head and heard the Kalaam (Divine Word) of Allah without any

means. He observed and understood every atom in the heights of the heavens, the skies and the earths.

BELIEF: The entire creation from the very beginning to the end is grateful to the Prophet ﷺ and this includes Hazrat Ibrahim عليه السلام

BELIEF: The exalted station of Shafa'at-e-Kubra (Greatest station of intercession) on the day of Qiyaamat is a unique attribute of the Prophet ﷺ. Until the Prophet ﷺ does not open the doors of intercession, none will have the authority to intercede. In actuality, all those who wish to intercede will bring their cases before the Prophet ﷺ.

It is only the Prophet ﷺ who is the true intercessor for the entire creation in the Court of Allah. This Shafa'at-e-Kubra will be for everyone, in other words, for the believers, unbelievers, the obedient and the sinners, as all of them will be waiting in distress for the reckoning to take place, wishing and hoping that they could rather be thrown into the dungeons of hell so that they may be released from the torment of waiting.

Even the unbelievers will be released from this torment and anguish due to the intercession of the beloved Prophet ﷺ. Due to this, all people from the beginning right up to the end, including the followers, the believers, unbelievers and hypocrites will all praise the Prophet ﷺ. This station of Praise is called the "Maqaam-ul-Mahmud". There are also many other levels of intercession. For example, Huzoor ﷺ will enter many into Jannat without any reckoning. The number of people that are known in this category is four hundred and ninety million. The true amount of people that will enter without reckoning is even more than the figure

mentioned. In reality, only Allah and His beloved Prophet ﷺ know the true number. There will also be many who after reckoning will already be condemned to hell. Huzoor ﷺ will intercede for them and save them from entering hell, whilst his intercession will remove others from the fire of hell. Through his intercession, He ﷺ will elevate some in status, whilst causing the punishment of others to be reduced.

BELIEF: All levels of intercession are proven for the Prophet ﷺ, be it Shafa'at bil Wajaahat, Shafa'at bil Mohabbat or Shafa'at bil Izn. Only one who is misguided will reject any one of these.

BELIEF: The exalted Station of Intercession has been awarded to the Prophet ﷺ. The Prophet ﷺ says,

أُعْطِيْتُ الشَّفَاعَةَ

'I have been blessed with (The Station) of Intercession'

Almighty Allah says,

وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ

'(And O Beloved), Seek forgiveness for the sins of your close ones, and for the believing men and women in general' [Surah 47, Verse 19]

If this is not intercession then what is it?

اَللّٰهُمَّ ارْزُقْنَا شَفَاعَةَ حَبِيْبِكَ الْكَرِيْم

'O Allah, afford us the intercession of your Beloved Prophet ﷺ'

We will discuss other important issues related to intercession, as well as other unique attributes of the Prophet ﷺ which will be apparent on the day of Qiyamat, in the chapter discussing the Hereafter.

BELIEF: Love and devotion to the Holy Prophet ﷺ is the essence of Imaan (Faith). In actuality, the love for the Prophet ﷺ in reality is Imaan. If a person does not love the Prophet ﷺ more than his parents, children and the entire creation, he can never be a true Muslim.

BELIEF: Obedience to the Prophet ﷺ is in reality obedience to Almighty Allah. Obedience to Allah is not possible without obedience to the Prophet ﷺ, to the degree that if a person is in Fard Namaaz and the Prophet ﷺ summons him, he should immediately respond to the call of the Prophet ﷺ by presenting himself in the Court of the Prophet ﷺ. One who adheres to this call is still regarded as being in Namaaz, for as long as he is in conversation with the beloved Prophet ﷺ. It will not cause any interference in his Namaaz.

BELIEF: Respect for the Prophet ﷺ in other words to honour and revere him is part of Imaan and the foundation of Imaan. After declaring faith, to respect the Prophet ﷺ is the greatest obligation of all obligations. The importance of this can be gathered from the following Hadith Shareef.

On his return from The Battle of Khaibar, the Holy Prophet ﷺ prayed his Asr Salaah and laid his blessed head to rest on the lap of Hazrat Ali ؓ at a place called Sahba. Hazrat Ali ؓ had not yet prayed his Asr Salaah. He watched as the sun went down to set and the time of Asr was about to expire but he did not move his lap, as he did not wish to disturb the Prophet ﷺ. He did not move his lap until such time that the sun had already set. When Huzoor ﷺ opened his blessed eyes, Hazrat Ali ؓ explained the situation regarding his Namaaz. The Prophet ﷺ commanded the sun to rise again and the sun which had already set, rose from the west. Hazrat Ali ؓ prayed his Asr Salaah and the sun set once again. This demonstrates that Hazrat Ali ؓ sacrificed Salaah, which is Afdal ul Ibadaat (greatest form of worship) and that to his Asr Salaah which is the core Salaah (known as the protector of the Salaahs), in respect for the Prophet's ﷺ rest, for he knew that we have been blessed with Ibaadat through the blessing of the beloved Prophet ﷺ.

Another Hadith supporting the first is as follows: In the Cave of Thaur, Hazrat Abu Bakr Siddique ؓ entered first. He tore up his clothes, using it to cover the holes in the cave. One hole was still uncovered, so he covered it with his toe. He then requested the Prophet ﷺ to enter. The Prophet ﷺ entered the cave and placed his blessed head to rest on the lap of Hazrat Abu Bakr Siddique ؓ. In the hole, there lived a snake which yearned to see the Holy Prophet ﷺ. It rubbed its head against the feet of Hazrat Abu Bakr ؓ but he did not move his foot, thinking that it would disturb the rest of the Prophet ﷺ. Finally the snake bit him on his foot. When Hazrat Abu Bakr's ؓ tears fell onto the blessed face of the Prophet ﷺ, the beloved Prophet ﷺ opened his blessed eyes and Hazrat Abu Bakr ؓ explained what had happened. The Prophet ﷺ applied his blessed saliva to the snake bite and this gave him immediate relief.

Every year, the potency of the poison caused a relapse. After 12 years, he received martyrdom due to this.[1]

ثابت ہوا کہ جملہ فرائض فروع ہیں اصل الاصول بندگی اس تاجور کی ہے

BELIEF: To respect and revere the Prophet ﷺ presently, is the principal obligation, just as it was when he was physically on this earth before the eyes of the people. When hearing the blessed name of the Prophet ﷺ, we should listen with complete sincerity, devotion and honour. It is waajib (compulsory) upon us to recite the Durood Shareef on hearing his blessed name:

اَللّٰھُمَّ صَلِّ عَلٰی سَیِّدِنَا وَ مَوْلٰنَا مُحَمَّدٍ مَعْدَنِ الْجُوْدِ وَالْکَرَمِ وَ اٰلِہِ الْکِرَامِ
وَ صَحْبِہِ الْعِظَامِ وَ بَارِکْ وَ سَلِّمْ

Allahum'ma Sal'le Alaa Say'yidina Wa Maulana Muham'madin Ma'danil Joodi wal Karami Wa Aalihil Kiraami Wa Sahbihil Izaami wa Baarik Wa Sal'lim

The true sign of love for the Prophet ﷺ is to make his Zikr (i.e. to remember him) in abundance and to recite Durood Shareef upon him in abundance.

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1. It must be noted that Huzoor ﷺ placed his saliva on the bite, allowing Hazrat Abu Bakr Siddique رضی اللہ عنہ to get relief from the pain and discomfort. The poison however remained in him and the effects of this caused his demise. This in reality is Shahaadat-e-Sirri because if it had not been for the saliva of the Prophet ﷺ the potency of the snake bite would have caused immediate death. Thus, the passing of Hazrat Abu Bakr Siddique was in reality his sacrifice in the love and respect of the beloved Prophet ﷺ.

When writing his blessed name, always write ﷺ *'Sall Allahu alaihi wa Sallam'*. Some people write abbreviations such as s.a.w etc. instead of writing the complete Durood. It is impermissible and Haraam to do this. It is also a sign of love and faith to love the Noble Family of the Prophet ﷺ, His Companions, The Muhajireen, The Ansaar and all those who are associated to them. It is also a sign of love, to have enmity for the enemies of the Prophet ﷺ even though he may be your father, son, brother or member of your tribe. One who does not do so, is untrue in his claim. Are you not aware of the fact that the Sahaba-e-Kiraam left their elders, relatives, parents, brothers and even their motherland in the love of the Prophet ﷺ. How is it possible for one to love Allah and His Rasool ﷺ and at the same time have affection for his enemies, whereas two opposing things can never be combined? You have to choose one of the two. You may either choose to attain Jannat or go towards Jahanum. It is also the sign of true love, that the words which you use in the Court of the Prophet ﷺ should be adorned with respect and dignity. You should never use such a word that has even the slightest indication of disrespect in it. When addressing Huzoor ﷺ never use his name, as it is not permissible to do so. Always say, Ya Nabi'Allah, Ya Rasool'Allah or Ya Habeeb'Allah. If ever, you have the opportunity of presenting yourself in Madinah Tayyibah, stand four arm lengths away from the Rauda Shareef, with both hands respectfully folded like in Namaaz. Lowering your head, send Salutations upon the Prophet ﷺ with total respect and reverence. Do not go too close[1] and do not look around, and beware to never ever raise your voice there, for it may cause you to lose all the good

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1. The reason for saying that you should not go too close is so that you may be protected from causing any unintentional disrespect.

which you have earned in your entire life. It is also a sign of love, to learn from the people of knowledge, asking them about the blessed sayings, practices and all other things related to the Prophet ﷺ, so that you may be able to practice in accordance with them.

BELIEF: Any person who views any saying, action, practice or condition of the Prophet ﷺ with the slightest contempt, is regarded an unbeliever.

BELIEF: Huzoor-e-Aqdas ﷺ is the 'Na'ib-e-Mutlaq' 'Supreme Representative' of Almighty Allah. The entire universe has been given in the control of the Prophet ﷺ. He may do as he pleases, giving whatever he pleases to whomsoever he pleases. He may take whatever he pleases from whomsoever he pleases. There is none in the universe that can overturn his command. The entire universe is under his authority and He ﷺ is only under the authority of Almighty Allah and none other. He is the Master of all the people. One who does not accept him as his master, is deprived of the sweetness of the Sunnat. The entire earth belongs to him and the entire Paradise is his property. All the Angels in the skies and on the earth are under his authority. The keys to Heaven and Hell have been given in his blessed hands. Sustenance and all good things are distributed through his exalted Court. This world and the hereafter is only a portion of his blessings. The authority over the Commands of Shariah has been given in the control of Rasoolullah ﷺ. He ﷺ has the complete authority to make anything Haraam upon whomsoever he pleases and make anything Halaal upon whomsoever He ﷺ pleases. He ﷺ may excuse one from any obligation that he pleases.

BELIEF: Huzoor ﷺ was the first to be conferred with the status of Nubuiwat (Prophethood). On the Day of Meethaq (Covenant), all the

Prophets took an oath to believe in him and assist him, and it was on this condition that they too were blessed with Nubuiwat. The Prophet ﷺ is the Nabi of all the Nabis and all the Ambia EC@ال علیهم are the Ummah of the Prophet ﷺ. Each one of them in their respective eras served under the command of the Prophet ﷺ as his representatives. Almighty Allah made the Prophet ﷺ the manifestation of His Zaat (Being), and He granted radiance to the entire universe through the Noor (light) of the beloved Rasool ﷺ, and it is in this sense that Huzoor ﷺ is present everywhere. An Arabic couplet says:

يَغْشَى الْبِلَادَ وَمَشَارِقَاوَمَغَارِبَا كَاالشَّمْسِ فِيْ الْوَسْطِ السَّمَاءِ وَنُوْرُهَا

You are a light that blessed radiance to the entire universe, as the sun, which is fixed in the centre of the skies, brightens the cities all over the world, as its light spreads everywhere, from the East to the West

However, what can be said regarding one who is adamant and spiritually diseased from within. The couplet says:

گر نہ بیند بروز شپرہ چشم چشمہء آفتاب راچہ گناہ

If a bat is not able to see in bright daylight,
It is no fault of the Sun

An Important Recommendation

To read or discuss the issues related to the lapses of the Ambia-e-Kiraam ﷺ except in the recitation of the Qur'an or in narrations of the Hadith, is totally Haraam (forbidden). What right do others have to discuss such issues related to these Noble Personalities? Allah is their Lord. He may take their actions as He Wills in which ever manner He Wills. They are His beloved servants, thus they may demonstrate their humility in the Court of their Lord as they wish. None other is permitted to use these statements as a credential. One who uses these incidents as proof for himself is cursed. As for these instances which seem to show lapse on their part, are in reality based on thousands of wisdoms and good things (that we cannot even understand). In these actions, there are thousands of fruits of benefit and blessings. Look at just the one issue of Hazrat Adam ﷺ. If he had not eaten the fruit, he would have not come down from Jannat onto earth. The earth would not have been inhabited. Neither would the Heavenly Scriptures have been revealed and nor would the Prophets have come. There would have been no jihad. The doors to hundreds of thousands of possibilities would have been closed. The one thing that opened the door to all this, was the one action of Hazrat Adam ﷺ. The good deeds of the ordinary people have no significance in comparison to the deeds of the Prophets. These lapses of the Ambia ﷺ are even more superior to the best deeds of the Siddiqeen. It has been mentioned that:

حَسَنَاتُ الْاَبْرَارِ سَيِّئَاتُ الْمُقَرَّبِيْنَ

'Virtuous deeds of the righteous common people are inferior to even the lapses of the Chosen Ones'

Chapter 3

The Angels & Jins

The Angels

Angels are created from Noor (light). Almighty Allah has blessed them with the ability to take whatever form they wish. They sometimes appear in the form of humans and sometimes in other forms as well.

Belief: They do only that which is commanded to them by Allah. They do not act contrary to the command of Allah either intentionally, unintentionally or by error. They are Maasum (sinless) servants of Allah and are pure and free from all major and minor sins.

Belief: They have been assigned separate duties. Some of them deliver revelation to the Prophets, whilst some are responsible for causing rain and others are assigned to the wind. Some are assigned to delivering sustenance; some are responsible for moulding the form of the child in the womb of the mother, whilst some are responsible for changes in the human body. Some protect humans against their enemies; some of them are responsible for seeking out virtuous gatherings of those in the remembrance of Allah and presenting themselves therein. Others record the deeds of the humans, whilst many of them have been appointed to be present in the Sacred Court of the Holy Prophet ﷺ. Some are assigned to carrying the Salutations of the people to the Court of the Prophet ﷺ. Some are responsible for questioning the deceased, removing the soul, inflicting punishment and blowing the Soor[1].

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1. The Soor is the Horn shaped instrument which will be blown to end the world and to bring on the Day of Qiyaamat.

With the exception of these duties, there are many other duties that have been assigned to the Angels.

BELIEF: Angels are neither male nor female.

BELIEF: To accept them to be Qadeem (uncreated) or declare them to be the Creator is kufr.

BELIEF: Their population is only known to Him who created them (i.e. Allah) and through His informing, His Prophet ﷺ also knows. Four of the Angels are very famous, namely:

1. Hazrat Jibra'eel عليه السلام

2. Hazrat Mika'eel عليه السلام

3. Hazrat Israfeel عليه السلام

4. Hazrat Izra'eel عليه السلام

They are most superior to all the other Angels.

BELIEF: To show the slightest disrespect towards any Angel is kufr. Some ignorant people have the habit of referring to their enemies or someone they dislike, as Malak ul Maut (Angel of Death) or Izra'eel. This statement is close to the words of kufr.

BELIEF: To reject the existence of Angels or to say that Angels merely refer to the power of good and nothing more, are both statements of kufr.

The Jins

They are created from fire. Some from amongst them have also been given the ability to take whatever form they wish. They have very lengthy life spans. The mischievous ones amongst them are known as shaitaan. Like humans, they have intelligence, souls and bodies. They even have children and lineage. They eat, drink, live and die.

Belief: There are also Muslims (believers) and kaafirs (unbelievers) amongst them but in comparison to humans the population of their unbelievers is much more in number. The Muslims amongst them consist of both pious and sinners as well. They even have Sunni and non-Sunni (Bad Mazhabs) amongst them. There are more faasiqs (rebellious transgressors) amongst them compared to the humans.

Belief: To reject their existence or to say that shaitaan or Jin merely refers to the power of evil is kufr.

Chapter 4

‘Aalam -e-Barzakh’

The Domain between Death and Resurrection

There is a domain connecting this world to the hereafter, which is called 'Barzakh'. After death and before Qiyaamat all the humans and Jins have to live therein as per their ranking. Barzakh is much larger than this earth. The comparison between this Barzakh and this world is like the womb of the mother compared to the earth. In Barzakh, some will attain comfort whilst others will face hardships.

BELIEF: Every person has a fixed lifespan on earth. It can neither be increased nor decreased. When the amount of time given to a person expires, Hazrat Izra'eel ﷺ appears and removes his soul. The person observes the presence of Angels to his left and right, for as far as his eyes can see. Angels of mercy surround the believers whilst Angels of punishment stand to the left and right of the unbelievers. At that moment, the reality of Islam becomes more evident than the brightness of the sun to every person but declaring Imaan at this instance is not valid because the demand of Imaan is to bring faith on the unseen, as they are observing everything the demand of bringing faith in the unseen no longer exists.

BELIEF: Even after death, the soul is connected to the body of man. Even though the soul leaves the body, the soul knows and feels everything that is inflicted on the body, just as it occurs during the worldly life. Actually it feels and knows everything even more than before. On earth, the body receives the cold water, cool breeze, good food and all other good things, but the soul attains comfort through it. Even if the body feels pain etc. the soul experiences the discomfort caused by it. The soul also has its own sensations, through which it feels happiness or sadness. The exact same conditions continue to be experienced in Barzakh.

BELIEF: After death and according to one's status (based on piety), the souls of the believers reside in different places. The souls of some reside on their graves, whilst some reside near the well of Zamzam, some reside between the skies and the earths, some reside in the first sky, and some reside in second sky and so forth, right up to the seventh sky, whilst some reside even higher than the skies. Some of the souls reside under the Arsh of Allah in lanterns of light, whilst others reside in Alaa Iliyain (exalted place) but no matter where the soul may be, it remains connected to its body. It recognises and observes those who come to its grave. It even hears their words. The power of seeing by the soul is not only restricted to near the grave. Its example has been explained in the Hadith as follows: *'It is like a bird that was caged and has now been set free.'*

The Great Imams have mentioned:

اِنَّ النُّفُوْسَ الْقُدْسِيَّةَ اِذَا تَجَرَّدَتْ عَنِ الْعَلَائِقِ الْبَدَنِيَّةِ اِتَّصَلَتْ بِالْمَلَاءِ الْاَعْلٰى
وَ تَرٰى وَ تَسْمَعُ الْكُلَّ كَالْمُشَاهِدْ

'Verily when the pure souls are separated from their bodies, they unite with the exalted world above, and (from there) they see everything and hear everything as if they are present here.'

It is mentioned as follows in the Hadith Shareef:

اِذَا مَاتَ الْمُؤْمِنُ يُخَلّٰى سَرْبُه' يَسْرَحُ حَيْثُ شَاءَ

'When a Muslim passes away, his path is cleared.
He may go anywhere he desires.'

Shah Abdul Aziz Saaheb writes:

روح را قرب و بعد مکانی یکساں است

'There is no difference to the soul,
whether the place it wishes to visit is distant or close.'

The accursed souls of the unbelievers remain at their crematoriums or on their graves, whilst some dwell in Chaah-e-Barhoot, which is a canal in Yemen. Others remain in the first, second and third earths, right up to the seventh earth and some even dwell below this, in a bottomless abyss called 'Sijjieen'. However, no matter where they may be, they too recognise those who visit their crematoriums and graves. They see, hear and know what is being said. Their souls are however not afforded any freedom, as they are imprisoned.

BELIEF: To believe that soul enters another body after death, be it that of another human or animal, which is called 'Tanasukh' or 'Awagawan', i.e. re-incarnation, is baseless and kufr.

BELIEF: Death refers to the separation of the soul from the body. It does not mean that the soul dies. One who believes that the soul is totally obliterated is a Bud Madhab (misguided and deviant).

BELIEF: The deceased is also able to speak, and except for the ordinary humans and Jins, all the other animals etc. are able to hear him.

BELIEF: When the deceased is laid to rest in his grave, the grave squeezes him. If he is a Muslim, the grave gently squeezes him as a mother hugs her child very snugly with love and affection. If he is a

kaafir, the grave presses him with such force, that his ribs from the right protrude from the left and the ribs from the left protrude from the right.

BELIEF: When the people return after burying him, the deceased hears the sound of their footsteps. Just then, two Angels appear, tearing through the earth with their teeth. Their appearance is very fierce and dreadful. Their bodies are black and they have huge blackish blue eyes, which are as huge as cauldrons, blazing with fire. They have long mattered hair and teeth that are many hand lengths long, with which they rip open the ground as they come towards the deceased. One is called 'Munkir' and the other is called 'Nakeer'. They awaken the deceased by jolting him aggressively, before questioning and interrogating him in a severely harsh tone.

Their first question to the deceased is:

مَنْ رَبُّكَ

'Who is Your Rub?'

Their second question to the deceased is:

مَا دِيْنُكَ

'What is your Religion?'

Their third question to the deceased is:

مَا كُنْتَ تَقُوْلُ فِيْ هٰذَا الرَّجُل

'What did you use to say about this person?'

If the deceased is a Muslim, he will reply by saying:

رَبِّیَ اللّٰہُ

'Allah is my Rub'

His reply to the second question will be:

دِیْنِیَ الْاِسْلَامُ

'Islam is my Religion'

His reply to the third question will be:

ھُوَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّم

'He is Allah's Beloved Prophet ﷺ'

The Angels will ask the deceased as to who informed him of this and he will say:

'I read the Book of Allah and believed in it, confirming whatever is in it.'

Other narrations have mentioned that after receiving the reply to the questions, the Angels will say:

'We knew that you were going to say this'

Then a voice will call out from the sky saying:

'My servant has spoken the truth. Prepare for him the bed of Jannat, adorn him in the garb of Jannat and open for him a door leading to Jannat.'

The cool and fragrant breeze of paradise will flow into his grave and his grave will be extended for as far as his eyes can see. It will then be said to him: *'Sleep like a bridegroom sleeps'*

This privilege will be generally exclusive to the chosen servants of Allah. However, if Allah wills then ordinary believers can benefit from this as well. Otherwise, the expanding of the grave will vary for each person, depending on his religious status (i.e. piety). The grave will be expanded up to 70 hand lengths in length and breadth for some, whilst others will be given as much space as they wish for, even as far as the eye can see. Some of the deceased will receive punishment in their graves, depending on the extent of their wrongs. However, through the intercession of their 'Peers' and 'Masha'ikh', i.e. Spiritual Guides and Spiritual Grandmasters, and through the blessing of the Imams of the Madhab and the Awliyah Allah, or merely through His Mercy, Almighty Allah will grant them salvation when He Wills. Some have mentioned that the torment of the grave for a sinful believer is only until the eve of a Friday. As soon as this night comes, the punishment is lifted (Allah ta'aala Knows Best). It is indeed evident from the Hadith that a believer who passes away on the eve of a Friday, or on the Friday, or during any day or night in Ramadan, will be spared from the questioning of the 'Nakeerain' and the punishment of the grave. It has also been mentioned that a window leading to Jannat will be opened for a believer. This is in the sense that, first the window of hell shall be opened unto him from his left, through which he will experience the

intense heat and foul odour of hell. It will then be closed immediately and the window of Jannat shall be opened to his right. He will then be told:

'If you had not been able to answer the questions correctly, then that was for you. Now this, (Paradise) is for you.'

This will be done, so that the deceased may acknowledge and truly appreciate the Grace of his Lord, reflecting on how He spared him from severe torment and blessed him with such a great blessing. The procedure for the Munafiqs (hypocrites) will be entirely opposite to the above mentioned procedure. First, the window leading to Jannat will be opened unto him, from which he will experience the fragrant and cool breeze of Paradise and as he realises its magnificence, it will be immediately closed. This will be done so that he realises what a great bounty he has been deprived of, and so that he realises the severe torment that he is about to face, for disrespecting and saying blasphemous words in the Court of the Prophet ﷺ. If the deceased is a hypocrite, he will reply to the questions of the grave by saying:

هَاهَا لَا اَدْرِیْ

'Unfortunately, I do not know anything'

He will then say:

كُنْتُ اَسْمَعُ النَّاسَ يَقُوْلُوْنَ شَيْئًا فَاَقُوْلُ

'I used to hear the people proclaim something and I too proclaimed the same.'

A voice will then call out, saying, *'He is a liar. Prepare for him the bed of fire and dress him in the garb of fire, and open for him a door leading to Hell'.* He will experience the intensity of its heat, and two Angels will be assigned to inflict punishment on him. These Angels will not have the ability to hear or see, and in their hands, they will have powerful metal rods, which will have the capability of turning a mountain into dust if the mountain were struck with it. They will continuously beat him with this rod. Snakes and scorpions will also inflict punishment on him, constantly biting and stinging him. Even his evil deeds will be transformed into vicious dogs, wolves and other forms, and these too will inflict punishment and torment upon him. The good deeds of a person will take pleasant forms, giving him immense comfort and tranquillity.

BELIEF: The severe punishment and comforting rewards of the grave are true (i.e. indisputable fact). Just as it has been mentioned earlier, the punishment or reward is for both the body and the soul. Even if the body has been burnt, disintegrated or turned into dust, its original particles shall still remain in existence. All the pain and comfort will be experienced through these particles. On the day of Qiyaamat, the physical body will be raised again through these particles. These are very minute particles which are found in the spinal column and are known as 'Ajabuz Zamb'. These particles are so minute, that they cannot even be seen through a microscope. Neither can they be destroyed by fire, nor can they be eroded by the earth. These particles are in reality the basic elements of the physical body. The soul will thus be re-entered into the original body on the day of Qiyaamat, and not into a new body. The body of a person does not change merely because of certain changes in its physical structure, caused by growth or reduction. An example of this is a child, who is so small at birth, yet the child grows so quickly

into an adult. Another example is that of a strong muscular youth who becomes weak and feeble due to illness. After recovering from an illness, the same youth becomes lean, strong and healthy again. After all this, it cannot be said that it is not the same person. The condition on the day of Qiyaamat is thus very much similar. If a body has been disintegrated and the bones and flesh have turned to dust, no matter wherever the particles may be, Almighty Allah will gather all the basic elements, bringing it back into being from its original particles which do not disintegrate. This is known as 'Hashr' (The Resurrection). Only a misguided person will reject the punishments and rewards of the grave.

BELIEF: If the deceased was not buried in a grave then the questions of the grave will be asked to him wherever he is. That is where he will receive either reward or punishment. In other words, if a lion ate a person, he will be questioned in the belly of the lion, and he will receive his reward or punishment too in the belly of the lion.

LAW: The sand does not eat the bodies of the Prophets; the Awliyah Allah; The Ulama; the Martyrs; that Hafizul Qur'an who practiced in accordance with the commands of the Qur'an; those devoted in the love of Allah; one who never disobeyed Allah, and the one who spent his time engrossed in the recitation of Durood Shareef. Any person who says that the Nabis 'are dead and mixed in the sand' is an accursed, corrupt and misguided person, deserving the punishment for blasphemy.

Chapter 5

The Hereafter and Ressurection

The earth, the skies, humans, Jins and the Angels will all undoubtedly expire and perish one day. Only Almighty Allah is forever Existing. A few signs will appear before the end of the world. Some of them are as follows:

1. Three earthquakes will occur causing many people to be consumed by the earth. One will occur in the East, one in the West and one in the Arabian Peninsula.

2. Knowledge will be taken away. In other words, the Ulama will pass away from this world (very swiftly). This does not mean that the Ulama will remain and the knowledge will vanish from their hearts.

3. There will be an excess of ignorance.

4. Adultery will be in abundance like donkeys mate with one another without any shame. There will be no respect and modesty left between the young and the old.

5. The population of men will decrease and the population of women will increase. There will be only one man for every 50 women.

6. With the exception of the main 'Daj'jaal' there will be 30 other Daj'jaals. Each of them will claim to be a Prophet, even though the Doors of Prophethood have been sealed. Some of these Daj'jaals have already gone by. Some of those gone by are: Musailama Kaz'zab, Tulaiha bin Khuwailid, Aswad Ansi, Sajjah (was a female who later accepted Islam) and Ghulam Ahmed Qadiani etc. Others, who have not as yet appeared, will definitely appear as well.

7. There shall be an abundance of wealth. The river Euphrates will unveil its treasures, forming mountains of gold.
8. Lush vegetation and orchards will grow in the Arabian Desert. Rivers too will flow therein.

9. To remain firm on Islam will be as difficult as holding burning coals in ones hand. People will go to the graveyard and wish that they were amongst the dead.

10. There will be no barkat in time, meaning time will pass by very swiftly. A year will pass like a month, a month like a week, a week like a day and a day will pass by as swiftly as something burns rapidly after catching fire.

11. People will regard dispensing their Zakaat, a burden. They will regard it a penalty.

12. People will study the knowledge of Deen but not for the purpose of Deen.

13. Men will become subservient to their wives.

14. Children will disobey and disrespect their parents.

15. People will socialise with their friends and shun their fathers (i.e. parents).

16. People will shout (raise their voices) in the Musjid.

17. Music will become common.

18. People will curse their predecessors and address them with disrespect.

19. Wild animals will converse with humans. The tip of a whip and shoe laces (straps) will also speak. They will relate to a person whatever happened in his house whilst he was at the market.

20. Disreputable people, who once had no clothes or shoes to wear, will boastfully live in huge mansions.

21. THE APPEARANCE OF DAJ'JAAL: With the exception of Makkah and Madinah, he will travel the entire world in 40 days. Of these 40 days, the first day will be equivalent to a year, the second day will be equivalent to a month, the third day equivalent to a week and the rest of the days shall all be of 24 hours each. He will travel very swiftly, like gusts of strong winds which steer the clouds. His fitna (corruption) will be very potent. He will have with him a garden and a huge fire. He will refer to his garden as Jannat and his fire as Jahanum. These will accompany him wherever he goes. That which looks like a garden will be fire in reality and the fire will be a garden in reality. He will claim to be Allah. He will enter all those who believe in him into his garden and he will enter all those who reject him into his fire.

He will bring the dead back to life, he will command barren land to grow lush vegetation, he will cause it to rain, he will cause the livestock to become healthy. When he enters a barren land, those buried there will rise and follow him like swarms of bees. He will show many other startling signs, which in reality will be illusions and the trickery of shaitaan. These illusions shall have no bearing with reality, thus when he leaves any place, the people living there

shall be left with nothing. He will try to enter Makkah and Madinah, but the Angels assigned by Almighty Allah will turn him away from this direction. However, 3 earth tremors will occur in Madinah Shareef, because there will be those living in Madinah Shareef under the pretext of being Muslims, but they will be kaafirs at heart and will be from amongst those who are known by Allah, who will end up with Daj'jaal. These people will flee from Madinah in fear of the earth tremors and will join the army of daj'jaal. The Jewish army will also join forces with him.

The alphabets ك ف ر depicting the word 'kaafir' will be engraved on his forehead. All the true Muslims will see this clearly but this will not be visible to the unbelievers. After travelling the world, Daj'jaal will reach Syria, where Hazrat Esa ﷺ will descend on the Eastern Minaret of the Jaame Musjid of Damascus at this critical moment. It will be early in the morning. The Iqaamat for Namaaz-e-Fajr would have already been called out. Hazrat Imam Mahdi ﷺ will be present in this Jama'at. Hazrat Esa ﷺ will command him to lead the Fajr Namaaz. Complying with this command, Hazrat Imam Mahdi ﷺ will lead the congregation and Daj'jaal will begin to dissolve through the fragrant breath of Hazrat Esa ﷺ, just as salt dissolves in water. This fragrant scent of Hazrat Esa's ﷺ breath will spread for as far as the eye can see. Daj'jaal will flee and Hazrat Esa ﷺ will pursue him, launching a spear into his back, ultimately killing him, thereby sending him into hell.

22. Above we have briefly explained the descending of Hazrat Esa ﷺ from the heavens. During his era, there shall be an abundance of wealth. If any person gives wealth to another during this era, he shall refuse it. There shall be no jealousy and hatred during this time.

Hazrat Esa ﷺ will destroy all the crucifixes and slay all the swines. All the people of the book who survive will accept Islam and bring Imaan on him. At this time, there shall be only one religion in the world and that will be Deen-e-Islam, and only one Madhab namely Madhab-e-Ahle Sunnat will prevail. During this time, children will play with snakes, and goats and lions will graze together. Hazrat Esa ﷺ will remain on earth for 40 years. He will marry and have children. After he passes away, he will be laid to rest in the Rauza-e-Anwar.

23. A synopsis of Hazrat Imam Mahdi's ﷺ arrival is as follows: A time will come when the entire world will be trapped in kufr. During this time, all the Abdals and the Awliyah from all over the world will migrate to Haramain Sharifain. Islam will only be prevalent there. The rest of the world will be engulfed by kufr.

It will be the month of Ramadan and the Abdals will engrossed in the Tawaaf of the Holy Kaaba. Imam Mahdi ﷺ will also be present there. The Awliyah Allah will recognise him and thus request to take (Bai'at) the oath of Allegiance at his hands. He will refuse to fulfil their requests. Just then, a voice will be heard saying:

هٰذَا خَلِيْفَةُ اللهِ الْمَهْدِيّ فَاسْمَعُوْا لَه وَاَطِيْعُوْهُ

'This is Mahdi, the Khalifa of Allah.
Listen to what he says and obey his commands."

Immediately, all the Awliyah will pledge their allegiance to him. He will take all of them with him and journey to Syria. After the slaying of Daj'jaal, Almighty Allah will command Hazrat Esa ﷺ to take all the

Muslims onto the Mount Toor, when such a nation is about to appear with whom none shall have the ability to do battle.

24. THE APPEARANCE OF YAJUJ MAJUJ: They will emerge after all the Muslims go onto the Mount Toor (Sinai). Their population will be very large. When they pass through Buhaira Tabriya (which is a 10 mile stretch); the first Jama'at that passes through will drink every drop of water in this river. When the second Jama'at passes through, they will feel that there was never any water in the river before their arrival. They will kill and destroy everything that is in their path causing mayhem. After all the killings and massacres, they will say, 'we have killed all those on earth. Now let us kill those in the sky'. They will fire their arrows into the sky and through the Will of Allah, their arrows will return to the ground drenched in blood.

At this time, on the mountain, Hazrat Esa ﷺ and his followers would be facing very harsh conditions. There will be a scarcity of everything. One head of a cow will be more valuable than the current day value of one hundred Ashrafis (gold coins). Hazrat Esa ﷺ and his companions will make Dua and Almighty Allah will create a worm in the necks of the Yajuj Majuj, which will cause a festering wound. All of them will instantly die due to this. After their destruction, Hazrat Esa ﷺ will descend with his followers from the mountain. They will find the entire earth polluted by the foul smelling remains of the Yajuj Majuj. Again Hazrat Esa ﷺ and his companions will make Dua. Almighty Allah will send a huge bird, which will pick up their remains and discard of them where Allah Wills. The Muslims will burn their spears, bows, arrows and quivers, which will burn continuously for 7 years. This will be followed by refreshing rains, which will cleanse the earth. The earth will be commanded to sprout delicious fruit and vegetation. The skies and

the earths will be commanded to unveil their bounties. The situation during this time will be so fulfilling that an entire congregation will be able to eat a single pomegranate and 10 people will be able to sit under the shade of that pomegranate peel. Everything will be in abundance. The milk of a single camel will suffice for an entire congregation, the milk of a cow will suffice for an entire clan, and the milk of single goat will suffice for an entire household.

25. Huge clouds of mysterious smoke will appear, causing darkness from the earth up to the sky.

26. THE APPEARANCE OF DAAB'BATUL ARD: This is a creature which will have in its possession the Asa (Staff) of Hazrat Musa ﷺ and the ring of Hazrat Sulaiman ﷺ. He will make a glowing mark on the foreheads of the Muslims by using the Asa of Hazrat Musa ﷺ and by using the ring of Hazrat Sulaiman ﷺ, he will make an ugly black spot on the foreheads of the unbelievers. At this time, all the Muslims and kaafirs will become clearly noticeable. This sign will never change. Those who are kaafirs will never become Muslims and those who are Muslims will never lose their Imaan.

27. The Sun will rise from the West. When this phenomenon occurs, the doors of Tauba (repentance) will be sealed. If any person accepts Islam after this, his Islam will not be valid.

28. After the passing away of Hazrat Esa ﷺ and when only 40 years remains for Qiyaamat, a fragrant breeze will blow, which will pass under the armpits of the people. When this happens, all the Muslims will pass away and the entire earth will only be inhabited by kaafirs, and it is upon them that Qiyaamat will come. We have only mentioned a few signs of Qiyaamat here. Some of them are already

evident, whilst others are still to occur. After this fragrant breeze blows under the armpits of the people and when all the Muslims have passed away, there will come such a time, wherein no child will be born for 40 years. In other words there will be no one younger than forty years of age. The entire earth will be inhabited by unbelievers.

There will be none left on earth to take the Name of Almighty Allah. People will be engrossed in worldly activities; some plastering their homes and feasting etc. when suddenly Hazrat Israfeel ﷺ will be commanded to blow the 'Soor'. The sound of the Soor will be very soft at first then gradually increasing in intensity. People will raise their ears to listen to this sound, which will render them unconscious and then ultimately causing their death. The skies, the earth, the Soor and even Israfeel ﷺ and the entire creation will perish. With the exception of One Allah, nothing else will be in existence. Almighty Allah will say,

لِّمَنِ ٱلۡمُلۡكُ ٱلۡيَوۡمَۖ

'Whose Supreme Rule is there today?'

In other words, where are the dictators and the arrogant ones today? None will be in existence to answer. Allah will say,

لِلَّهِ ٱلۡوَٰحِدِ ٱلۡقَهَّارِ

'It is only the Supreme Rule of One Allah, The Most Powerful.'

Then, whenever Almighty Allah wills, He will cause Hazrat Israfeel ﷺ to rise again. The Soor will be brought back into existence and Allah will command Hazrat Israfeel ﷺ to blow the Soor. The entire creation including the Angels, Jins, humans, animals etc. will return to existence. The Holy Prophet ﷺ will be the first to rise from his blessed Rauda-e-Anwar. He will rise with the hand of Hazrat Abu Bakr Siddique رضي الله عنه in his right hand and the hand of Hazrat Umar-e-Farouk رضي الله عنه in his left hand, followed by all the Muslims buried in the Holy Cemeteries of Makkah Mukarramah and Madinatul Munaw'wara. The Prophet ﷺ will take all of them with him and walk towards the 'Plains of Resurrection'.

BELIEF: Qiyaamat will certainly be established. One, who rejects this, is an unbeliever.

BELIEF: Not only souls will be revived on the Day of Reckoning, but reckoning will be for both the body and the soul. One who says that only the souls will be revived and the body will not be revived, is an unbeliever.

BELIEF: If a person's body has been disintegrated, decayed or even devoured by animals, Almighty Allah will gather all of this and raise the body once again. On the day of reckoning, people will emerge from their graves barefoot, unclothed and uncircumcised. Some people will be on foot whilst others will be on a conveyance. Some will be sitting individually on an animal, whilst others will be 2, 3, 4 or 5, right up to 10 persons per animal. The unbelievers will go towards the Plains of Resurrection dragging themselves on their faces. Some will be dragged towards the plains by Angels, whilst others will be engulfed by fire.

The Plains of Resurrection will be established in Syria. The ground will be made so smooth, that even if a mustard seed were to be placed on the opposite end, it would be visible. On the Day of Reckoning, the earth will be made of copper and the sun will be only 1 mile above our heads. The narrator of the Hadith states, *'It is not known whether 1 mile in this case refers to the applicator used to apply surmah or the standard distance of a mile.'* Even if it refers to a mile, the intensity of the sun's heat on that day is obvious. Presently, the sun is at a distance of 4000 years from the earth with its rear facing us, whilst on the day of reckoning it will be a mile above our heads and directly facing us. We all know what the intensity of the sun's heat feels like when the sun is at its peak on a normal summer's day. It makes it almost impossible to venture outdoors. Now, imagine the intensity of the sun's heat when it will be only 1 mile over our heads? Presently, the ground is made of sand and we have shoes etc. to wear. On the day of reckoning, the ground will be made of copper and we will be standing upon it bare feet. There is none that can truly understand the intensity of the heat at that critical hour. May Almighty Allah protect us! *Aameen.*

The intensity of the heat will cause the brain to boil. We will perspire to such an extent that our perspiration will seep 70 yards into the earth. When the earth cannot soak in anymore perspiration, the perspiration will rise above the ground. Some will be in perspiration up to their ankles, some up to their knees, some up to their waist, some up to their chest, and some up to their necks. The unbelievers will be drowning in their own perspiration up to their mouths, just as reigns are fixed to a horse's mouth. Thirst will be so severe, that we cannot really explain it. The tongue will become so dry that it will feel like thorns. The tongues of some will be hanging out of their mouths. The heart will boil and come up into the throat.

Every person will be suffering as per his or her sins. If a person did not discharge his Zakaat accurately, with regards to gold and silver, then the gold and silver will be heated and used to brand him on his side, back and forehead. If a person did not give Zakaat on his livestock correctly, those animals will be brought forth strong and healthy on the day of reckoning, and he will be placed on the burning hot ground, whilst the animals will run over him, stampeding over him and piercing him with their horns. After running over him once, they will return from the opposite direction doing exactly the same thing. This will continue until the reckoning of the people ends وعلىهذاالقياس (based on this conjecture).

With the exception of these torments, many other dreadful punishments will be unleashed upon the wrongdoers, and during this critical moment, none will care about the other. Brothers will flee from brothers. Parents will desert their children. A mans wife and children will shun him. Everyone will be concerned about himself, detained in his own punishment. None will be of any assistance to another. Hazrat Adam ﷺ will be commanded to separate the inmates of hell from the Jannatis (dwellers of paradise). He will ask, How many from how many? The reply will be, '999 (go to hell) from every 1000.'

It will be such an intense time that due to sadness, children will become old and pregnant women will abort their unborn children. It will seem as if everyone is intoxicated but this will not be so. In reality they will seem to be in this intoxicated state due to their immense fear and sadness. The punishment commanded by Allah is very intense. Which one of the torments of that day can we really explain? If there were just a few or even a hundred or a thousand, we would be able to explain them, but on the day of Reckoning, we will

have to face a numerous punishments and all that we can really do is beg Allah to afford us salvation from these dreadful torments. These torments will not only last for a few hours, days or months but for the entire day of Reckoning, which will be equivalent to 50 000 years.

After almost half the day passes, the people will find themselves in the same terrifying predicament, so they will consult with each another. After consultation, they will choose to seek out an intercessor who will intercede on their behalf. They will ultimately decide to present themselves before Hazrat Adam ﷺ, as he is the father of all humans and because Almighty Allah granted him special excellence by creating him with His Dast-e-Qudrat (i.e. His Divine Power), blessing him with the opportunity of residing in Jannat and awarding him the grand endowment of Nubuiwat. After much difficulty, they will find their way to Hazrat Adam ﷺ. They will address him by saying, 'O Adam ﷺ! You are the father of all humans. Almighty Allah created you with His Dast-e-Qudrat and He adorned you with a special soul. He commanded the Angels to prostrate before you and He allowed you to reside in Holy Paradise. He blessed you with the knowledge of the names of all things. Almighty Allah has also made you 'Safee' (His Chosen Friend). Please have mercy on our pitiful condition and intercede on our behalf, so that Almighty Allah will release us from this punishment and torment.' Hazrat Adam ﷺ will say, 'It is not my position to intercede for you. Today I am concerned about my own wellbeing.' He will further say that the Wrath of Allah is so intense today, that never has it been witnessed in such intensity before and never shall such intensity be witnessed again. He will ask them to go to another. They will ask about where they should go and he will recommend them to go to Hazrat Nuh ﷺ as he is the first Rasool whom Almighty Allah sent to earth for the guidance of a nation. The people will then go to Hazrat Nuh ﷺ

praising him. They will then request him to intercede on their behalf. Here too, they will receive the same answer. He will then send them to Hazrat Ibrahim ﷺ as Allah had blessed him with being His 'Khaleel'. They will present themselves before Hazrat Ibrahim ﷺ and he too will give the same answer. In brief, they will then present themselves before Hazrat Musa ﷺ who will in turn send them to Hazrat Esa ﷺ. He too will tell them that it is not within his power to intercede on this day. He will ask them to go to him in whose hands Allah has given the authority of intercession and who is fearless, even on this frightful day. He will ask them to go towards the leader of all the children of Adam ﷺ. He will send them towards Khaatamun Nabiyeen Hazrat Muhammad ﷺ, saying that it is he alone who has been blessed with the authority of intercession. The people will go around in circles, weeping, lamenting, begging helplessly, and looking for the beloved Rasool ﷺ until finally they find him. On seeing him, they will say, 'O Muhammad ﷺ! Almighty Allah has blessed you with the power to open the doors of intercession.'

You are the only one who is completely at peace today. They will praise the Prophet ﷺ in the best manner possible and beg his assistance. The Holy Prophet ﷺ will answer by saying:

اَنَا لَهَا

"I am (here) for this reason.'

اَنَا صَاحِبُكُمْ

'I am the one you have been seeking out.'

After saying this, the Prophet ﷺ will enter the Court of Allah and he will fall into Sajdah and intercede on our behalf.

Almighty Allah will say:

يَا مُحَمَّدُ اِرْفَعْ رَاسَكَ وَقُلْ تُسْمَعْ وَسَلْ تُعْطَه وَاشْفَعْ تُشَفَّعْ

'O Muhammad ﷺ! Raise up your head and say whatever you wish to say and it will be heard. Ask whatever you desire and it will be fulfilled and intercede, for your intercession is accepted'

In another narration, it has been mentioned:

وَقُلْ تُطَاعْ

'Ask and it will be complied with'

The Prophet ﷺ will then intercede and every person will receive his intercession including a person who has Imaan even as little as a mustard seed in his heart. Huzoor ﷺ will even remove from hell, those who accepted Islam with a sincere heart but did not perform any virtuous deeds. All the other Prophets will then be permitted to intercede for their respective Ummats. The Awliyah Allah, Shuhada, Ulama, Hufaaz, Haajis and every such person who has been blessed with some religious status, will be allowed to intercede for their relatives and friends. Some people will go to the Ulama and remind them that they had on certain occasion given them water for Wudu, whilst some will say to the Ulama that on certain occasions they gave them clods of clay to cleanse themselves after answering the call of nature. The Ulama will then even intercede for these people.

BELIEF: The reckoning and accountability on the last day is a fact (i.e. the truth). We are certainly going to be held accountable for our deeds.

BELIEF: One who rejects the reality of accountability and reckoning is a kaafir. On the day of reckoning, there will be those whom Almighty Allah will question in confidentiality. He will question them in regards to their wrongdoings, and they will accept all their wrongs and fear the Judgment of Allah. Allah will say, 'I hid your sins whilst you were on earth and now I am forgiving you.'

Some people will be questioned with intense strictness. Those who are questioned in this manner will have their fate sealed. He will ask some, 'Did I not bless you with respect and dignity? Did I not make you a leader amongst your people? Did I not subdue for you horses and camels? With the exception of these, Almighty Allah will remind them of many other bounties which He bestowed upon them. They will answer in the positive, saying that it was true that Almighty Allah had blessed them with everything. Allah will say, 'Did you know that you were to meet with me?' and they will answer negatively. Almighty Allah will say, 'Then just as you did not remember Me, I too shall leave you to suffer in this punishment.'

When Almighty Allah will remind some of the unbelievers in regards to His bounties, thereafter questioning them about their actions, they will claim to have believed in Allah, His Books and His Prophets. They will claim to have established Namaaz and Fasting. They will also say that they gave Sadqa and performed numerous other good deeds. Almighty Allah will then silence them and bring witnesses unto what they have said. These people will wonder who will be brought as witnesses against them. A seal will be placed onto their

mouths and the rest of their body will be commanded to testify. Their thighs, flesh, bones, hands and feet etc. will testify against them and the truth will be heard. They shall then be thrown into the dungeons of hell.

The beloved Prophet ﷺ said, '70 000 from my Ummah will enter Jannat without reckoning and through their blessings, another 70 000 will enter Jannat with each one of them and Almighty Allah will send another 3 Jama'ats into Paradise with them.' It is unknown to us the amount of people each Jama'at will comprise of. This number is known to Almighty Allah. All those who performed Tahaj'jud will be allowed to enter Paradise without reckoning.

There will also be such a person from this Ummah whose 99 journals will be filled with sinful deeds. The magnitude of each journal will be as far as the eye can see. All these books will be opened and Almighty Allah will ask him if he has any complaint about any of the deeds that have been presented. Allah will ask if Kiraaman Kaatibeen (Angels who record our deeds) were justified in what they recorded for him. He will reply by saying that all which has been recorded is simply the truth. Almighty Allah will ask if he had any excuse and he will reply by saying that he did not have any excuse for his sins. Almighty Allah will say, *'Indeed your one good deed is present before Us. Today, you will not be treated unjustly.'* A piece of paper will be presented, on which will be written:

اَشْهَدُ اَنْ لَآ اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

It will be weighed on the command of Almighty Allah. The person will say that this one piece of paper is nothing in comparison to all his bad deeds, and Almighty Allah will again say to him that he will

not be treated unjustly. Then, all his journals of bad deeds will be placed on one end of the scale and that piece of paper will be placed on the other end of the scale. That piece of paper will weigh more than all his journals of bad deeds. There is no limit to the Mercy of Almighty Allah. Through His Mercy, modest things may become vast.

BELIEF: On the day of Qiyaamat each person will be handed his books of deeds. The obedient servants of Allah will receive their book of deeds in their right hands and the sinful ones in their left hands. The chest of an unbeliever will be torn open and his hand will be thrust into his chest and pulled out through his back, and his deeds will then be handed over to him (in this painful manner).

BELIEF: The Prophet ﷺ has been blessed with the pond of Kauthar. This is Haq (a true fact). The length and breadth of Kauthar is equal to the distance covered during one month's journey. On its banks, there are absolutely beautiful dome shaped structures made from pearls. Its 4 ends are equal, in other words, all equal right angles. Its sand is fragrant with musk; its water is whiter than milk, sweeter than honey and more pure than musk. Once you take a sip of Kauthar, you will never be thirsty again. There are goblets floating on Kauthar, which are more than the number of stars in the sky. There are 2 streams of Jannat that lead into the pond of Kauthar. One is of gold and the other of silver.

BELIEF: Mizaan (The Scale) is Haq (True). The good and bad deeds of the people will be weighed on this scale. This plate will work differently to the scale of the world. The one which is heavy will lift upwards, whilst the one which weighs less will face downwards.

BELIEF: Almighty Allah will bless the Prophet ﷺ with Maqaam-Al-Mahmud (The Exalted Station of Praise). It is here that the entire creation from the beginning up to the end will praise him.

BELIEF: The Prophet ﷺ will be blessed with a banner (flag) called 'Liwa ul Humd' (The Flag of Praise). All the believers, right from the time of Hazrat Adam عليه السلام up to the end, will be gathered under this banner.

BELIEF: Pul Siraat (The Bridge) is Haq. This is a bridge which is constructed over the fire of Hell. It is thinner than a hair and sharper than a sword. This is the only route that can be taken to enter Jannat. The Prophet ﷺ will be the first to cross the Pul Siraat followed by all the Ambia and Mursaleen عليهم السلام thereafter followed by the Ummat of the Prophet ﷺ and then the Ummats of all the other Prophets. One will pass over Pul Siraat as per his deeds. Some will pass over with swiftness of the flash of lightning. Some will pass over like wind travelling at high speeds. Some will pass over as fast as birds whilst others will pass over with the speed of a fast horse.

Some will pass over with the speed of a running man whilst others will do so dragging themselves on their bottoms. There will also be those who will pass over as slow as ants. There are two massive iron rods with curved ends like hooks on either side of Pul Siraat.

They will seize whomsoever they have been commanded to seize. Some of those seized will be severely wounded, but will still manage to cross over Pul Siraat, whilst others will be plunged by them into the fire of hell. Whilst all will be struggling to pass over Pul Siraat, our pure master, the intercessor for the sinful Hazrat Muhammad ﷺ

will be waiting on the other end of Pul Siraat praying for his Ummah to pass safely. He will be saying:

رَبِّ سَلِّمْ سَلِّمْ

'O Allah grant them safe passage'

Rasoolullah ﷺ will not remain in one place on the day of reckoning. He will be at the Mizaan interceding for those whose good deeds are few, allowing them to be pardoned, and immediately he will be at the Pond of Kauthar quenching the thirst of his thirsty Ummat. From there, he will move to Pul Siraat, lifting those who fall on their way to Jannat. In other words, the Prophet ﷺ will be at every juncture comforting his Ummah. Everyone will be calling out to him for his assistance, and who else will there be to respond our calls in such a critical moment?

He ﷺ will be the only one not concerned about himself. He ﷺ will be carrying the responsibility of the entire Universe.

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارِكْ وَسَلِّمْ

اَللّٰهُمَّ نَجِّنَا مِنْ اَهْوَالِ الْمَحْشَرِ بِجَاهِ هٰذَا النَّبِيِّ الْكَرِيْمِ عَلَيْهِ وَعَلٰى اٰلِهٖ
وَاَصْحَابِهٖ اَفْضَلُ الصَّلٰوةِ وَالتَّسْلِيْم (آمين)

This day of Qiyaamat will take 50 000 years to pass and it will be a day with the most testing torments and difficulties. This day will be made trouble-free for the pious and chosen servants of Allah. For these pious servants, the 50 000 year day will pass in the amount of

time that it takes to complete one Fard Salaah. Actually, it will pass even faster than this. For some, this day will pass as fast as the blink of an eye. Allah says:

وَمَآ أَمۡرُ ٱلسَّاعَةِ إِلَّا كَلَمۡحِ ٱلۡبَصَرِ أَوۡ هُوَ أَقۡرَبُ

"The Day of Qiyaamat for the righteous is like the blinking of an eye and even less than that."

The greatest and most cherished privilege afforded to the Muslims on that day will be the blessed opportunity of seeing Almighty Allah. There is no blessing greater than this. Once a person sees Almighty Allah once, he will be drowned in scintillating pleasure of the Divine Vision forever. It is something that he shall never forget. The first person to be granted the Divine Vision on this day will be the Holy Prophet ﷺ. Up to this point; we have briefly discussed the issues relating to the day of resurrection. When the day of reckoning comes to a close, we will each enter our final abodes, wherein we shall live forever. Some will be blessed with entering the abode of peace and tranquillity called Jannat (Paradise) whilst others will enter the abode of pain and suffering, called Jahanum (hell).

BELIEF: Jannat and Jahanum are true and a reality. One, who rejects this, is a kaafir.

BELIEF: Jannat and Jahanum have been created by Allah hundreds of thousands of years ago and are in existence even now. It is not correct to say that Jannat and Jahanum do not exist and will only be created close to or just before the last day.

BELIEF: Qiyaamat, resurrection, the reckoning, accountability on the last day, reward, punishment, Jannat and Jahanum mean the same as it is generally understood by the Muslims at large. Any person, who claims these to be true, yet shows different meanings for them. For example, he says that reward refers to acquiring satisfaction after seeing ones good deeds, or punishment refers to being saddened after observing your bad deeds or that the day of resurrection only pertains to the souls etc., then such a person is in reality rejecting all the above-mentioned beliefs and such a person is termed a kaafir. A brief account of Jannat and Jahanum will be discussed in the forthcoming chapter.

Chapter 6

Jannat
(Paradise)

Jannat is the abode which Almighty Allah has created for the believers. He has adorned Jannat with marvels unseen or unheard of by anyone. Even the thought of these splendours has not crossed the mind of any person. None can ever experience the true realities and bounties of Jannat (in this world). The only one that has been blessed with experiencing all the bounties and all the beauties of Jannat is the Holy Prophet ﷺ. Whatever has been explained with regards to Jannat is only to give one an idea of the exquisiteness and splendours of Jannat. The most beautiful things on this earth cannot compare in any way to anything in Jannat.[1] One can therefore not compare the pleasures and tranquillity of Jannat. If one of the maidens of Jannat has to glance into the world then through her beauty and radiance, the entire skies and earth will light up and be overwhelmed with fragrance. Her beauty will surpass the brightness of the sun and the moon. Her head gear is greater than the world and all its possessions. If a Hur (maiden of Jannat) has to reveal her palm between the skies and the earth then the creation will be plunged into turmoil due to her beauty. If she reveals her headgear then its radiance will overshadow the sun. The sun compared to the beauty of her headgear will be like a candle in front of the sun. If anything from Jannat, even equivalent to the size of a finger-nail has to drop onto the earth, it will be regarded as the most decorative item. If the bangle (or bracelet) of a Jannati (Dweller of Paradise) is revealed, it will cause the brightness of the sun to be hidden, as the sun causes the brightness of the stars to vanish.

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1. There is no doubt, that nothing can be compared to Holy Paradise, but the Holy Kaaba is greater in status than Jannat, and as for the Blessed Rauda-e-Mubaarak of the Prophet ﷺ, then this is even greater than the Kaaba and more majestic than the Arsh of Allah which is the most Majestic station in the skies. The Arsh is a creation of Allah and the Holy Prophet ﷺ is the greatest of all creation. It is thus very evident that the Prophet ﷺ being the greatest of Allah's creation is without doubt more exalted in position than the Arsh.

The smallest space in Jannat, equivalent to the amount of space needed to keep a whip (i.e. the smallest space), is more valuable than the world and all its possessions. Only Allah and His Rasool ﷺ know how vast Jannat is. For the purpose of understanding, it has been mentioned that Jannat has 100 levels. The distance between every two levels is equivalent to the distance between the skies and the earth. As for the issue in regards to the actual vastness of each level then no such narration comes to mind right now.

It is mentioned in Tirmizi Shareef, that if all the worlds have to be placed into one level, then this one level is vast enough for everything. There is a tree in Jannat that is so vast, that a fast horse is able to ride in its shade for a hundred years and still not come out of its shade.

The doors of Jannat are so extensive that, the distance from one doorpost to the other door-post is the distance in which a swift horse travels in 70 years. With all this, the amount of people that will enter Jannat will be so many, that they will be touching elbows, struggling to enter.

Due to the vast crowds of people that will enter Jannat, the doors of Jannat will actually creak. Jannat boasts a variety of unique mansions made from precious gemstones. They are so beautiful and pure that the inside can be seen from outside and the outside can be seen from within.

The walls of Jannat are made from gold and silver bricks, which are fixed together by musk. It will have a gold brick followed by a silver one. The ground will be prepared from saffron and instead of stones; there will be pearls and other precious stones on it.

It has been mentioned in one narration that the bricks of Jannat are of white pearl, reddish diamonds and green emeralds. These bricks have been placed alternately and are bound by musk. In place of grass, there is saffron, and instead of stones, there are pearls, whilst the soil is made from amber.

There is a huge pavilion (tent) in Jannat made from pearls. The height of this pavilion is more than a distance of 60 miles. There are 4 rivers flowing in Jannat; A river of water, a river of milk, a river of honey and a river of heavenly wine.

Streams flow from each river into the homes of every Jannati. All the streams of Jannat flow on its surface, without any need to cut through the ground. The banks of each stream are bedecked with pearls and rubies whilst its bed is made from heavenly musk.

The wine of Jannat has no similarity to the wine of this world, which smells of a foul odour and has a harsh taste, causing a person to become drunk by it, and lose his sense of judgment. The wine of Jannat is pure from all the above mentioned deficiencies.

The Jannatis will have the opportunity of partaking in all the delicacies provided in Jannat. Whatever they desire will appear before them without any effort. If a person sees a particular bird and wishes to taste its meat, it will appear roasted (i.e. cooked) before him immediately.

If he thinks of water etc. then the container will appear by itself in his hand. The container will have the exact amount of water, milk or honey in it that the person desires. There will neither be a drop

more or less than that what he desires. It will then return to wherever it appeared from, after the person drinks from it.

There shall be no impurities in Jannat, meaning there will be no urine, stool, mucus from the nose or ear wax etc. The Jannatis will only burp a fragrant and soothing burp. The Jannatis perspiration will be fragrant and soothing. It will cause all the food that he has eaten, to be digested.

The scent of musk will prevail in ones burp and perspiration. Every person will have the stamina of a hundred men with which to eat, drink and acquire sexual satisfaction.

Those in Jannat will be engrossed in recitation of Tasbeeh, with intent and without intent, similar to the flow of ones breath. There will be 10 000 servants standing at the head side of every person.

They will each have a bowl of gold and a bowl of silver in their hands, filled with all the delicacies of Jannat. No matter how much a person eats, the taste will never diminish. Actually, the more one eats, the tastier it will become.

Every morsel will have 70 different flavours and each flavour will be more exquisite than the next. The taste of every flavour will be experienced simultaneously.

The clothing of the Jannatis will never become old or worn out. The Jannatis will remain young forever. When the first group of Muslims enters Jannat, their faces will be as bright as the full moon.

The faces of the second Jama'at will be as bright as the brightest star. They will all live in harmony and there will be no disunity or jealousy amongst them.

Of the maidens of Jannat awarded to the men, there will be at least 2 such maidens whose beauty and exquisiteness will be such that, even after being attired in 70 sets of clothes, their ankles will be visible through these clothes, like red wine is visible through a clear glass, and this is because Almighty Allah has compared them to rubies.

If one pierces a hole in a ruby and threads a string through it, the string can be clearly seen through the precious gemstone.

A man will see his face in the face of a maiden more clearly than looking in a mirror. The smallest pearl that she wears will be so beautiful, that it can light up the area between the East and the West. It has been mentioned in one narration that if a man places his hand between her shoulders, he will be able to see it through her clothes, flesh and skin.

If the clothes of Jannat have to be worn by someone in this world, then all those who see it will fall unconscious and the sights of the people will not be able to withstand its powerful rays.

When a man goes to a maiden of Jannat, he will find her as pure and chaste as the first time he went to her but there will be no discomfort in intimacy for either the male or the female. If a drop of a Hur's saliva falls into the ocean, the sweetness of her saliva, will sweeten the entire ocean.

It has been mentioned in another narration that if a drop of a heavenly maiden's saliva had to fall into the seven seas, the seven seas would become sweeter than honey. When a person enters Jannat, he will find two maidens at his head side, singing in a beautiful and melodious voice. There singing will not be similar to the shaitaani songs and music of this world but it will be the Praise of Almighty Allah.

They have very sweet voices. The creation has never heard such a sweet voice before. They will also chant a song wherein they will say,

'Forever we will live and never shall we die. We are blessed with comfort, never to experience any discomfort. We are happy and never will be sad. Congratulations to those who have become ours, whilst we have become theirs.'

With the exception of the hair on their heads, eye lashes and eye brows, the Jannatis will not have any other hair. They will also not have beards in Jannat. The Jannatis will have bluish grey eyes and none will look older than 30 years old. An ordinary Jannati will be awarded 80 000 servants and 72 wives. He will be presented with a brilliant crown. The smallest pearl in it will illuminate the entire East and West. If a person wishes to have a child then they will become pregnant and have a child within a moment, who will even reach the age of 30 in a moment as well.

Those in Jannat will not feel the need to sleep, since sleep is a kind of death. When the Jannati enters Jannat, each will receive an exalted status according to his or her deeds. There is no limit to the Grace of Allah.

After a week, the Jannatis will be afforded the permission to make Deedar of Almighty Allah (i.e. they will be blessed with the Divine Vision). The Arsh of Allah will appear in one of the gardens of Paradise and the Jannatis will see the manifestation of Almighty Allah. Pulpits of Light, pearls, rubies, emeralds, gold, silver, musk and camphor will be laid for the Jannatis to sit on. None of them will feel inferior to another.

They will see Almighty Allah as clearly, as every person sees the sun or the full moon from wherever He is (This is an example without comparison). Almighty Allah will address some of the Jannatis reminding them of their past sins and wrongs.

He will say,

'O certain person, the son of certain!
Do you remember that which you did on such and such a day'

The person being addressed will humbly say,

'O Allah, have you not pardoned me?'

Allah will say,

'Indeed I have pardoned you.
It is through my Mercy that you have received this position of excellence.'

Everyone will still be in this highly special condition, when the sky will become overcast with clouds and a beautiful fragrance will rain down upon them, such a fragrance that they have never smelt before.

Almighty Allah will say,

'Go towards the place of admiration which I have prepared for you and take as you desire.'

They will all go towards a special market place which will be fortified by Angels. They will see such items, which neither they had seen or heard of, nor did the thought of it even cross their minds. Whatever they desire there will be handed over to them. There will be no buying and selling at this market place. The Jannatis will meet with one another at this market place. The one with a lesser status will see the clothes of the one with higher status and admire it. Instantly he will feel that his own clothes are the best. This is because there is no unhappiness in Jannat. Each of them will return to their respective homes after visiting this beautiful Market place. They will be welcomed by their wives as they reach home. On seeing them their heavenly wives will admire them saying that they (the husbands) have returned home even more radiant and handsome than before.

The husbands will respond by saying,

'We have been blessed with the honour of sitting before Almighty Allah. It is for this reason that we have become so radiant.'

When the Jannatis wish to meet with each other, then either their thrones will move to wherever they desire or they will be transported by very swift animals, which shall be presented to them. If they intend to visit any person or place, their desire will be instantly fulfilled. The Jannati of the most humble order will have wives, orchards etc. that will stretch out for a distance of a thousand

years. The most chosen ones in Jannat will be blessed with making Deedar of Almighty Allah, every morning and evening. When the Jannatis enter Jannat then Almighty Allah will ask if they desire anything else.

They will say,

'You brightened our faces and entered us into Jannat. You freed us from Hell. Now, there is nothing else we desire.'

Then the veils will be removed and the Jannatis will make Deedar of Almighty Allah, as there is nothing greater and more valuable than the opportunity to make Deedar of Almighty Allah.

اَللّٰهُمَّ ارْزُقْنَا زِيَارَةَ وَجْهِكَ الْكَرِيْمِ بِجَاهِ
حَبِيْبِكَ الرَّؤُفُ الرَّحِيْمِ عَلَيْهِ الصَّلٰوةُ وَالتَّسْلِيْمِ (آمين)

'O Allah Almighty, Bless us with the great privilege of seeing You, through the blessing of Your Beloved, Generous and Merciful Prophet ﷺ' Aameen

Chapter 7

Jahannum
(Hell)

This is an abode which clearly symbolises the boundless Wrath of Almighty Allah. Just as there is no limit to his Mercy and Grace, which cannot be understood by the human mind, similarly there is no limit to his Wrath. All the pain, suffering and torment that a person can imagine is unparallel compared to the Wrath of Allah. That which has been mentioned in the Qur'an and Hadith concerning the wrath of Allah is being briefly explained in this discussion, so that Muslims may read this and seek refuge from the Wrath of Allah, and so that they should abstain from those practices which will lead them towards hellfire.

It has been mentioned in the Hadith Shareef that when a person sincerely seeks refuge from hell then Jahanum requests Almighty Allah to grant him refuge. The Qur'an has warned us on many occasions to fear Hell and to stay away from those things which lead one towards hell. In order to educate us, our beloved Rasool ﷺ would often ask refuge from the fire of Hell. The flames and ignitions of Jahanum will be as high as huge mansions. When leaping into the sky, the flames will seem like a caravan of yellow camels. Man and stone are the fuel of Jahanum. The fire of the world is only one portion of the seventy portions of the fire of hell. The lowest form of punishment in Jahanum is that a person will be made to wear shoes of fire, which will cause his brains to boil like a copper pot boils. He will assume that he is facing the worst punishment, whereas he will be facing the least punishment. Almighty Allah will ask him if he had the entire earth, would he exchange it in return for refuge from this torment. He will reply in the positive. Almighty Allah will say that when he was in the spine of Hazrat Adam ﷺ then all that He asked of him was to obey one thing and that was never to make kufr (infidelity) but he did not take heed to this.

The fire of Jahanum has been fuelled for a thousand years, until it became red. It was then fuelled for a further thousand years until it became white. It was then fuelled again for another thousand years until it turned black. It is now completely black and dark, wherein there is no sign of light. Hazrat Jibra'eel ﷺ took an oath to the Prophet ﷺ saying,

'If the doors of Jahanum are opened even equivalent to the point of a needle, then all the people on earth will die due to the intensity of the heat.'

He then swore an oath and said,

'If the warden of Jahanum had to appear to the people, then all of them would die due to his fierce appearance.'

He also took an oath and said, *'If one linkage from the chains of an inmate of hell had to be placed on a mountain, it would tremble, not being able to withstand its intensity, until it will ultimately sink deep into the farthest earth.'*

The fire of this world is so intense and none will dispute its intensity. In hot weather it is extremely difficult to stand near a fire. The fire of this world begs Almighty Allah never to re-enter it into the fire of hell, yet amazingly man seems to have no fear and does all that which will lead him into hellfire. Man seems not to fear that fire, which the fire itself fears.

Almighty Allah alone knows the depth of Jahanum. It has been mentioned in the Hadith Shareef, that if a pillar of rock is thrown into Jahanum from the edge of hell, then even after travelling for a distance of 70 years. It will not reach the bottom of hell, whereas if a

person throws a ball from the heights of the sky in the morning, it will reach earth by nightfall. Hell has numerous abysses, levels and wells. There are certain dungeons in hell from which hell itself seeks refuge more than 70 times daily and even more times than this. There are many torments which the kaafirs will face in Jahanum. The Angels will beat them with such heavy iron rods, that if one rod has to be placed on earth, all the humans and Jins together will not be able to lift it off the ground. There are enormous snakes and scorpions in hell. The scorpions are as thick as the necks of camels and the snakes are more venomous that can be imagined. Their stings and bites are so venomous and painful, that the pain and effects felt from it, will last for a thousand years. The inmates of hell will be fed water which is as hot as oil and which has been boiled to its highest intensity. When they bring the water close to their mouths, the intense heat will cause the skin on their faces to fall off. This boiling water will be poured over their heads. When they are thirsty, the pus that emanates from the body of the inmates of hell will be given to them to drink. They will be fed thorny fruits. The foul smell of these fruits will be so intense, that if one piece of it falls onto earth, it will disturb the entire cycle of humanity. When they are hungry, they will be given these fruits to eat. When they eat it, its thorny nature will cause it to be lodged in the throat, causing them suffocation. They will beg for water, so they will be given such extremely hot water, which will cause the skin on their faces to fall into it. When this water reaches their bowel, it will cause the intestines to disintegrate and flow out of the body. They will rush towards water like exhausted camels run around in search of water in the intense heat. When the kufaar become weary of the punishment, they will consult with one another and decide to call out to Hazrat Maalik ﷺ, the gate keeper of Hell. They will say, *'Please ask your Lord to end our lives, so that we may be spared from this torment.'*

Hazrat Maalik ﷺ will not reply to them for a thousand years. After a thousand years pass, he will say, *'Do not call out to me. Call out to Him, Whom you have disobeyed.'*

They will then call out to Almighty Allah with His Merciful and Compassionate Names for a thousand years. Almighty Allah will not reply to them for a thousand years. After this time, He will say, *'Be off. Remain in Jahanum and do not call out to me.'*

Disillusioned, the kufaar will shriek and wail like donkeys. They will cry so bitterly that deep scars will form on their faces. They will cry rivers of tears and when their tears are no more, they will cry blood and pus instead of tears. There will be so much of blood and pus that ships would be able to sail in them. The inmates of hell will be so hideous that if one inmate of hell has to be brought to earth, all the people on earth will die due to his repulsiveness and foul odour. The bodies of the inmates of hell will be inflated to such an extent that to travel from one shoulder to the other shoulder will take 3 days on a fast horse. Their skins will become 42 yards thick and their tongues will hang out of their mouths for a distance of up to 2 miles. Those who pass by will trample on their tongues. When an inmate of hell sits, he will occupy space that is equivalent to the distance between Makkah and Madinah. Their faces will be twisted and disfigured to such an extent that their upper lip will stretch over the top of their heads and their lower lip will hang over their navels. The appearance of the kufaar in Jahanum will not be the appearance of humans because Almighty Allah created humans in the best of moulds, and more so because it is the example of the appearance of the beloved Rasool ﷺ. The appearance of the inmates of hell will be as has been explained above. Finally, the kufaar will be placed into caskets of fire equivalent to their heights. A lock made from fire will

be placed onto the casket. Thereafter this casket will be placed into another casket of fire with fire between it.

This too will have a lock placed on it. It will then be placed into a third casket of fire, locked and then thrown into the depths of Hell. Every inmate of hell incarcerated in a casket will assume that he is the only one left in hell. This will be the most intense punishment and it will be forever. When the Jannatis enter Jannat and those that are to remain in hell are in hell, then death will be brought forth on a bridge between heaven and hell, in the form of a ram.

All the dwellers of heaven and inmates of hell will be summoned. The Jannatis will fear that they are to be removed from Jannat and the inmates of hell will think that they have received refuge from hell. They will be asked if they recognised the ram, and all will answer in the positive, confirming that it is *'Death'*. The ram will then be slaughtered and an announcement will be made: *'Death is no more. O Dwellers of Paradise! Remain therein forever, and O inmates of hell! Death is no more; so linger therein forever.'* The Dwellers of Paradise will be ecstatic with happiness and the inmates of hell will be devastated with sadness forever.

نَسْئَالُ اللهَ الْعَفْوَا وَ الْعَافِيَةَ فِي الدِّيْنِ وَالدُّنْيَا وَالْاٰخِرَةِ

'We pray that Almighty Allah pardons us and favours us with His Mercy in this world and in the hereafter' Aameen

Chapter 8

Imaan and Kufr
Faith and Unbelief

Imaan (True Faith) means to accept with the heart all those 'Zaruriyaat-e-Deen', i.e. 'Essential and Fundamental Principles of Deen'[1]. To reject any one of the Essential and Fundamental Principles of Deen is known as kufr (infidelity and unbelief), even if one accepts all the other essential and fundamental principles of Deen. The Essential and Fundamental Principles of Deen refer to those issues or laws which are well know by both the Muslim laymen and the people of knowledge as well. In other words to believe in:

1. The Oneness of Allah	2. The Nubuiwat of Prophets
3. Jannat	4. Jahanum
5. Resurrection	6. The Reckoning etc.

For example, one must believe that the Prophet ﷺ is 'Khaatamun Nabiyeen' (The Seal of the Prophets) and that no new Nabi will ever come after Rasoolullah ﷺ. Laymen or a common person here refers to those Muslims who are not amongst the Ulama, but do keep the company of the Ulama, and have the enthusiasm to acquire knowledge of Deen. This does not refer to those who live in mountains and isolated jungles etc. and who are completely disconnected from civilisation, and those who are not even able to recite the Kalima correctly[2].

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1. This must be accepted without any doubt or reservations. Any Muslim who does not accept these principles of faith is no longer a Muslim. A Muslim who lives in a normal community has to be aware of the fundamental necessities of Islam.

2. It must be noted that this refers to communities that are totally distant from civilisation, meaning that none from another community is able to go to them and none from their community is able to go to another place to attain proper knowledge of Deen. However, the minimum requirement is that they should believe in all the Essentials of Deen in essence without rejecting any of the Essential and Fundamental Principles.

However, by such people being unaware of the Essential and Fundamental Principles of Deen does not make it non-essential in any way. However, for them to remain Muslims, it is necessary for them to abstain from the rejection of any one of the Essential and Fundamental Principles of Deen. They should have this belief that whatever is in Islam is Haq (The Truth). They should believe in everything in essence.

BELIEF: True Imaan is the sincere conviction from the depth of the heart. The physical actions are not actually regarded as being a component of Imaan. As for the issue of declaration of Imaan verbally, then if after accepting and affirming Islam, and due to circumstance, a person does get sufficient time to declare it verbally, then he is regarded in the Court of Allah as a believer [1]. If he had the time to declare his Imaan verbally but he abstains from doing so even after being requested to, then he is regarded an unbeliever and if he was not asked to declare his Imaan, then according to the laws of this world he will be regarded as a kaafir. Neither will his Janaazah Namaaz be performed and nor will he be buried in the Muslim cemetery. However, in the sight of Allah he is regarded as a believer, on condition that he did not do anything contrary to Islam.

BELIEF: To be regarded a Muslim; it is also a condition, not to verbally reject anything, which is from amongst the Essential and Fundamental Principles of Deen, even though one may affirm all the other Essential and Fundamental Principles, by saying that he is only

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1. This ruling applies to a person who secretively accepted Islam but because he did not declare his Imaan, he cannot be regarded as a Muslim but since he had already secretively accepted Islam, and Allah is aware of him secretly accepting Islam in his heart, he will be regarded in the sight of Allah as a believer.

rejecting it verbally but believes in his heart. A Muslim can never utter words of kufr. Only one who harbours such thoughts in his heart and says whatever he pleases whenever he pleases will utter such words of kufr. Imaan is such a firm conviction that it has no room for denial and dispute.

LAW: If (Allah forbid) a person was forced into uttering words of kufr, like when his life is threatened and the one threatening him says that he will cut off his limbs etc. and one is completely sure that his threat is genuine, then in this circumstance, he is given room for manoeuvre. However, in his heart, he should still have the same conviction of Imaan as before and it should actually be even stronger now. However, it is more virtuous for him to be killed rather than uttering words of kufr.

LAW: Ones physical actions are not included in the actual category of Imaan. There are certain actions, which are absolutely contrary to Imaan and when done, will cause the doer to be declared a kaafir. Some examples of these actions are:

1. To make Sajdah to idols, the sun or the moon
2. To kill a Prophet
3. To use words of blasphemy against a Prophet
4. To disrespect the Kaaba Shareef or the Holy Qur'an
5. To regard any Sunnat as not being important

All the above mentioned actions are undoubtedly regarded as being kufr. Similarly, there are certain practices which are regarded as signs of kufr, such as:

1. Wearing a Zunar (belt or girdle worn by Jew or Christian as sign of recognition).

2. Growing a choti (bunch of hair grown on the back of head by Hindus).
3. Applying the qashqa (the mark made on the foreheads by Hindus indicating their conviction as Hindus).

The Fuqaha (Jurists) have declared those liable for such actions as unbelievers. Since these actions are regarded as being kufr and the one charged with this will be ordered to accept Islam again by reciting his Kalima, and if he is married, he will be ordered to renew his Nikah.

LAW: To regard any Halaal (legitimate/lawful) thing which has been proven from 'Nas-e-Qat'ee' (i.e. in the light of Qur'an and Hadith) to be Haraam, and to regard any established Haraam (illegitimate/forbidden) thing to be regarded as Halaal is kufr. This is on condition that the command is related to the Essential and Fundamental Principles of Deen, or if the one who is rejecting it, is well aware of the absolute injunction.

LAW: Taqleed[1] is not permissible in 'Usool-e-Aqaa'id', i.e. 'Principles of Faith'. Faith must not be based merely on emulation. It must

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1. To follow one of the four Imams is called Taqleed and the follower is called a Muqallid. One must be sure only to follow that which has been stipulated in his Madhab as per the command of his Imam. It is incorrect to sometimes follow one Madhab and then follow another in other times. A Hanafi should follow all the principles of the Hanafi Madhab and a Shafi'i should follow the principles of his Madhab etc. One who does not follow any one of the four Imams is a Ghair Muqallid (non-conformist) and is misguided.

rather be firmly embedded in a conviction rooted deep in the heart, no matter what the source of this conviction may be. No particular technique or argument is required for attaining this deep and unwavering conviction. However, Taqleed is permitted in certain practical aspects related to certain branches of Faith. It is for this reason that there are two basic groups even in the Ahle Sunnat:

1. 'Maturidiya': In other words, those who prescribe to the school of thought of Imam Ilm-al-Huda Hazrat Abu Mansur Maturidi رحمۃ اللہ علیہ.

2. 'Asha'ira': In other words those who prescribe to the school of thought of Hazrat Imam Shaykh Abul Hassan Ash'ari رحمۃ اللہ علیہ.

Both these Jama'ats are proper branches of the Ahle Sunnat Wa Jama'at and both are on Haq (i.e. The True Path). They do not differ in principle beliefs (Belief). The difference of opinion between them is only in regards to certain issues related to the Branches of Deen, which is similar to the difference of opinion that is found between the Hanafis and Shafa'is, who are both on Haq and neither one of them declares the other as misguided or astray.

LAW: There is no scope for any depletion or addition in Imaan. Depletion or addition only takes place in something that can be measured or counted, i.e. something that has a form, shape, height, width and length etc. and all of this is foreign to Imaan.

Imaan is an affirmation of conviction and an affirmation is in reality a condition portraying submission. Those verses of the Holy Qur'an which have discussed the issue of Imaan being increased or decreased, does not imply any increase in the intensity of value of Imaan, but rather it signifies that in which one has brought Imaan

and that in regards to which one has affirmed, because in the period when the Holy Qur'an was being revealed, there was no fixed time for this.

As and when the verses of the Qur'an were revealed, it became necessary for the people to bring Imaan in the commands, which were being revealed.

It does not mean that the fundamental nature of Imaan increased or decreased. However, there is a variation in the strength and weakness of Imaan of every individual[1]. For example, the Imaan of Hazrat Abu Bakr Siddique رضي الله عنه is regarded as being stronger than the Imaan of the entire Ummah put together.

BELIEF: There is no relation between Imaan (Faith) and kufr (unbelief/infidelity). A person is either regarded a Muslim or a kaafir. There is no third category whereby a person is regarded neither a Muslim nor a kaafir.

LAW: Nifaq (Hypocrisy), in other words to verbally declare Islam, yet reject it in the heart, is also simply kufr (rejection of faith). The lowest level of hell has been prepared for such people. There were also such hypocrites in the blessed era of the Prophet ﷺ. The Holy Qur'an exposed their hypocrisy and the Prophet ﷺ recognised each one of them individually by way of his vast knowledge, declaring them munafiqs (hypocrites).

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1. In other words the Imaan of some can be stronger or weaker than that of others, meaning one has stronger or weaker faith than another. A perfect example of this, is that which has been mentioned above in regards to the Imaan of Hazrat Abu Bakr Siddique رضي الله عنه

Today, we cannot label a person a munafiq absolutely, if he announces Islam and does not explicitly go against any Principles of Faith. We will regard such a person a believer until such time that his practices or statements, which are contrary to Imaan become evident. However, there is a category of Nifaq which is even found nowadays, whereby many budmazhabs (misguided and corrupt sects) refer to themselves as Muslims, yet it is found that even though they claim to be Muslims, they reject certain Essential and Fundamental Principles of the Deen.

BELIEF: Shirk (polytheism) means to believe in anyone other than Allah as being Waajib ul Wajood and worthy of worship, in other words, associating any partner to Allah. This is the worst form of kufr. With the exception of this, no matter how serious any other kufr may be, it will not amount to Shirk (polytheism) in reality. It is for this reason that the Holy Qur'an made a clear distinction in regards to the rules related to the mushrikeen (polytheists) and the rules related to the Ahle Kitaab (People of the Book). The Zabiha (animal sacrificed) by a Kitaabi (person of the book) is thus regarded as Halaal[1] and that of a mushrik is regarded as carrion. Nikah with a Kitaabi female is permitted, whereas Nikah with a mushrik is not. According to Imam Shafa'i رحمه الله collection of Jiziya (Tax)[2] from a Kitaabi is allowed, whereas collection of Jiziya from a mushrik is disallowed.

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1. It must however be noted that the Jews and Christians of today are not truly regarded as being Ahle Kitaab, so the ruling in regards to their Zabiha and Nikah etc. with them is not currently applicable. A more detailed footnote in this regard can be perused at the end of this chapter.

2. Jiziya refers to the tax that is collected from a non-Muslim in a Muslim state, in exchange for their safety and security.

In certain instances the word shirk is used to imply absolute kufr. The command of the Qur'an is that; No Shirk will be forgiven, is actually in this context. In other words that in actuality no type of kufr will be pardoned. With the exception of shirk and kufr, Almighty Allah, (through His Mercy) may forgive any other sin He Wills.

BELIEF: One who is charged with committing Kabeera (a major sin) is still regarded a Muslim and will enter Jannat. This is either through the Grace of Allah or by virtue of the intercession of the Holy Prophet ﷺ, or after being punished for some of his sins. Thereafter, he shall never be evicted from Jannat.

LAW: Any person who makes Dua-e-Maghfirat for a kaafir after his death or refers to a dead murtad (apostate) as 'Marhoom' or 'Maghfoor' or refers to a dead Hindu as a heavenly soul is himself a kaafir.

BELIEF: It is from amongst the Essential and Fundamental Principles of Deen to regard a Muslim a Muslim and a kaafir a kaafir, even if one is not definite in regards to whether a particular individual died as a Muslim, or (Allah Forbid) as a kaafir; until such time that his condition at the time of death is not established in the light of evidence from the Shariah. This however does not mean that one should doubt the kufr of any person who has definitely committed kufr because to doubt the kufr of an absolute kaafir also causes one to become a kaafir. The issue regarding whether a person really died a believer or unbeliever, will be established on the Day of Qiyaamat, but the law of Shariah is based on that which is apparent. This can be better understood by the following example: If an unbeliever such as a Jew, Christian or idol worshipper dies, one cannot say with complete conviction that he died as an unbeliever but the command

of Allah and His Rasool ﷺ is that we should regard him as an unbeliever. We will deal with him in his lifetime and after his death in the manner that has been stipulated for an unbeliever, in other words in the issues of association with him, weddings, marriage and his funeral prayer and shrouding and burial etc. If he has committed kufr then it is Fard (obligatory) upon us to regard him a kaafir. We should leave the issue of his actual condition at the time of death to the Divine Knowledge of Allah. Similarly is the ruling of a person who is apparently a Muslim and whose actions and statements do not contradict Imaan in any way. It is Fard for us to regard such a person as a Muslim, even though we are unaware of the actual condition of his Imaan at the time of his death. Nowadays, there are those who say, 'In the amount of time you spend calling him a kaafir, it is better you spend it in the remembrance of Allah, as this is deserving of reward.' In response to this, it must be said: *'Where do you find us compelling people to chant kaafir, kaafir all day long? The actual aim of what we are saying is that a kaafir should be regarded as a kaafir, and if asked regarding such a person, it should be clearly declared that he is a kaafir.'* This does not mean that you should hide his kufr by way of your 'Sulah Kul' (corrupt compromising policy).

Important Footnotes in regards to the Zabiha of the Ahle Kitaab

According to the Holy Qur'an and Hadith, only the Yahud (Jews) and Nasaara (Christians) are referred to as the 'People of the Book'. With the exception of them, no kaafir in the world can claim to have brought Imaan on any Book or Nabi of Almighty Allah. There has been a difference of opinion amongst the Ulama on whether their Zabiha (animal sacrificed by them) is Halaal or not.

Most of the Masha'ikh (Learned Scholars) declared their Zabiha as Haraam, whereas a few of them have declared their Zabiha to be Halaal. The former view is the principle of the Hanafi Madhab and the proof pertaining is stronger in this argument. Imam ibn Humaam has stated in 'Fathul Qadeer': 'Except in the case of extreme necessity, the Zabiha of the Ahle Kitaab should not be consumed.'

It is stated in 'Majma-ul-Anhur' as follows: 'The Christians of our present day and age openly declare Hazrat Esa عليه السلام the son of Allah and we have no dire need for their Zabiha, thus to avoid (their Zabiha) is Waajib (Compulsory). Since the Ulama have difference of opinion concerning their Zabiha and because there is no consensus in this regard, it will be regarded as forbidden to eat.'

The difference of opinion of the Ulama is on this condition that the slaughter should be in accordance with the conditions of Zibah, meaning that all the necessary vessels should be severed and that the Zibah must be made only and only in the Name of Allah. Even the Zabiha of a Muslim will not be regarded as being Halaal if he does not adhere to the proper conditions of Islamic Zibah. How then will the Zabiha of the Christians be considered as Halaal?

The Zibah of the Christians has not been in accordance with the Shariah for years, since they neither say Takbeer nor do they slaughter it in accordance with the laws of Zibah. Actually, they usually consume the Zabiha of Muslims. They either strangle the poultry and birds or stab a knife through the neck of the sheep, thus not allowing the prescribed vessels to be severed. This makes their Zibah unacceptable.

It is in 'Fatawa Qazi Khan' as follows: 'Christians do not make Zibah but they either strangle the animal or they consume the Zabiha of Muslims.'

A'la Hazrat رضي الله عنه quoted his personal experience as follows: 'In Zil-Qadah, 1295 A.H. I saw a ram on board the ship which belonged to a Christian from

Samur. He was selling the ram for 40 Rupees. I desired to eat meat and thus requested to purchase the animal in cash. He refused to sell the animal to me but said that I should purchase the meat after Zibah. When slaughtering, he stabbed the knife through one side of the neck not even allowing the required vessels to be severed. I then said that this meat was now as bad as swine and was not good enough for our consumption.' [Fatawa Razviyah, Vol. 8, page 331]

Thus the Zabiha of Christians of the present age are lacking in this regard, thereby making their Zabiha totally Haraam. As for the Jews, they to leave out the Takbeer and change the method of Zibah, thus even their Zabiha is Haraam. If there is no dire need for the consumption of meat then it is definitely Makruh to consume their Zabiha. Another reason for their Zabiha to be Haraam is that many Christians of this age have either become Mulhid (heretics/atheists) or Communists. For further detail, peruse Fatawa Razviyah volume 8, pages 329-331.

The above footnote has been extracted from the book, 'The Law of Shariah Regarding Mechanical Slaughter' written by the son and true successor of Qadi Sadrush Shariah, Huzoor Muhadith-e-Kabeer Hazrat Allama Zia ul Mustafa Qaadiri Amjadi Qibla.

Chapter 9

Misguided and Corrupt Groups (Sects)

Important Note of Caution

It has been mentioned in the Hadith:

سَتَفْتَرِقُ اُمَّتِیْ ثَلٰثٌ وَّ سَبْعِیْنَ فِرْقَةً کُلُّھُمْ فِی النَّارِ اِلَّا وَاحِدَةً

'This (my) Ummah will be divided into 73 sects.
All of them will go to hell, except one.'

When the companions of the Prophet ﷺ heard this, they enquired:

مَنْ ھُمْ یَا رَسُوْلَ اللّٰہِ

'Who are they, O Prophet of Allah ﷺ?'

The Holy Prophet ﷺ replied:

مَا اَنَا عَلَیْہِ وَ اَصْحَابِیْ

'Those who follow my way and the way of my companions'
In other words, the followers of my Sunnah

In another narration the Prophet ﷺ said: ھُمُ الْجَمَاعَةُ *'They are the Congregation'.*

'The Jama'at' here, refers to the 'Sawaad-e-Azam', meaning the huge Jama'at of true Muslims. The Prophet ﷺ also mentioned that anyone who separates from the righteous group will be deserving of hell. It is for this reason that this group of devoted followers are known as the 'Ahle Sunnat wa Jama'at'.

Note: This section is of utmost importance if a person intends to keep his or her Imaan intact in this present day and age.

There are many misguided and corrupt sects that do not exist in India (or anywhere else) in this day and age, so there is no need and no benefit in discussing those who have ceased to exist.

The corrupt beliefs of those who exist in this day and age is being briefly discussed, so that the unsuspecting masses may be protected from their schemes and deceit, for it has been mentioned in the Hadith Shareef:

اِيَّاكُمْ وَاِيَّاهُمْ لَا يُضِلُّوْنَكُمْ وَلَا يُفْتِنُوْنَكُمْ

'Stay away from them and keep them away from you, so that they may not cause you to be misguided or plunged into corruption.'

The Corrupt Beliefs of the Qadiani Sect

Qadiani refer to those who follow Mirza Ghulam Ahmed Qadiani. Mirza Ghulam Ahmed Qadiani is the founder of this sect. He claimed to be a Prophet and uttered blasphemy against the Ambia-e-Kiraam عليهم السلام, particularly against Hazrat Esa عليه السلام and his respected, chaste, pure and truthful mother, Bibi Maryam. He has made such insolent statements against Hazrat Esa عليه السلام and Bibi Maryam that listening to it will cause the heart of the Muslims to shudder.

However, the current alarming condition has made it necessary and thereby compelled me quote his blasphemous words. Just the claim of Prophethood by is itself kufr and sufficient to have one cast into hell for all eternity, as it is to entirely oppose the Holy Qur'an and to reject the Finality of Khaatamun Nabiyeen ﷺ, yet he did not stop at this but instead he continued to make derogatory statements against other Prophets of Allah. Thereby burdening himself with the curse of being a blasphemy, which consisted of hundreds of kufr.

The Shariah declares that the 'Tauheen' (insult) to any Nabi is confirmed kufr, even if the blasphemer acknowledges all the other Prophets and the other Essential Fundamental Principles of Deen. To reject the words of any one Nabi is to reject the words of all the Nabis. Hence, the Holy Qur'an declares:

كَذَّبَتۡ قَوۡمُ نُوحٍ ٱلۡمُرۡسَلِينَ

'The nation of Nuh, rejected the Prophets'
[Surah 26, Verse 105]

Not only did Mirza Ghulam Ahmed falsify and reject the word of one Prophet but also he claimed to be more superior to a Prophet. There is no doubt in such a person and his followers being kaafir. Anyone who doubts their kufr will himself become a kaafir. Some of the kufr statements made by him are as follows:

(1). He says that, 'In the Barahine Ahmadiya, Allah has described this humble servant as Ummati and also as Nabi'. [Izala'e-Awham pg 533]

(2). He claims that Allah has said, 'O Ahmed your name will appear even before my name'. [Anjaam Aatham pg 52]

(3). He claims that Allah has said, 'O Ahmed! Glad tidings, you are my desire and you are with me'. [Anjaam Aatham pg 55]

(4). The evil Qadiani also attributed to himself, verses which are revealed in regards to the beloved Prophet ﷺ.

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ

"And We sent you not, but as Mercy unto the all the worlds"
[Surah 21, Verse 107]

وَمُبَشِّرَۢا بِرَسُولٖ يَأۡتِي مِنۢ بَعۡدِي ٱسۡمُهُۥٓ أَحۡمَدُ

"And giving glad tidings of that Prophet who will appear after me. His name is Ahmad" [Surah 61, Verse 6]

He claimed that the above verses of the Holy Qur'an are referring to him. (Allah Forbid) [Anjaam Aatham pg 78]

(5). The cursed Ghulam Ahmed falsely claims that Allah says:

اَنْتَ مِنِّیْ بِمَنْزِلَةِ اَوْلَادِیْ اَنْتَ مِنِّیْ وَ اَنَا مِنْكَ

O Ghulam Ahmed, you are like my offspring and I am from you and you are from me [Daafi'ul Bala, pg 6]

(6). He says, "The Prophet's ﷺ Ilhaam (Divine Inspiration) and Wahi (Divine Revelation) proved to be false." [Izala'e-Awham pg 688]

(7). He claims that 'Hazrat Musa's ﷺ predictions did not come true as he had wished and expected them to.' [Izala'e-Awham]. His aim of saying this was to try and demonstrate that most of the predictions of Hazrat Esa ﷺ were even more unsuccessful.

(8). He claims that the verse in Surah Baqara which mentions the incident of the dead person who was brought back to life after being struck with a piece of beef, was only used by Hazrat Musa ﷺ to create unnecessary fear (i.e. a threat) and it was actually a form of mesmerism. [Izala'e Awham pg 775]

(9). He claims that the incident in the Qur'an relating to the miracle of Hazrat Ibrahim ﷺ and the 4 birds is also an outcome of mesmerism. [Izala'e-Awham pg 553]

(10). He says, "in the time of a certain King, 400 Prophets predicted his victory but they were all wrong as he lost the battle and thus died on that battlefield." [Izala'e-Awham pg 629]

(11). He says, "The Qur'an consists of vulgar and abusive language and its tone is very harsh.:" [Izala'e-Awham pg 26-28]

(12). He claims that his, 'Barahine Ahmadiya' is the book of Allah. [Izala'e-Awham pg 533]

(13). He says, Neither Esa ﷺ nor Musa ﷺ were true and perfect guides. [Arba'een vol. 2 pg 13]

Let us now examine some of the blasphemous statements he uttered in particular against Hazrat Esa ﷺ:

(1). 'O Christian missionaries. Do not say that ربنا المسيح 'Esa ﷺ (Jesus) is our Lord, for there is one amongst you (referring to himself) who is greater than Esa.' [Me'yaar pg 13]

(2). 'Almighty Allah has sent in the present Ummah a Messiah who supersedes the past Messiah on glory and grace and named him Ghulam-e-Ahmed. This is to suggest that the Messiah of the Christians is inferior in status and cannot even compare to a slave of Ahmad, so far as his ability to intercede and access to Allah is concerned.' [Me'yaar, pg 13/14]

(3). 'The example of Musa is better than Musa himself and the example of the son of Maryam is better than the son of Maryam himself.' [Kashti pg 13]

(4). 'Allah has informed me that the 'Masih-e-Muhammadi' is more exalted than the 'Masih-e-Musawi'.' [Kashti pg 20]

(5). 'Almighty Allah says that He will create an equal to the Messiah, who will not only be equal, but who will supersede him in every way. This will be Ghulam Ahmed.'

He says:

ابن مریم کے ذکر چھوڑو اس سے بہتر غلام احمد ہے

'Abandon the remembrance of the son of Maryam.
Better than him is Ghulam Ahmad'

'That which has been mentioned above is not merely a poetic stanza but it is the fact. It is my experience that the support of Allah is more with me than with the son of Maryam. If this does not prove to be true then I am a liar.' [Daafi'ul ul Bala pg 20]

(7). 'As per his covenant, Allah has power over everything but he cannot bring back to earth a person who has already caused enough destruction.' [Daafi'ul ul Bala pg 15]

(8). 'Maryam's son is in no way better than Kaushalya's son (the Hindus Ram).' [Anjaam Aatham pg 41]

(9). 'I swear by him in whose control is my life, that if Esa the son of Maryam were in my time, then he would not have been able to converse in the way that I do, and he would definitely not have been able to demonstrate the signs which I show.' [Kashti-e-Nuh pg 56]

(10). He says, 'The Jews have such strong objections against the Nubuiwat of Esa ﷺ and there is not much that even I can say to clarify it. The only thing that I can say is that he is a Prophet, because the Qur'an says that he is a Prophet. With the exception of this, there is no other Proof of his Nubuiwat. Rather, there are numerous proofs which can be used to differ his Nubuiwat.' [Ijaz'e Ahmadi pg 13]

IMPORTANT NOTE: It must be noted that in the above-mentioned statement, Mirza has supported the corrupt theory of the Jews and at the same time claiming that the Qur'an preaches that which can be nullified by way of evidence and argument. (Allah Forbid)

(11). He says, 'The Christian claim that he is God, whereas in actual fact, even his Nubuiwat cannot be confirmed'. [Ijaz'e Ahmadi pg 14]

(12). 'Sometimes Hazrat Esa ﷺ used to have shaitaani inspirations as well.' [Ijaz'e Ahmadi pg 14]

O Muslims! Are you aware of those that receive shaitaani inspirations? The Holy Qur'an announces:

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ

"They come down upon every extremely deceitful, rebellious sinner." [1]
[Surah 26, Verse 222]

(13). He says, 'Most of his (Esa ﷺ) predictions and prophecies were incorrect.' [Ijaz'e Ahmadi pg 14]

(14). He says, 'I must regretfully admit that the accusations of the Jews against him are so convincing that I too am unable to defend him (Esa ﷺ).' [Ijaz'e Ahmadi pg 13]

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1. The above mentioned verse of the Qur'an makes it very clear that shaitaani (devilish and evil) inspirations only appear to evil persons and open sinners. The accursed Ghulam Ahmad has unsuccessfully attempted to prove this for Esa ﷺ.

(15). He says, 'O where shall I go to lament, that 3 of his (Esa ﷺ) prophecies were proven to be completely incorrect.' [Ijaz'e Ahmadi pg 13]

The above mentioned statement completely rejects the Prophethood of Hazrat Esa ﷺ.

(16). He contradicts himself by saying, 'It is impossible for the prophecies of the Prophets to be halted.' [Kashti-e-Nuh pg 5]

(17). 'I fully accept that the Messiah (Hazrat Esa ﷺ) was a very pious personality in comparison to others in his era. I cannot however accept him as being a true 'Munji' (liberated person), for he was not born in Arabia.' [Daafi'ul Bala pg 3]

(18). 'What I said earlier about Esa ﷺ was only out of gentleness and kindness, otherwise the possibility exists of there being many pious people in his era who were far more superior to him.' [Daafi'ul Bala pg 3]

(19). He says, 'The Messiahs piety was in no way better than the piety of other righteous ones in his era. When compared to Esa, Yahya appears to be more pious because he never consumed any wine in his lifetime, nor did any immoral woman ever touch Yahya in order to apply perfume to his head, which she had purchased through her illegitimate earnings, or touched his body with her hand or hair. Unlike Esa, Yahya was never served by any young female who was not related to him. This is why in the Holy Qur'an Allah has referred to Yahya as 'Husoor' and he did not use such a name for Esa because such incidents disallow him from being afforded such a name.' [Daafi'ul Bala pg 4]

(20). He says, 'He had a very close relationship to a tribe of drifters. This was probably because of his ancestral relationship to that tribe. Otherwise, there was no other reason for a pious man like him to permit a young gypsy female to apply perfume purchased from her illegitimate earnings of adultery, to his head with her impure hands and to rub her hair against his legs. Understanding people will realise from this, what kind of a person this was.'

The above mentioned are only some of the derogatory statements of Mirza. He has used many other derogatory and vulgar words with regards to Hazrat Esa ﷺ. He referred to him as being malicious, shrewd and vulgar. He also referred to him as a liar, a thief, a cheat and dim-witted etc. In his attempt to discredit Hazrat Esa ﷺ he did not leave any stone unturned. He writes sarcastically, 'Even his larger family are very pure and chaste. 3 of his paternal grandmothers and 3 of his maternal grandmothers were adulteresses and of bad character from whose blood he was born.'

It must be noted that here Mirza says paternal grandmothers, whereas Esa ﷺ was born without a father. In this statement, he is rejecting the word of the Holy Qur'an that Esa ﷺ was born without a father.

He further states that Esa ﷺ had 4 brothers and 2 sisters and all of them were his own blood brothers and sisters. He said (Allah Forbid) that they were children of Hazrat Yusuf ﷺ and Bibi Maryam. Like all his other corrupt beliefs, this too is no less corrupt.

He also claimed in his book Anjaam Atham that Esa ﷺ did not have the ability to perform any miracles. He says in the same book that in those days there was a pond which had miraculous powers and all

miracles that occurred at the time, were related to this (so-called) pond. He further says that the only power Esa ﷺ had was that of deceiving the people (Allah Forbid). He further states in Izala'e Awham that the miracles performed by Hazrat Esa ﷺ are only misconceptions and if one leaves out the tales that are usually mentioned as miracles, then one will find that all his miracles were not true and that no miracle performed by any other Prophet is doubted as much as those performed by him.

He also again attempts to prove that all the miracles of Esa ﷺ were due to the magical pond. How many other corrupt beliefs and statements of the daj'jaal Qadiani can we present to you, whereas there are so many more. Those who are true Muslims can clearly see how this accursed person has attacked the station of such an exalted Prophet, who has been given such great excellence in the Holy Qur'an. I am amazed at those unsuspecting people who are falling prey to his deceit and are blindly following him, still regarding him as being a Muslim.

I am even more astonished by those who claim to be intellectuals, yet they are blindly following him into the crater of hell. Can any true Muslim ever doubt that such a person is out of the fold of Islam, and a kaafir and murtad (apostate)? By Allah! Never!

The ruling of the Shariah regarding such a person and the one who after knowing his infidelity still regards him a Muslim is:

مَنْ شَكَّ فِيْ عَذَابِهٖ وَ كُفْرِهٖ فَقَدْ كَفَرَ

'The one who doubts the punishment or infidelity of such a person, will himself become a infidel'

Corrupt Beliefs of the Raafdi Sect

If anyone wishes to examine their corrupt beliefs in detail, he should peruse *'Tuhfa Ithna Ashariyah'*. A few of their corrupt beliefs are being presented here.

(1). This sect openly slanders the companions (Sahaba) of the Prophet ﷺ. Actually, with the exception of a few, they refer to all other companions of the Prophet ﷺ as kaafir and munafiq (Allah forbid).

(2). They hold the *'Khulafa-e-Thalaatha',* i.e. the 3 Khulafa; Hazrat Abu Bakr Siddique, Hazrat Umar-e-Farooq and Hazrat Uthman-e-Ghani رضی اللہ تعالی عنہما in contempt. They believe that these 3 companions illegally usurped the Khilaafat from Hazrat Ali رضی اللہ عنہ who remained silent and continued to praise them, due to fear for them and because he used the device of 'Taqiyya' deception. It is completely unacceptable and an insult, to brand a brave and courageous person such as Sayyiduna Ali رضی اللہ عنہ as a coward and frightened person. Is it possible that Hazrat Ali رضی اللہ عنہ took the oath of allegiance out of fear at the hands of those who were (Allah Forbid) kaafirs and munafiqs, and remained silent about this all his life? Is this the quality of the 'Lion of Allah'? The Holy Qur'an affords these Companions of the Prophet ﷺ with great excellence. The Holy Qur'an mentions in regards to them and those who follows them that, *'They are pleased with Allah and Allah is pleased with them'*. Could Allah hold them in such excellence if they were unbelievers and hypocrites? Never!

If this were true, it would be a shame that Hazrat Ali رضی اللہ عنہ gave his beloved daughter in the Nikah of Hazrat Umar رضی اللہ عنہ . This corrupt sect tries to justify this by saying that Hazrat Ali رضی اللہ عنہ made Taqiyya, i.e. he

used deception, when allowing his daughter to marry Hazrat Umar ﷺ . Is it possible for a person to intentionally give his daughter in the Nikah of someone, who is regarded as an unbeliever? It can never be accepted that an exalted companion like Hazrat Ali ﷺwould use the vice of deception, whilst giving his daughter in the marriage of someone he recognised as an unbeliever? It is extremely unfortunate and sad to make such derogatory remarks about those who struggled throughout their lives for the sake of Islam and who ultimately sacrificed their lives for this cause. Even the Holy Qur'an, whilst referring to the gallant services of these devoted companions, announces:

لَا يَخَافُونَ لَوْمَةَ لَآئِمٍ

"And they will fear not the admonishment of those who admonish"
[Surah 5, Verse 54]

(3). It must also be noted that the beloved Prophet ﷺ gave 2 of his beloved daughters[1] in the Nikah of Hazrat Uthman Zul Noorain[2] ﷺ one after the other.

(4). Rasoolullah ﷺ also married the daughters of both Hazrat Abu Bakr ﷺ and Hazrat Umar ﷺ .

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1. In other words, when one daughter of the Prophet ﷺ passed away he ﷺ gave another one of his daughters into the Nikah of Hazrat Uthman ﷺ

2. He was known as Zul Noorain because he was married to 2 daughters of the Prophet ﷺ, one after the other. This status was not afforded to anyone else in the world except to Hazrat Uthman ﷺ

All the above clearly indicates the closeness of the first 3 companions to the Holy Prophet ﷺ. After knowing of their closeness to the Prophet ﷺ who in his right sense of mind would dare to slander and insult these beloved companions of the Beloved Prophet ﷺ? Can one who believes really use such cursed words for those blessed with such special closeness to Rasoolullah ﷺ? Absolutely Not! Absolutely Not! Some other fundamental beliefs of this sect are as follows:

1. They believe in 'Aslah', in other words that Almighty Allah is compelled to do that which is best for his servants.[1]

2. They believe that the Great Imams are more superior in status than the Prophets. This is absolutely contrary to the Shariah and the consensus in this regards is that it is kufr to regard any non-Nabi to be more superior to a Nabi.

3. They also believe that the Holy Qur'an is not preserved in its original sense. They say that some Parts, Surahs, verses and words of the Holy Qur'an were removed by Ameer ul Momineen Hazrat Uthman-e-Ghani رضي الله عنه and other companions, thus leaving the Qur'an incomplete. What is surprising is that, in view of their statement,

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1. In other words they believe that Allah has to do such and such a thing. It must be noted that Allah does not 'have' to do anything. He does as He wills. When He does anything for his servants, this is his Mercy. Allah is in no way forced or compelled to do anything!

As mentioned by Huzoor Qadi Sadrush Shariah in the beginning of his discussion on the Raafdis, a detailed list of the corrupt beliefs of Raafdis can be found in the book 'Tuhfa Ithna Ashariyah'. These people use the love of Imam Hussain رضي الله عنه and the Ahle Bait to capture and win the hearts of the unsuspecting Sunnis. We should be aware of them and protect our Imaan from their deceit.

even Hazrat Ali ﷺ did not do anything about this and he too left it incomplete. It must be noted that even this belief is unanimously agreed upon as being kufr because it is to directly reject the Holy Qur'an.

4. They also believe that, sometimes Almighty Allah gives a command and then later finds out that it is not appropriate, so He then regrets giving this command. To hold such a corrupt belief is definitely kufr, as such a corrupt belief claims that Allah is unaware (Allah forbid).

5. Another one of their corrupt beliefs is that Allah is the Creator of all good and the people are the creators of mischievous and evil deeds. The majoosis believed in two Gods, 'Yazdan' who they called the creator of good and 'Aharman' the creator of evil, but these corrupt Raafdis by believing in the existence of millions of Gods have even left the majoosis far behind.

Corrupt Beliefs of the Wahabi Sect

Compared to the other sects, the Wahabi sect is a new sect, which was formed in 1209 Hijri. The founder of this sect was Muhammad bin Abdul Wahab Najdi, who unleashed a reign of terror and corruption in Arabia, especially targeting Makkah Shareef and Madinah Shareef.

He mercilessly killed many Ulama and demolished and dug up many Mazaars of the Sahaba-e-Kiraam, Ulama and Shuhada. (Allah Forbid) He referred to the Blessed Rauda-e-Anwar of the Prophet ﷺ as 'Sanam al Akbar', in other words 'The biggest Idol'.

He spread immense cruelty and corruption, just as it was mentioned in a Hadith of the Prophet ﷺ where he mentioned that fitna will spread from Najd (today known as Riyadh).

The Prophet ﷺ further said that the army of shaitaan will emerge from Najd. 1200 years has since passed and this group has now emerged in Najd. Hazrat Allama Shaami رحمة الله عليه referred to this group as the 'Kharijis'. The son of Abdul Wahab wrote a book called 'Kitaabut Tauheed'.

This book was later translated into Urdu by Isma'eel Dehlwi of India. He called the book, 'Taqwiyatul Imaan'. It is Isma'eel Dehlwi who was the one responsible for spreading Wahabism in India (which later spread throughout the globe). One of the core beliefs of this sect is that anyone who does not conform to their way is a kaafir and mushrik. It is for this reason that they label the Muslims throughout the world as unbelievers and whenever they have the chance, they can be heard mentioning the words kufr and 'shirk'.

On page 45 of Taqwiyatul Imaan, he quotes the Hadith which explains that close to Qiyaamat a sweet breeze will blow, causing all the Muslims to pass away. After quoting this Hadith, he says, *'It has happened just as the Prophet of Allah ﷺ prophesised and this wind has already blown.'*

In other words he believes that there are no Muslims now left on earth. So ignorant is he, that he has also included himself and his followers in this as well, meaning that according to him, he too is an unbeliever. These wahabis are bent on insulting Almighty Allah and his Prophet ﷺ. This is their main objective. In their bid to find faults, they always take a sceptical and disdainful view of everything. A few of their corrupt beliefs are being quoted below so that our unsuspecting Muslims brothers and sisters may become aware of their false beliefs and be protected from their web of deceit, so as not to be deceived by their attire and huge turbans.

My Dear Muslim Brothers! Take careful heed to what I am about to say and weigh it on the scale of Imaan, for there is nothing more valuable to a believer than his Imaan. Another name for Imaan is the love for Allah and His Rasool ﷺ. The one who attains more excellence in his faith is the one with the highest status. If a person has no Imaan then he has no value amongst Muslims, even if he claims to be a great Aalim, Zaahid or one who has divorced himself from the splendours of this world. Do not regard them your leaders merely because they are Aalims, Molvis and Faazils, if they are the enemy of Allah and His Rasool ﷺ. Do you not find learned scholars amongst the Jews, Christians and Hindus etc.? Will you accept them as your leaders? Definitely not! How then can these irreligious and corrupt people be your leaders?

Their Corrupt Beliefs Unveiled

1. It is on pages 35 and 36 of Izaa ul Haq (published by Farooqi Publications) 'It is an evil innovation to say that Allah is free from time, space and place, and having faith in the reality of seeing him directly (i.e. being blessed with His Divine Vision). One who holds such a belief is a sinner and an innovator.' The author of this book says that to believe that Allah is free from place, time or space is wrong and we the Ahle Sunnat believe that Allah is free from time, place or space. In this statement, the author has branded the entire Ahle Sunnat and its leaders as Bid'atis (innovators) and sinners. It is in Bahrur Ra'iq, Durr-e-Mukhtar and Fatawa Alamgiri that any person who considers a place for Allah (i.e. confines Allah to limits of time or place) is a kaafir.

2. On page 60 of Taqwiyatul Imaan, he quotes this Hadith:

اَرَاَيْتَ لَوْ مَرَرْتَ بِقَبْرِیْ اَكُنْتَ تَسْجُدُ لَه

Then translates it in the following words, 'Think, whether you will prostrate before my grave when you pass by it.' After this, he puts a note and then adds to it the following words, 'One day I too will die and be mixed with the sand'. He added the above mentioned statement falsely, whereas the Prophet ﷺ himself says:

اِنَّ اللّٰهَ حَرَّمَ عَلَى الْاَرْضِ اَنْ تَاْكُلَ اَجْسَادَ الْاَنْبِيَاءِ

'Allah has made it Haraam upon the earth,
that it may devour the bodies of the Prophets.'

فَنَبِیُّ اللّٰہِ حَیٌّ یُرْزَقُ

'So, the Prophets of Allah are alive and they are given sustenance'

3. It is as follows on page 19 of Taqwiyatul Imaan, 'Since Almighty Allah alone is our Creator, we should only ask him for help in all our affairs, just as a man after becoming a servant of a King only turns to him and not to another King, What then has to be said about (taking help from) any 'chamar' (low cast person).'

Can any person who claims to be a Muslim use such a derogatory term towards the Ambia-e-Kiraam and Awliyah-e-Izaam?

4. On page 95 of Siraat-e-Mustaqeem under the verse:

ظُلُمٰتٌ بَعْضُهَا فَوْقَ بَعْضٍ

'Some (types) of darkness is deeper than the other'

(In other words, some sinful actions are worse than others) He then says, 'It is better to think of sexual intercourse with your wife than thinking of adultery. Similarly, it is better to engross yourself in the thought of your ox or donkey, rather than thinking of your Peer (Murshid) or any other pious person, even though it maybe the Prophet ﷺ.'

Dear Brothers! This is the statement of the leader of the Wahabis regarding Huzoor ﷺ. Any person with even the least bit of Imaan in his heart, which is even less than a mustard seed will be able to see this and will definitely acknowledge that there is blasphemy in it.

5. It is on page 10 of Taqwiyatul Imaan that, 'To increase or decrease ones sustenance, to bless with good or bad health, to give one respect, to fulfil ones desires, to get rid of evils and calamities and to remove one from hardships is only under the authority of Allah. No Prophet, Awliyah, devilish creature or fairy has any authority in this regard.' Anyone who calls out to anyone other than Allah in time of need is a mushrik, even if he feels that the one whom he is calling out to, is able to assist him by himself or through the Will of Allah. It is shirk (polytheism) either way.'

Almighty Allah says in the Holy Qur'an:

أَغۡنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ

"Allah and His Rasool enriched them with His bounties"
[Surah 9, Verse74]

Here, the Holy Qur'an is announcing that the Prophet ﷺ has blessed people to be enriched with wealth, whereas the author of the corrupt book says that one who believes anyone to have such authority over such things is a mushrik, so according to him the Holy Qur'an is propagating polytheism.

The Holy Qur'an announces:

وَتُبۡرِئُ ٱلۡأَكۡمَهَ وَٱلۡأَبۡرَصَ بِإِذۡنِي

(O Esa!) "And you cure the those born blind, and the leper by My Command"
[Surah 5, Verse 110]

Referring to Hazrat Esa ﷺ, it is mentioned as follows in another verse of the Holy Qur'an:

وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْيِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ

"And I cure those born blind, and the leper; and I bring the dead back to life through the Command (permission) of Allah." [Surah 3, Verse 49]

This is the injunction of the Qur'an and yet the Wahabis say that none other can give good health (with or without the command of Allah). They claim that anyone who believes that someone has been given any such authority is a polytheist. Almighty Allah has mentioned this kind of authority for Hazrat Esa ﷺ, so the Wahabis must now say what declaration is there in this regard. According to them, even if this authority is afforded to him by Allah ﷻ, it is still polytheism and thus I cannot understand what their definition of Islam is.

6. On page 11 of Taqwiyatul Imaan, a saying of the Prophet ﷺ is quoted wherein it is said, 'Respect this jungle for it is in the (sacred Haram) and do not hunt any animals therein and do not fell the trees in its boundary for it is a place sacred for worshipping Allah.' After quoting this narration, he says, 'To show respect to the jungles around the houses of Prophets or ghosts is shirk, even though one thinks that he is worthy of respect or to think that Allah will be pleased by you affording them respect is also shirk (polytheism).' There are numerous Ahadith which prove that the Prophet ﷺ said, *'Ibrahim made Makkah the Haram and I have made Madinah a Haram, therefore do not cut down the Acacia trees and do not hunt the wild animals in its vicinity.'*

Dear Muslim Brothers (and Sisters)! Look with the eyes of Imaan and see how this mischievous author has distorted the facts? He has levelled such a terrible accusation against the Prophet ﷺ.

7. On page 8 of Taqwiyatul Imaan, its author says that even the idol worshippers in the time of the Prophet ﷺ did not equate their idols to Allah. What they really did was that they called out to them in their times of need and they made offerings to them expecting to attain some favour. He then says that it is for this reason that anyone who considers any servant of Allah as an intercessor or a mediator between Allah and the servants is equal in shirk to Abu Jahl[1]. What he is really saying is that if anyone accepts and believes that the beloved Prophet ﷺ is our mediator and intercessor in the Court of Allah then (Allah Forbid), such a person is a polytheist similar to Abu Jahl.

8. In the same book, he says that if one is asked about how many leaves are on a tree, or how many stars etc. are in the sky, then one should not say that Allah and His Rasool ﷺ know because only Allah has the knowledge of the unseen (Ilm-e-Ghaib) and not the Holy Prophet ﷺ.

9. On page 7 of Taqwiyatul Imaan he says, 'Allah Saaheb has not afforded anyone the power to ordain anything.' In other words he is saying that Almighty Allah has not given anyone on earth the power to cause anything to happen.

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1. This, statement, not only condemns the intercession of the Prophet ﷺ but it also condemns all the companions, the Great Imams, the Awliyah Allah and all the Muslims as mushriks like Abu Jahl. (Allah Forbid).

This clearly refutes the miracles of the Prophets and the Karaamat of the Awliyah Allah. Almighty Allah says:

فَٱلۡمُدَبِّرَٰتِ أَمۡرًا

"Then plan to accomplish the commands (of Allah)"
[Surah 79, Verse 5]

Is the author not explicitly refuting the above mentioned verse of the Holy Qur'an?

10. On page 22 of Taqwiyatul Imaan, it is said that anyone who's name is Muhammad or Ali has no power or right over anything.

This is very astonishing because the Wahabis too have a right over their belongings and yet they say that Hazrat Muhammad ﷺ who is the most beloved to Allah has no power or right over anything.

11. One of their corrupt beliefs is that Almighty Allah has the ability to lie (Allah forbid). One of their leaders has given a decree that Waqu-e-Kizb means pardon for all those who referred to Allah as a liar and such people can no longer be condemned.

This is such a blasphemous decree. He says that even though someone calls Allah a liar, they should be pardoned and still regarded as Muslims. I cannot understand what they really regard as Allah.

12. They also refute the fact that the Prophet ﷺ is Khaatamun Nabiyeen (The Final Messenger). To deny that Prophet ﷺ is the Final Messenger is clear infidelity without any doubt.

13. Hence, it is on page 2 of Tahzeerun Naas, the view of the ordinary people regarding the Prophet ﷺ being Khaatamun Nabiyeen, is in the sense that he is the Final Messenger in the lengthy chain of Prophets.

However, the well informed (knowledgeable) people definitely know that being Khaatamun Nabiyeen has no untouchable seal to it. It only shows the end of an era. It does not in any way show or determines a special level of excellence or elevation.

If one goes by this view, then the divine mention of this verse will be regarded in its true context:

وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ

"But indeed, he is the Prophet of Allah and the seal of the Prophets"
[Surah 33, Verse 40]

Here the malicious author has tried to establish that Khaatamun Nabiyeen only denotes the end of an era. He says that it has no significance with the pious people, as they know that it is not a unique station.

The author here has attempted to refute the words of the Prophet ﷺ who himself has explained it to mean final Messenger. This is a unique attribute which has been blessed to him by Almighty Allah.

This is evident from numerous Ahadith. However, the author out of his lack of consideration has tried to identify the Prophet ﷺ with the common people and has omitted him from the category of the men of knowledge and wisdom.

It is on page 16 of the same book that even if it is assumed that another Nabi had to appear in his era or thereafter, it will not in any way negate the finality of the Prophet ﷺ.

He further says that even if one assumes that if another Nabi had to come on this earth or in some other domain, it will still not interfere with the Prophet ﷺ being the final Messenger.

The ruling in regards to the corrupt beliefs of the author is evident from the decrees mentioned in 'Husaam ul Haramain' as decreed by the then great and learned Ulama of Haramain Sharifain. Even he has mentioned on page 46 of his book, regarding the condition of his Islam being names sake.

Allah protect us from those who are only Muslim by name. On page 5 of the same book, it has been mentioned that:

The fact that the Ambia ﷺ are superior to their Ummah is only in (the context) of knowledge. As for the issue of deeds (actions), then in this the Ummati occasionally appear to be equal and sometimes even supersede the Prophets.

The author of this book has also tried to establish that the Nubuiwat of the Prophet ﷺ is Qadeem whilst the Nubuiwat of the other Ambia ﷺ is Haadith. He states on page 7 of his book that the distinction

between Qadeem Nubuiwat and Haadith Nubuiwat, despite the union of characteristics can only then be properly applicable.

Is there really anything else with the exception of the Zaat (Divine Self) of Allah and His Sifaat (Divine Attributes) that are Qadeem (uncreated)?

It must be noted that Nubuiwat is a quality and it is impossible for the quality to exist without the one that it represents.

(In view of his statement) If the Nubuiwat of Huzoor ﷺ is Qadeem, i.e. uncreated, then it would necessarily mean that Huzoor ﷺ is also not Haadith (creation), and thereby would mean that Huzoor ﷺ is Azali (meaning he always existed and is uncreated), and according to the consensus of the Muslims, it is regarded as kufr to believe in anything else except Allah and His Divine Attributes to be Qadeem.

14. One of the characteristics of the followers of the Wahabi sect is that they attempt to invalidate and falsify everything that reflects the excellence and purity of those who have been afforded special closeness and the special favour of Allah.

They are bent on finding faults and shortcomings that can prove to be an effective tool in their hands to defame and condemn the men of true knowledge. They even refute the knowledge of the unseen which has been bestowed upon the Prophet ﷺ.

It is on page 51 of Barahin-e-Qaatiya that the Prophet ﷺ does not even have knowledge of that which is behind a wall. The author quotes this and then falsely attributes this statement to Shaykh Abdul Haq Muhadith Dehlwi رحمة الله عليه.

He further mentions that the vast knowledge of shaitaan and the Angel of death are evident from the Qur'an and there is no such source that authenticates the vastness of the Prophet's ﷺ knowledge.

He thus claims that to accept such knowledge for the Prophet ﷺ without evidence is shirk. The author of this book is prepared to give preference to the knowledge of shaitaan over the knowledge of the Prophet ﷺ.

He accepts it for shaitaan but says that it amounts to polytheism if accepted for the Holy Prophet ﷺ.

In other words, he has actually associated shaitaan as a partner to Allah, and he believes that this is established from Qur'an and Hadith. Undoubtedly, these servants of the shaitaan have no qualms in making shaitaan a partner to the Almighty.

Every Muslim should look with the eyes of Imaan, how the author has tried to establish that the knowledge of shaitaan the cursed is more than the knowledge possessed by Holy Prophet ﷺ.

Has he not really regarded it as being more and has he not really associated shaitaan as a partner to Allah?

He has definitely accepted this and not only has he accepted it but he has also tried to establish it as being true from Qur'an.

All 3 of these beliefs are undoubtedly kufr and there is no doubt that the one acknowledging it is an infidel. Which Muslim is there that can doubt the infidelity of such a person?

15. In another book, Hifz ul Imaan, its author Ashraf Ali Thanvi says on page 7, that if knowledge of the unseen which is possessed by the Prophet ﷺ is partial then there is no uniqueness in this, since all insane people, little children and animals possess such knowledge.

Dear Brothers, Think for a moment about what he has said. He has no conscious and does not feel any remorse in equating the knowledge of the Prophet ﷺ to that of children, insane people and animals.

Can any Muslim still have doubt in the author of Hifz ul Imaan and his followers being disbelievers?

16. A common practice of the Wahabis is to shun the practices of the Muslims by branding these practices as shirk, whereas they have been permitted by Allah and His Rasool ﷺ.

They brand Meelad Shareef, Standing for Salaam, Esaal-e-Sawaab, visiting the graves of the Awliyah and the Blessed Grave of the Prophet ﷺ, making Faateha and 40 days etc. as shirk.

It is in the book Barahin-e-Qaatiya that the repeated hosting of the Meelad of the Prophet ﷺ is similar to the Hindus who repeatedly host the prayer of 'Kanhaya' (a Hindu deity) and to the Shias who repeatedly observe the day of martyrdom at Karbala.

Allah Forbid! They have equated the Commemoration and Remembrance of the Birth of the Beloved Rasool ﷺ to the celebration hosted by unbelievers in remembrance of their false deity.

They have even surpassed such nations. They are allowed to do as they wish in any fixed and appointed time, and there is no stipulation in this regard for them. They formulate these false obscenities whenever they feel like.

Translator's Note: Look at how these Wahabis have branded Muslims to be worse than Hindus and Shias, just because they commemorate the Birth of the Prophet ﷺ and remember the Awliyah and convey blessings to their deceased.

Their beliefs have no bearing to Islam. They charge others with kufr and shirk for many things, yet when they have any such stipulations; it is not regarded as kufr and shirk.

This is hypocrisy of the highest degree. Beloved Muslim Brothers! That which has been mentioned above is only a few of the heretic beliefs of the Wahabis. There are numerous other corrupt and blasphemous beliefs of the Wahabis which show there enmity to the Prophet ﷺ in many of their other books.

We beseech Allah to protect us from them and from all the other corrupt and deviant sects. Aameen.

Ghair Muqal'lideen (Non-Conformist)

The Ghair Muqallids are also a branch of the Wahabis. They refuse to adhere to the established and recognised doctrines of Islam. Their views are very close to the views of the 'Deobandis', who are also a new corrupt group.

It is for this reason that the Ghair Muqallids do not accept the Deobandis as kaafir, since they both are used to uttering words of shirk. The law of Shariah is very clear, that all those who doubt the kufr or punishment of a kaafir are themselves kaafir.

The Ghair Muqallids do not accept the 4 schools of thought in Fiqh and have thus innovated a path different from the true path. They say that to make Taqleed (follow one of the 4 righteous Imams of Fiqh) is Haraam and bid'at.

They even slander the great Imams of the Madhabs. The reality is that they too make Taqleed. They are definitely the followers (Muqallids) of shaitaan. These people refute the concept of Qiyaas (Religious Discretion) and to completely reject Qiyaas, is kufr.

They also refute Taqleed and one who rejects Taqleed in totality is a kaafir.

Important Note

The Wahabis use the term bid'at in abundance. They brand almost everything as bid'at (innovation). I thus feel that it is very important to explain the true meaning of the term bid'at. That bid'at which is an evil innovation and which is against the Sunnah is Makruh and Haraam.

As for any innovation which is of benefit to religion, then this is sometimes in the category of being Mustahab (desirable), sometimes Sunnat and even to the degree of being regarded in the category of being Waajib (compulsory) to act upon.

Hazrat Umar-e-Farooq ﷺ says as follows concerning Taraweeh,

نِعْمَةُ الْبِدْعَةِ هٰذِهٖ

'This is a good innovation'

Even though Taraweeh is Sunnat-e-Mu'akkadah, it has been regarded as being a good innovation (to perform it in congregation).

That which is proven in some way through the Shariah can never be an evil innovation. If everything has to be regarded as bid'at, then even the Wahabis madrassas, lectures and gatherings should all be branded as bid'at.

Why don't they stop these practices? They brand all those blessed things which are related to the beloved servants of Allah, as being bid'at, yet if it has to do with them then they regard it Halaal and Sunnat. Such hypocrisy! وَلَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰہِ

Chapter 10

Imamat

Righteous Religious Leadership

Imamat (Religious Leadership) is of 2 categories. ‘Sughra’ and ‘Kubra’ Imamat-e-Sughra refers to the Imamat in Namaaz. Imamat-e-Kubra refers to leading the Muslims in Religious and worldly issues as the True Representative of the Prophet ﷺ. The authority that has been bestowed to the Imams (in the sense of Imamat-e-Kubra) is very dominant. The people do not even have the right to disobey their commands.

Every Muslim is obligated to follow them and adhere to their commands. However, there are certain preconditions for a person to be appointed as the leader. The Imam must be a free person, i.e. not a slave, he must be sane, an adult, i.e. one who has reached puberty, he must be capable and he must be Qarshi as well, meaning that he should have connection to the Quraish. To be Alawi or to be Maasum is not a condition. This condition is one that is stipulated by the Raafdis (Shias), as they do not agree with the other conditions. They insist on the Imam being Hashmi, Alawi and Maasum. Their aim in doing so is to discredit and nullify the positions of the other three Khulafa, namely Hazrat Abu Bakr, Hazrat Umar and Hazrat Uthman رضی الله تعالی عنهما because these Khulafa were not from the families and lineage mentioned above. It must be noted that their Khilaafat has been unanimously accepted by all the Blessed Sahaba رضی الله تعالی عنهما. Hazrat Maula Ali رضی الله عنه and Imam Hussain رضی الله عنه also accepted the Khilaafat of the other 3 Khulafa. As for the condition of being from the lineage of Hazrat Ali (Alawi), then this will also exclude Hazrat Ali رضی الله عنه and even his Khilaafat will be regarded as invalid according to them, since it is not possible for Hazrat Ali رضی الله عنه to be an Alawi, as this refers to his descendants. The Raafdis also believe that the Imam must be Maasum. This too is unacceptable just as we have already explained that only the Ambia علیهم السلام and Angels are Maasum.

LAW: One being worthy of appointment as an Imam is not sufficient. It is necessary that he must be appointed by the preceding Imam or those Muslims that are appointed to handle the Religious affairs of the people.

LAW: To follow the Imam (Khalifa) is absolutely Fard upon all Muslims. However, this is on condition that his commands are in accordance with the Shariah. To follow anyone who commands anything contrary to the Shariah is disallowed.

LAW: The Imam should be a person who is an Aalim. He should be a courageous person or one who is assisted by the Ulama.

LAW: The leadership (Imamat) of a woman or a Na-Baaligh (one who has not reached puberty) is disallowed. If the preceding Imam has appointed a Na-Baaligh as the Imam, then the people should appoint a guardian to carry out the duties until such time that he reaches puberty. The Na-Baaligh will only be an honorary Imam. The actual Imam for this duration will be the appointed Guardian.

BELIEF: After the Prophet ﷺ the First Righteous Khalifa is Hazrat Abu Bakr Siddique, followed by Hazrat Umar-e-Farooq, then Hazrat Uthman-e-Ghani, then Hazrat Ali-e-Murtuza and finally Hazrat Imam Hassan who ruled for six months رضی اللہ تعالی عنہما. These personalities are known as the 'Khulafa-e-Raashideen' and their Khilaafat is known as the 'Khilaafat-e-Raashida'. Every one of them fulfilled their responsibilities and discharged their duties as true representatives of the Prophet ﷺ to the best of their abilities and with complete devotion.

BELIEF: After the all the Nabis and Rasools, the greatest excellence in Allah's creation amongst all the humans, Jins and Angels, has been afforded to Hazrat Abu Bakr Siddique, followed by Hazrat Umar-e-Farooq, Hazrat Uthman-e-Ghani and thereafter Maula Ali رضی اللہ تعالی عنہما. Anyone who considers Hazrat Ali ﷺ as being more superior to the other 3 Khulafa is misguided and a deviant.

BELIEF: Superior as mentioned in the above sense means that they have greater status in the Court of Allah. It also means that their virtuous deeds and rewards are abundant. It has been mentioned in the Hadith Shareef, with regards to the companions of Hazrat Imam Mahdi that there is the reward of 50 for every one deed that they perform. The companions asked the Prophet ﷺ if it was equal to 50 of their deeds or 50 of the deeds of the Sahaba of the Prophet ﷺ. He ﷺ said that it was equal to 50 of the deeds of the Sahaba-e-Kiraam رضی اللہ تعالی عنہما. Even though their rewards are many but they can never come close in excellence to the Sahaba-e-Kiraam of Holy Prophet ﷺ.

How can the closeness of Hazrat Imam Mahdi's companions' to him compare to the excellence and the companionship of the companions of the Prophet ﷺ. An example without comparison is that of a king who sends out his Minister and a few officers on a special mission.

After achieving victory, he presents each officer with a purse consisting of 100 000 rupees each and he gives the Minister his special closeness and a greater position. In this scenario, the officers received more in wealth but the Minister received even more, for he was given greater respect and honour before the King.

BELIEF: The Khilaafat of all the Khulafa was in accordance with their excellence. Excellence does not refer to their ability to manage the affairs of the state or the people but it refers to the excellence bestowed upon them in the Court of Allah. He, who was regarded as most exalted in the Court of Allah is the one who became Khalifa first. The Tafdeelia (another corrupt sect) who nowadays claim to be Sunnis, say that excellence refers to the ability to manage the affairs of the state and the people. This is absolutely incorrect. If this was correct then Hazrat Umar ﷺ should have been the first Khalifa (which is not so) because his era of Khilaafat has been acclaimed with these words:

لَمْ اَرَ یٰ عَبْقَرِیًّا یَّفْرِیْ فَرِیَّہٖ حَتّٰی ضَرَبَ النَّاسُ بِعَطَنٍ

'I have never seen anyone stronger, thorough and more hardworking than he. He provided so much of water that not only did the people quench their thirst with it but they also used it when they prepared paving for areas where their camels sat.'

The Khilaafat of Hazrat Abu Bakr Siddique ﷺ has however been described in the following words,

فِیْ نَزْعِہٖ ضَعْفٌ وَاللّٰہُ یَغْفِرُ لَہٗ

'There was weakness in him drawing water from the well.
May Allah pardon him'

BELIEF: After the Khulafa-e-Raashideen, the greatest status is afforded to the Ashara Mubashara (the ten persons to whom the Prophet ﷺ gave glad tidings of Jannat whilst they were still in this

world), and Hazrat Imam Hassan and Hussain, The Ashaab-e-Badr (the companions who partook in the battle of Badr), the Ashaab Baitur Ridwaan (those who took the oath of allegiance at the hands of the Prophet ﷺ under the tree). All of them are Jannati without a doubt.

BELIEF: All the companions رضی اللہ تعالی عنہما of the Prophet ﷺ are virtuous and just people. We should always address them with the utmost respect and dignity as to do so is Fard upon us.

BELIEF: To think ill of any Sahabi is a sign of being a bud-madhab and a misguided person. Such a person is deserving of the fire of hell. To think ill of a Sahabi is to harbour ill feelings against the Prophet ﷺ. Those who do this are Raafdis, even if he accepts the Khulafa-e-Raashideen and claims to be a Sunni. To insult Hazrat Ameer Mu'awiyah, his father Hazrat Abu Sufyaan and his mother Hazrat Hind is not acceptable. Similarly, it is disallowed to speak ill of Hazrat Amr ibn A'as, Hazrat Mughira, Hazrat Abu Musa Ash'ari or even Hazrat Wahshi who martyred Hazrat Sayyidush Shuhada Hazrat Ameer-e-Hamza رضی اللہ عنہ before he (Hazrat Wahshi) accepted Islam. It must also be noted that after accepting Islam, Hazrat Wahshi رضی اللہ عنہ killed one of the Daj'jaals Musailama Kaz'zab who falsely claimed to be a Prophet. He used to sadly say that he had martyred one of the best amongst the people (before accepting Islam) and he (would happily say) that he had killed the worst amongst people. To disrespect anyone of these companions is sinful and an act deserving of punishment, even though it may not be as severe as disrespecting Hazrat Abu Bakr and Hazrat Umar رضی اللہ تعالی عنہما. To slander them and to reject their Khilaafat is regarded by the learned Fuqaha (Jurists) as kufr.

BELIEF: No matter how exalted a Wali may be, he can never reach the excellence afforded to a Sahabi.

LAW: To discuss the issues or disagreements that took place between the Sahaba-e-Kiraam is absolutely and totally Haraam (forbidden). All Muslims need to do, is to accept that they are all the companions of the Prophet ﷺ and his true followers who were always willing to sacrifice their lives in his love.

BELIEF: All the companions of the Prophet ﷺ are Jannatis. They will not even come close to experiencing the intense heat of Jahanum. They will always live in happiness and comfort. The frightening situation on the day of reckoning will cause them no grief or sadness. The Angels will welcome them, giving them glad tidings that this was the day that has been promised to them. All this has been explained in the Holy Qur'an in detail.

BELIEF: The Sahaba-e-Kiraam are neither Ambia عليهم السلام nor are they Angels and are thus not Maasum. Some of them had certain mishaps but to hold them in contempt because of this is against the command of Allah and His Rasool ﷺ. When addressing the companions in the Holy Qur'an, Almighty Allah addressed them in two categories, i.e. those before the Great Victory at Makkah and those after the Great Victory at Makkah (Fateh Makkah). Almighty Allah says:

وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ

"And to all of them, Allah has promised a heavenly reward"
[Surah 57, Verse 10]

And Almighty Allah says

وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٌ

"And Allah Knows well what you do."
[Surah 57, Verse 10]

The fact that Allah is aware of all their actions and He has promised Jannat to them without any reckoning, does not give anyone the right to say anything against the Sahaba-e-Kiraam. Do those who speak against the companions want to establish a manner different from that which Allah has ordained?

BELIEF: Hazrat Ameer Mu'awiyah ﷺ was a Mujtahid (One who has been blessed with special authority with regards to the Religious Affairs).

There is a narration of Hazrat Abdullah ibn Ab'bas ﷺ reported in Sahih Bukhari which says, *'A Mujtahid does virtuous deeds and can also make an error.'*
These errors (inaccuracies) are of two types: Inaadi (with ill intent): These are inaccuracies which are pre-meditated and with ill intent. Inaccuracies of this type are not possible for a Mujtahid. Khata-e-Ijtihaadi (inaccuracies committed without motive in Managing Affairs): These are not pre-meditated. If a Mujtahid is liable for such inaccuracies then they are not held accountable for this in the Court of Allah. If one looks at this in a worldly perspective, then too there are 2 types:

Muqarar: These are inaccuracies which do not cause any dispute in Deen. Those who make such mistakes are pardoned. An example of this, is reciting Surah Faateha in Namaaz whilst following the Imam in congregational prayer.

Munkariyah: These are such Ijtihadi inaccuracies which could be the cause of disunity. The issue between Hazrat Ameer Mu'awiyah and Hazrat Ali رضی الله تعالی عنهما was of this type. The decision of the Prophet ﷺ was evident in this case and none was held in contempt.

BELIEF: There are some ignorant persons who say that when taking Hazrat Ali's ﷺ name with the name of Hazrat Ameer Mu'awiyah ﷺ we should not say 'Radi Allahu anhu'. This is baseless. The Ulama have said that we should say 'Radi Allahu anhu' with the names of all the Sahaba-e-Kiraam. This distinction is to form some new type of Religious regulation

BELIEF: Based in accordance with the manner of Nubuiwat, The Khilaafat-e-Raashida remained intact for 30 years, upto the era of Hazrat Imam Hassan's ﷺ Khilaafat, which lasted for 6 months. Then, the Khilaafat of Ameer ul Momineen Hazrat Umar bin Abdul Aziz ﷺ represented the Khilaafat-e-Raashida and towards the end of time, the Khilaafat of Hazrat Imam Mahdi ﷺ will be regarded as Khilaafat-e-Raashida. The first Sultan (Muslim Emperor) in the history of Islam was Hazrat Ameer Mu'awiyah ﷺ. This has even been indicated in the Taurat as follows:

مَوْلَدَہٗ بِمَکَّۃَ وَمُھَاجِرُہٗ طَیْبَۃُ وَمُلْکُہٗ بِالشَّامِ

'The Final Prophet ﷺ will be born in Makkah, he will migrate to Madinah and his Kingdom will be in Syria'

This shows that the empire of Hazrat Mu'awiyah is actually the Kingdom of the Prophet ﷺ. It has been narrated that once Hazrat Imam Hassan ؓ was in battle against Hazrat Ameer Mu'awiyah ؓ and had a massive army to fight with him, which would have allowed him victory but in spite of his strong position, he laid down his arms and announced his allegiance to Hazrat Ameer Mu'awiyah ؓ . The Prophet ﷺ had already foretold this in his lifetime on earth. He ﷺ said:

اِنَّ ابْنِیْ هٰذَا سَیِّدٌ لَعَلَّ اللّٰهَ اَنْ یُّصْلِحَ بِهٖ بَیْنَ فِئَتَیْنِ عَظِیْمَتَیْنِ مِنَ الْمُسْلِمِیْنَ

'This son of mine is a Sayyid. I am confident that Almighty Allah will bring two huge warring groups of Muslims together (in peace), through him (Imam Hassan)'.

In spite of these clear indications and suggestive references, if some people still belittle Hazrat Ameer Mu'awiyah ؓ then such people are not really true in their devotion to Imam Hassan ؓ and they are in fact insulting Hazrat Imam Hassan ؓ . They are also not sincere in their devotion to Allah and His Rasool ﷺ. Their accusations against Ameer Mu'awiyah ؓ are accusations against Allah and His Rasool ﷺ.

BELIEF: There is no doubt that Umm-ul-Momineen Sayeda A'isha Siddiqa رضی الله تعالی عنها is a Jannati and she is undoubtedly the beloved of the Prophet ﷺ in the hereafter as well. Whosoever hurts her feelings has hurt the Prophet's ﷺ feelings. Hazrat Zubair and Hazrat Abu Talha رضی الله تعالی عنهما are from amongst the Ashara Mubashara. They too were responsible for certain Ijtihadi inaccuracies by not being with Maula Ali ؓ but they too finally retracted and accepted Hazrat Ali ؓ. To be regarded as a rebel means to openly go against the appointed Imam with or without intent. The supporters of Hazrat

Ameer Mu'awiyah ﷺ used to be referred to as rebels in a particular time, but now since the meaning of the term 'Rebel' has undergone a change and has a negative meaning, its use in respect of any Sahaba is prohibited.

BELIEF: Any person who accuses (Allah forbid) Sayeda A'isha Siddiqa رضی الله تعالی عنها (due to a particular incident) is definitely a kaafir and murtad. Any others who taunt her in any way are Raafdis and Tabaraee and deserving of the fire of hell.[1]

BELIEF: Hazrat Imam Hassan and Imam Hussain رضی الله تعالی عنهما are indeed from amongst the exalted martyrs of Islam. Anyone who denies their martyrdom is a misguided, irreligious and deprived individual.

BELIEF: Yazeed the corrupt was a rebellious transgressor and was the perpetrator of major sinful actions. (Allah Forbid) What comparison can there be between and the beautiful rose of the

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1. It must briefly be explained that the incident being explained here is in regards to the incident at 'Ifk' when Sayeda A'isha رضی الله تعالی عنها lost her necklace whilst returning from a battle with the Prophet ﷺ. She went out to search for the necklace and by the time she returned the Prophet ﷺ and the army had already left. She thus decided to wait at a secure camp area. Sayeda A'isha thus covered herself with a sheet and rested on the ground. Co-incidentally at that time a companion of the Prophet ﷺ by the name of Hazrat Safwaan ﷺ was asleep and also was left behind. When he woke, he was very disturbed to find Sayeda A'isha رضی الله تعالی عنها sleeping on the ground. He requested her to sit on his camel and they joined the caravan of the Prophet ﷺ. Some hypocrites gave a false account of this incident and tried to defame Sayeda A'isha رضی الله تعالی عنها. In brief, a verse of the Holy Qur'an was revealed against those who made such accusations and Sayeda A'isha's chastity was announced in the Qur'an and those who said anything in this issue were punished. Thus, anyone who still gives a false interpretation of this incident and accuses Sayeda A'isha رضی الله تعالی عنها is a kaafir.

Prophet ﷺ Hazrat Imam Hussain رضي الله عنه? There are some people today who say, that they have no right to discuss this issue as either one of them is the son of an exalted personality.

One who makes such an utterance is a cursed Khariji Naasibi, deserving of the fire of hell. Indeed, there are three views of the Ulama-e-Ahle Sunnat in regards to declaring Yazeed a kaafir and cursing him. The view of our Imam Azam Abu Hanifa رحمة الله عليه in this matter is to remain silent. In other words, we should regard Yazeed as a fasiq and faajir, i.e. a rebellious and sinful person but we should remain silent in regards to him being Muslim or kaafir. In other words we should neither call him a Muslim nor a kaafir.

BELIEF: The Ahle Bait (Noble Family) of the Prophet ﷺ are the leaders of the Ahle Sunnat. One who does not love them is a contemptible and cursed Khariji.

BELIEF: Ummul Momineen Khadijatul Kubra, Ummul Momineen A'isha Siddiqa and Hazrat Sayeda Faatima رضي الله تعالى عنهن are undoubtedly Jannatis and they have been blessed with superior excellence over all the other Beloved Daughters and Holy Wives رضي الله تعالى عنهن of the Prophet ﷺ.

BELIEF: The Holy Qur'an bears testimony to their chastity and sacredness.

Chapter 11

'Wilaayat'

Discussion on Wali's (Saints)

Wilaayat is a special closeness which Almighty Allah has afforded to some of His beloved servants by His Grace and Mercy.

LAW: Wilaayat cannot be acquired by self-effort. It is bestowed by Almighty Allah. However, good deeds and virtuous behaviour is a means of allowing it to be bestowed. Some blessed personalities are blessed with this privilege in advance.

LAW: Wilaayat is not given to anyone without knowledge. This knowledge is either that which one has acquired or if Allah Wills, then knowledge is bestowed upon him before he receives the station of Wilaayat.

LAW: The greatest Awliyah from the beginning until the last day, are those in the Ummat of the Prophet ﷺ. The greatest amongst them are the Four Khulafa in order of excellence.

The first being Hazrat Abu Bakr, then Hazrat Umar, followed by Hazrat Uthman and Hazrat Ali رضی الله تعالی عنهما. Huzoor ﷺ bestowed the splendours from the rays of Nubuiwat to Hazrat Abu Bakr and Hazrat Umar and he made Hazrat Ali the station for distribution of the splendours of Wilaayat.

It is for this reason that all the Awliyah Allah turn towards Hazrat Maula Ali كرم الله وجهه and they shall continue to acquire this blessing through him.

LAW: Tariqat is not conflicting to Shariat. In reality it is inseparable from the Shariat. Some so-called Sufis say that Shariat and Tariqat are two separate ways and distant from each other.

This is absolutely incorrect. To regard oneself independent and free from the need to adhere to the Shariat on the basis of this baseless view, leads to infidelity and heresy.

LAW: No Wali is exempt from any Religious Obligation, no matter how exalted in status he may be. There are some ignorant ones who say that Shariah is only the path in order to reach the objective and they have already reached their objective, so there is thus no need for the path anymore (Allah forbid).

Sayyiduna Junaid-e-Baghdadi ﷺ has stated as follows concerning such ignorant ones:

صَدَقُوْا لَقَدْ وَصَلُوْا وَلٰكِنْ اِلٰى اَيْنَ F

اِلَى النَّارِ

'They are true in what they say. They have definitely reached, but where? They have reached hell'

However, if they are those who are Majzoobs (one who is in a completely deep spiritual state, truly having no control over his senses), like the condition of someone who is in an unconscious state then the law of Shariah will be held back in their case.

However it must be noted that if one is truly a Majzoob, he will not speak contrary to the Shariah.

BELIEF: The Awliyah have been blessed with great power and authority from the Court of Allah. They are the true Representatives

of the Prophet ﷺ. They have been bestowed with knowledge of Ghaib (unseen) through the blessing of the Prophet ﷺ.

Most of them are aware of past and future happenings and are even aware of that which is inscribed on the 'Lauh-e-Mahfooz' 'The Protected Tablet'. All this is bestowed upon them through the blessing of the Prophet ﷺ. Without the blessing of the Prophet ﷺ no non-Nabi can attain any knowledge of the unseen.

BELIEF: The Karaamaat (miracles) performed by the Awliyah Allah are Haq (True). One who opposes this is a misguided person.

LAW: To have the ability to bring the dead back to life, to cure the leper, to cause the blind to see, to travel the entire earth from East to West in just one small step and all other like splendours are within the power of the Awliyah Allah, except for that which is unique and not possible. For example, to bring forth a Surah equal to a Surah of the Qur'an, or to have the Divine Vision of Allah whilst on this earth, with the naked eye, or to converse directly with Allah. Anyone who claims these for himself or any other Wali is declared an unbeliever.

LAW: It is permissible to seek their assistance in times of need. They assist those who sincerely seek their assistance by using any permissible manner of asking. As for accepting them as being independent in assisting with their own power (i.e. not through the will of Allah), then this is the deceit of the Wahabis (who accuse Muslims of this). The Wahabis confuse the unsuspecting Muslims on these issues. The Muslims never ever have such a belief. It is the habit and trait of the Wahabis to falsely exaggerate the practices of the true Muslims.

LAW: Haaziri (Presenting oneself) at their Holy Mazaars (Holy Graves) is a great privilege and means of immense blessings for the Muslims.

LAW: To call out to the Awliyah Allah from great distances and from close proximity has been the manner of the pious predecessors.

LAW: The Awliyah Allah are always alive in their graves. Their knowledge, recognition and their power of vision and sight increases after passing into the next world.

LAW: To make the Niyaz of the Awliyah Allah is permissible and is a type of Esaal-e-sawaab (conveying reward to the deceased). These sacred offerings are very different from the offerings made to kings etc. The Niyaz of Gyarwee Shareef is very beneficial and blessed.

LAW: To commemorate the Urs of the Awliyah Allah by reciting the Holy Qur'an, Naats, Faateha and delivering talks etc. are all permissible. Actions contrary to the Shariah are definitely disallowed, so they are disallowed to a greater degree at a Mazaar Shareef.

Important Note of Caution

Since the Muslims by the Grace of Allah, generally have a special spiritual and emotional attachment to the Awliyah Allah and the Masha'ikh (Pious Spiritual Guides).

They regard being attached to them and association with them by joining their Silsila, i.e. by becoming their mureeds (disciples) and entering their spiritual chain, a means of benefit in this world and in the hereafter. The Wahabis of this present day and age too have started the practice of 'Peeri Mureedi'.

Now, since the Wahabis have no attachment to the Awliyah Allah and neither do they truly believe in the sacredness of the Awliyah, their 'Peeri Mureedi' is merely a fraud to entrap the unsuspecting and innocent Muslims.

Thus, if you wish to become Mureed of anyone, be sure to exercise caution and make a thorough investigation before taking the oath of allegiance at the hand of anyone because if he is a budmazhab, one will end up losing his Imaan. The poet says:

اے بسا ابلیس آدم روے ہست پس بہر دستے نہ باید داد دست

'Shaitaan often masquerades as a human being
Therefore do not give your hand in the hand of just anyone'

There are four pre-requisites for a person to qualify as a 'Peer' 'Spiritual Guide'. It is an obligation to pay careful attention to this before taking Bai'at:

1. He should be Sunni Sahihul Aqida.

2. He should possess sufficient knowledge that allows him to resolve daily religious issues with the help of authentic books.

3. He should not be a Fasiq Mu'lin, i.e. an open transgressor.

4. His spiritual chain should reach the Holy Prophet ﷺ

نَسْئَلُ اللهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّيْنِ و الدُّنْيَا وَالْآخِرَةِ وَالْاِسْتِقَامَةَ عَلَى الشَّرِيْعَةِ الطَّهِرَةِ وَمَا تَوْفِيْقِيْ اِلَّا بِاللهِ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ وَصَلَّى اللهُ تَعَالٰى عَلٰى حَبِيْبِهٖ وَاٰلِهٖ وَصَحْبِهٖ وَابْنِهٖ وَحِزْبِهٖ اَبَدَ الْآبِدِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

فقیر امجد علی اعظمی عفی عنہ

Faqeer Amjadi Ali Aazmi
(May his sins be pardoned)

Bahaar e Shariat

Volume 2

[BOOK OF PURIFICATION]

Comprising approximately
11 Verses of the Holy Qur'an
97 Ahadith & 657 Laws of Fiqh

Compiled By
Qadi Sadrush Shariah Hazrat Allama Maulana Mufti
Mohammed Amjad Ali Aazmi Razvi رضي الله عنه

Translated into English through the Blessings of
Ghaus-ul-Waqt Huzoor Mufti-e-Azam Hind رضي الله عنه

By a humble servant of Allah
Muhammad Afthab Cassim al-Qaadiri Razvi Noori

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PREFACE

الحمد لله الواحد الاحد الصّمد * المتفرّد ذاته و صفاته فلا مثل له و لا ضدّله ولم يكن له كفوا احد * والصّلوة والسلام الاتمّان الاكملان على رسوله و حبيبه سيّد الانس والجانّ * الّذى انزل عليه القران هدى للنّاس وبيّنات مّن الهدى والفرقان * وعلى اله وصحبه ما تعاقب الملوان و على من تبعهم باحسان الى يوم الدّين لا سيما الائمة المجتهدين * خصوصا على افضلهم واعلهم الامام الاعظم * والهمام الافخم * الذى سبق فى مضمار الاجتهاد كل فارس * وصدق عليه لوكانا العلم عند الثريا لناله رجل من ابناء فارس * سيدنا ابى حنيفه النعمان بن ثابت ـ ثبتنا الله به بالقول الثابت * فى الحيوة الدنيا و فى الاخرة * واعطانا الحسنى و زيادة فاخرة * وعلينا لهم وبهم يا ارحم الرحمين * والحمد لله رب العلمين *

There was a time when every Muslim possessed essential knowledge regarding the necessities of Deen. Through the Grace of Allah, there were also many Ulama present in that time and the people simply enquired from them in regards to that which they did not understand, as Hazrat Farooq-e-Azam ﷺ had commanded, 'Only one who is a Faqih should be allowed to trade in our market place.' *[Reported in Tirmizi from Alaa bin Abdur Rahmaan bin Ya'qub who reported from his father, who reported from his father]*

Then, the further the time moved away from the magnificent era of the Beloved Prophet ﷺ, the less the knowledge became. Now, we have entered such an era, wherein not only the laymen, but even some of the Ulama are not familiar with the necessary daily issues, whilst some are not even familiar with the Faraa'id and Waajibaat. On the one hand, there are those who possess knowledge, but make no attempt to perform it (their Faraa'id and Waajibaat) correctly, in-

turn depriving the laymen from practicing correctly by following their correct example. It is due to this weakness in their knowledge that they (the laymen) reject many essential laws (masa'il), as they have no experience in finding solutions to them.

There are those who neither possess any knowledge nor do they have the zest to learn and acquire this knowledge from the truly learned. Such people do not even attempt to keep the company of the Ulama. Keeping the companionship of the Ulama is a means of attaining great blessing. This is also a means of learning many important laws.

Till date, no book has been published in the Urdu language which is simple, yet concise and easy to understand. Many of the books which have been published either lack the appropriate clarification in regards to the necessary daily laws, or they have too many errors in them. There is thus a definite need for a book which will allow even those with the least knowledge to benefit from it.

Bearing this and the plight of the Muslims in mind, and on the basis of الدين النّصح لى كل مسلم *'The Deen is the guidance to every Muslim'*, this humble servant (Sadrush Shariah) has placed his trust in Almighty Allah, and has taken a firm resolve to prepare a book which will fulfil the needs of the Muslims; whereas I know very well, that this is not my position and neither am I worthy of such a service, nor do I have the amount of time required for this task, but:

وحسبنا الله ونعم الوكيل ولاحول ولاقوة الا بالله العلى العظيم

(1) I will attempt to the best of my ability, to keep the text in this book as simple as possible, so that it does not take one too much time to grasp and understand the theories, also so that those with minimal knowledge and women and children may attain benefit from it as well. However, it must be noted that knowledge is something which is very complicated. There is no guarantee that one will not find any difficulty in understanding the knowledgeable discussions that are being presented herein.

There will surely be such instances where one will find the need for assistance and the need to present oneself before the people of knowledge (i.e. the true Ulama) will arise; in order to better comprehend any complications that one may encounter. Studying the Bahaar-e-Shariat will at least make one more cautious, encouraging those with little knowledge to present themselves before the Ulama; so that they may assist them in understanding the relevant issues.

(2) Evidence and proof relating to the laws which are being presented (in this book) will not be provided in this book. Firstly, not every person has the capability of understanding these intricate proofs and substantiations. Secondly, presenting the proofs in this book will make it difficult to grasp the actual laws. Thus, only the clear rulings will be presented in this book. If someone has the enthusiasm to view the proof and references then he should peruse Fatawa Razvia Shareef, as every law has been so thoroughly researched and explained in it that there is no other book in its rank equivalent to it in the world today. One will even find in it such in-depth explanations of laws which even some Ulama have not heard of.

(3) I will attempt to the best of my ability, to avoid discussing any differences of opinion in this book as when Ikhtilafaat (differences of opinion) or two are presented to the common folk, it causes them confusion and they become unsure in regards to which ruling to act upon. On the other hand there are also some slaves of desire, who search for laws which suit them and it is that which they act upon. They do not do this because the ruling is a righteous one but merely because it suits them well to act according to that particular ruling. When (such people) find that they can achieve their whims by latching on to some other ruling, they leave the first one and lunge towards the next. This is not permissible, as it is not regarded as obeying the Shariah but it is really obedience of one's desires (Nafs). Thus, in all cases, the law and ruling presented will be the relied upon (Muftah Bihi), authentic, most correct and predominant ruling, so that every person may be able to act upon it without any difficulty. I pray that Almighty Allah affords us the blessed opportunity to be righteous, and I pray that the Muslims may attain benefit through this. I also pray for Allah to accept the humble efforts of this servant who has no resources.

وما توفيقي الا بالله عليه توكلت واليه انيب وصلى الله تعالى على حبيبه المختار واله الاطهار وصحبه المهاجرين والانصار وخلفاء الاختان منهم والاصهار والحمد لله العزيز الغفار وها انا اشرع في المقصود بتوفيق الملك المعبود

Allah Almighty says

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ

'And I have created not jinn and man, but so that they should worship Me'
[Surah 51 Verse 56]

Even the person with the very least understanding of things, knows that anything which is made for a specific purpose is only useful if it fulfils its purpose for being made (created); otherwise it is regarded as useless; so a human being who does not recognise his Creator and who does not fulfil his obligation to worship his Creator, is in reality not a true human but he is merely a human by name. He is actually regarded as useless. It has thus been understood that man truly becomes man through Ibaadat (worshipping Allah) and it is through this, that he attains true deliverance in the world and salvation in the hereafter.

It is thus necessary upon every human being to know and understand the categories, methods, manners, conditions and regulations pertaining to Ibaadat; for without knowledge it is impossible for one to practice correctly. It is for this reason that it is Fard (obligatory) to acquire knowledge.

The foundation of Ibaadat (Worship) is based on Imaan (True Faith). Ibaadat without Imaan is of no use, for if there is no foundation then how will the results be attained. A tree only blooms and bears fruit if its roots are well established. When a tree is separated from its roots, it becomes the fuel for fire. Likewise, no matter how much Ibaadat an unbeliever performs, it is all useless and he becomes fuel for the fire of hell. Allah Almighty says

وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا

'And to whatever (deeds) the infidels did, We treated it in such a manner, that we caused them to become scattered like particles of dust"
[Surah 25 Verse 23]

When a human becomes a Muslim, there are two categories of Ibaadat that become obligatory (Fard) upon him; one is that which has to do with the physical body and the other is that which has to do with the heart. The laws and the issues regarding the second category are discussed in Ilm-e-Sulook (Knowledge of Spiritualism / Tasawwuf) and the first category is discussed in Fiqh (Jurisprudence/Islamic law).

I currently intend to discuss the laws of the first category in this book. That which is related to the physical body is also divided into two categories, the first being that which is related to the physical body, in other words, it is that which is only between the servant and his Creator and the servant has no right of making any changes in it.

In simple terms, it means that every person needs to be continuously dutiful regarding this; such as the five daily Salaahs and fasting, as it is such an action that can be fulfilled without others, even if there be a need for others in a particular case, such as in Namaaz with Jama'at or Jummah or the two Eid Prayers. In other words, these cannot be correctly fulfilled without Jama'at (congregation). However, all these in reality are related to the Ibaadat of Allah and is not something that has to do with one another or some personal issue.

The second category is that which is related to the rectification of the mutual affairs of the servants, such as Nikah or issues related to Purchases and sales etc. The first category is known as 'Ibaadaat' and the second is known as 'Mu'amilat' (day to day Affairs/dealings). Even though there does not seem to be any (apparent) materialistic benefit associated to the first category, yet in Mu'amilat there is undoubtedly worldly benefit present and it is this section which is

more predominant; but (it must be noted) both are Ibaadat, because if Mu'amilat is also performed in accordance with the commands of Almighty Allah and His Rasool ﷺ, then it is deserving of reward; otherwise it will be sinful and a means of punishment.

The first category, Ibaadaat has 4 parts; Namaaz (Five daily prayer), Rauza/Saum (Fasting in the month of Ramadan), Hajj (Pilgrimage to Makkah and Madinah) and Zakaat (Poor-Due). The most important and most exalted amongst them is Namaaz (Salaah), and Almighty Allah loves this Ibaadat dearly. It is thus befitting for us to discuss this Ibaadat before any other discussion.

However, before performing Salaah, a Namaazi (worshipper) must be pure and clean, since 'Purification (Tahaarat) is the key to Salaah'. In light of this, the laws and rules pertaining to Tahaarat will first be discussed, followed by the laws and rules pertaining to Salaah (Namaaz).

Sadrush Shariah Qadi Amjad Ali Aazmi Razvi

بسم الله الرحمن الرحيم

نحمده و نصلی علی رسوله الکریم

Tahaarat (Purification)

Tahaarat (Purification) is an absolutely essential aspect of Namaaz and without it Namaaz can never be regarded as being valid. Actually, the Ulama have written that it is kufr (infidelity) to intentionally perform Namaaz without Wudu and why should this not be the case, whereas the person who has performed Namaaz without Wudu or Ghusl has disrespected and insulted Namaaz. The Holy Prophet ﷺ said, *'The key to Jannat is Salaah and the key to Salaah is Tahaarat (Purification)'.* This Hadith has been narrated by Imam Ahmed from Hazrat Jaabir رضي الله عنه. Once Nabi ﷺ was reciting Surah Rum during the Fajr Salaah and he was hesitant during the recitation. On completion of the Salaah, He ﷺ said, *'What is the condition of those who perform Salaah with us, but do not perform proper Tahaarat (purification)? It is because of them that the Imam has an uncertainty in the Qir'at (recitation of the Qur'an).'* This Hadith has been reported by Nasa'i from Shubaib bin Abi Ruh who narrated it from a particular Sahabi. If this is the case when performing Salaah without proper Tahaarat, then what can be said about the ill-fortune of performing Namaaz without any Tahaarat? It has been mentioned in one Hadith that *'Tahaarat is half of Imaan'* Tirmizi has reported this Hadith on the merit of it being Hassan. Tahaarat is divided into 2 categories, namely: *1. Sughra – Minor 2. Kubra – Major*

Sughra (minor ritual purification) refers to Wudu (ritual ablution) and Kubra (Major Purification) refers to Ghusl (ritual bath). Factors which cause only the Wudu to become necessary are known as ***Hadath-e-Asghar*** and factors which cause Ghusl to become Fard (obligatory) are known as ***Hadath-e-Akbar***. These along with all those things related to them will be discussed in detail as we proceed.

Chapter 1

Wudu
Ritual Ablution

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Allah ﷻ says

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ

'O Believers! When you intend to perform Namaaz (and you have no Wudu), then wash your faces, and your hands up to your elbows and make Masah of your heads and wash your feet up to your ankles.' [Surah 5 Verse 6]

It seems appropriate to first present a few Ahadith pertaining to the excellence and virtues of Wudu before the laws pertaining to Wudu are discussed.

HADITH 1: Imam Bukhari and Imam Muslim report from Hazrat Abu Hurairah ﷺ that Rasoolullah ﷺ said 'My Ummah will be summoned on the Day of Qiyaamat in a condition whereby their faces, hands and feet will be glowing from the vestiges of Wudu, thus whosoever of you has the ability to do so, should increase this glow.'

HADITH 2: It is in Sahih Muslim on the authority of Hazrat Abu Hurairah ﷺ that Rasoolullah ﷺ said to his companions, 'Should I not inform you of such a thing through which Almighty Allah will remove your sins and exalt your status?' The companions said, 'Yes, O Prophet of Allah ﷺ', He ﷺ said, 'to perform proper Wudu at the time when you feel awkward in making Wudu and to go swiftly towards the Musjid, whilst waiting (in anticipation) after one Namaaz for the next. The reward of this is like tying your horse on the frontier of the infidels, for the sake of supporting the Muslim Empire.'

HADITH 3: Imam Maalik and Nasa'i narrated from Abdullah Sanabahi ﷺ that Rasoolullah ﷺ said, 'When a Muslim performs Wudu, then by rinsing his mouth, the sins of the mouth fall away and when he inserts water into the nostrils and cleans them out, then the sins of the nose are released and when he washes his face then the sins of his face are washed away, to the extent that the (sins) of the eye lashes are washed away and when he washes his hands, then the sins of his hands are removed, to the extent that the (sins) of the finger nails are washed away and when he performs masah of his head, then the sins of the head fall away, to the extent that even the (sins) of the ears are washed away and when he washes his feet, then the sins of the feet are washed away, to the extent that they are washed away from (beneath) the toe nails. Thereafter, his endeavour towards performing his Namaaz is an additional (blessing) to this.'

HADITH 4: Baz'zaar has reported a Hassan (close to sound) narration, that Hazrat Uthman ﷺ requested his servant Hamraan to bring him some water to perform Wudu and he then wished to go out, whereas it was a cold winters night. Hamraan says, 'I brought the water to him and he performed his Wudu. He then washed his hands and feet (in other words he performed Wudu), so I said to him, (I pray) Allah rewards your intention but it is a very cold night (to be going out). On hearing this, he said, I heard Rasoolullah ﷺ saying, 'Allah forgives the past and future sins of a person who makes Kaamil (proper) Wudu."

HADITH 5: Tabrani reported in Awsat from Hazrat Ameer-ul-Momineen Maula Ali كرم الله تعالى وجه that the Holy Prophet ﷺ said, 'There is two folds reward for that person who performs proper Wudu in intense cold weather.'

HADITH 6: Imam Ahmed bin Hambal narrates from Hazrat Anas ﷺ that Huzoor Sayyid-e-Aalam ﷺ said, 'He who makes Wudu once (meaning he washed each part of the body that needs to be washed in Wudu, once), then this is (of that which is) essential and for the one who washes twice, there is twofold reward and for the one who washes each part thrice, then this is my manner of Wudu and the Wudu of the past Prophets.'

HADITH 7: It is in Sahih Muslim on the authority of Uqba bin Aamir ﷺ that Rasoolullah ﷺ said, 'Jannat becomes Waajib (compulsory) upon a Muslim who performs Wudu thoroughly and thereafter stands with complete spiritual and physical devotion, and performs two Raka'ats of Salaah.'

HADITH 8: It is in Muslim on the authority of Ameer ul Momineen Farooq-e-Azam Hazrat Umar ibn-e-Khattab ﷺ that Rasoolullah ﷺ said, 'When anyone from amongst you performs Wudu thoroughly and then recites:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

Ash Hadu Al Laa ilaaha il lal laahu Wahdahu La Shareeka Lahu wa Ashhadu An'na Muhammadan Abduhu wa Rasooluhu

All 8 Doors of Paradise shall be opened unto him and he may enter it through whichever Door he wishes.'

HADITH 9: Tirmizi reported on the authority of Hazrat Abdullah ibn Umar ﷺ that Rasoolullah ﷺ said, 'Ten virtuous deeds will be

recorded for a person who performs (fresh) Wudu over the Wudu which he already has.'

HADITH 10: Ibn Khuzaima narrates in his Sahih that Abdullah ibn Buraidah ﷺ reported from his father that one day Rasoolullah ﷺ summoned Hazrat Bilal ﷺ and said 'O Bilal ﷺ ! Through which action of yours did I find you walking ahead of me in Jannat? I visited Jannat last night and I could hear your footsteps ahead of me.' Bilal ﷺ said, 'Ya Rasool'Allah ﷺ! After calling out the Azaan, I perform 2 Raka'ats of Salaah, and whenever my Wudu becomes void (i.e. breaks), I immediately perform Wudu again.' Nabi ﷺ said, 'It is for this reason.' (I heard your footsteps in Paradise).

HADITH 11: Tirmizi and Ibn Majah have reported from Sa'eed ibn Zaid رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'The Wudu of one who did not pronounce the Bismillah is not complete.' (In other words he has not performed thorough Wudu. The meaning of this is the same as mentioned in the other Ahadith)

HADITH 12: Darqutni and Baihaqi have reported in their Sunan from Hazrat Abdullah ibn Mas'ud ﷺ that Rasoolullah ﷺ said, 'The body of one who pronounces Bismillah before performing Wudu, has become purified from head to toe and as for the one who performed his Wudu without proclaiming Bismillah, then only those parts of his body have been purified, over which he poured water.'

HADITH 13: Imam Bukhari and Muslim report on the authority of Hazrat Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'When one awakens from a dream (sleep), he should perform Wudu and clean his nostrils thrice, for shaitaan spends the night in his nostrils.'

HADITH 14: Tabrani narrates a Hassan narration on the authority of Hazrat Ali ﷺ, citing that Rasoolullah ﷺ said, 'If I did not feel that it would be difficult upon my Ummah, I would have commanded them to perform miswak with every Wudu. (In other words I would have made it Fard. In some narrations the term Fard has also appeared).'

HADITH 15: It is also mentioned in one narration of Tabrani that Rasoolullah ﷺ never went for any Salaah without performing Miswak (cleaning the teeth).

HADITH 16: It is in Sahih Muslim on the authority of Hazrat A'isha رضى الله تعالى عنها that when Rasoolullah ﷺ would return home from any (journey), he would first perform Miswak.

HADITH 17: Imam Ahmed narrates from Ibn Umar رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'Make it a habit to perform Miswak, as it is a means of cleansing the mouth and a means of attaining the pleasure of Allah.'

HADITH 18: Abu Nu'aim narrates on the authority of Hazrat Jaabir ﷺ that Rasoolullah ﷺ said, 'To perform 2 Raka'ats after performing Miswak is more exalted than 70 Raka'ats which is performed without performing Miswak.'

HADITH 19: It has been mentioned in one narration that the Namaaz which is performed after Miswak is 70 folds more exalted than the Namaaz which is performed without making Miswak.

HADITH 20: It is narrated in Mishkaat Shareef from Hazrat Sayyidah A'isha رضى الله تعالى عنها that there are 10 actions which are of

Fitrat (inherent qualities) [In other words these actions were commanded in every Shariat]:

1. To trim the moustache
2. To lengthen the beard
3. To perform Miswak
4. To put water into the nostrils (cleansing the nostrils)
5. To clip the nails
6. To wash between the toes
7. To remove the hair from under the arms
8. To remove the pubic hair
9. To perform Istinja (to clean oneself after answering the call of nature)
10. To rinse the mouth

HADITH 21: It is on the authority of Hazrat Ali ﷺ that Rasoolullah ﷺ said, 'When a servant (believer) performs Miswak and then stands for Salaah, an Angel stands behind him and listens to his Qir'at (recitation). The Angel then comes so close to him, that it places its mouth against the mouth of that person (the Namaazi).'

The Masha'ikh (Pious Grandmasters) have mentioned that a person (believer) who is habitual of making Miswak, will be blessed with the opportunity of being able to recite the Kalima at the time of his death and that person who uses opium, will not be blessed with the opportunity of reciting the Kalima at the time of his death.

LAWS OF JURISPRUDENCE

It is evident from the verse of the Holy Qur'an cited in the inception of this discussion, that there are 4 Fard (Obligatory) actions in Wudu;

1. To wash the complete face
2. To wash both the hands including the elbows
3. To make Masah of the head (pass wet hands over the head)
4. To wash both feet including the ankles

IMPORTANT NOTE: The washing of a part or limb, means that at least a minimum of two drops of water should pass over every part of that limb. If that part (limb) merely becomes moist or water is merely rubbed over that portion of the body like one does with oil, or if simply one or two drops merely run over that portion, it will not suffice and it will not be regarded as having being washed (properly). Washing in this way, will neither validate Wudu or Ghusl.

One should take heed to this important fact. People do not give much consideration to this and this causes their Namaaz to be unfulfilled. There are certain parts of the body that unless one does not pay careful attention (when washing), water does not reach these parts (as it should) and in this case, the water will thus not pass over it properly.

This will be explained in detail when we explain the rules regarding washing of each part. When wetness reaches an area which needs to be washed in facilitating fresh Wudu, it is called masah.

1ST FARD - WASHING THE FACE: vertically, the area from the forehead (from the hairline where the growth ends) up to the chin and horizontally, from one ear to the other ear, is regarded as the face. To pass water once within that area over every part of the skin is Fard.

LAW: For a person whose hair has fallen off from the foreword hairline area or if he has no hair growth there, then (when washing the face) he should wash from where the hair generally grows. If someone has hair growing lower than where the hair usually grows for most people, it is Fard for that person to wash that hair up to the roots.

LAW: If the hair of the moustache, eyebrows or the tuft of hair under the lower lip of men (which is regarded as being part of the beard) is so thick that the skin is not visible at all, then to wash the skin (underneath it) is not Fard but to wash the hair is Fard and if the hair in those areas is not thick, then it is Fard to also wash the skin (under the hair).

LAW: If the moustache is overgrown and causes the lips to be hidden then even though it may be thick it is Fard to spread the hair apart and wash the lips.

LAW: It is also Fard to wash the skin under the beard, if the beard hair is not too thick. However, if the beard is very thick then it is Fard to wash the area which when the (hanging part of the) beard is pressed against the throat, falls within the area of the face. To wash up to the roots (in this case) is not Fard and it is not necessary to wash that part (of the beard) which is below that area. If there are some areas of the beard that are very thick and others that are

scarce, then in the areas where there is thick growth, just the washing of the hair (is Fard) and where there is a light grown, there the washing of the skin is also Fard.

LAW: It is Fard to wash that outward portion of the lip that is normally visible when one closes the lips. If someone closes the lips tightly, causing that portion to be hidden to the extent that water does not reach it or if he did not rinse the mouth which would have allowed it to be washed, then the Wudu (in such a case) will be regarded as being invalid. However, it is not Fard to wash that portion (of the lip i.e. inner lip) which is normally hidden when one closes the lips.

LAW: It is Fard to wash the temples of the head which is the area between the cheek and the ear. It is Fard to wash the hair of the beard in that area, if the hair is thick there. If there is no hair in that area or if it is not thick then to wash the skin is also Fard.

LAW: It is Fard to pass water through the hole of a nose ring if the hole is not sealed. If it reduced in size, then the nose ring should be shaken slightly when washing the area; otherwise it is not necessary.

LAW: It is not necessary to wash under the eyelids etc. Actually, one should not wash these areas as it is harmful to do so.

LAW: If one tightly shuts the eyes when washing the face and this causes a very fine area which is parallel to the eyelashes to be hidden, whereas it is usually visible if one closes the eyes and in doing so, if water did not pass over that area, the Wudu will still be valid. This should still be avoided. However, if a larger area is left unwashed, it will render the Wudu invalid.

LAW: To pass water over the eyelid is Fard, but if the residue of Surma is left on the eyelid and on the eye lashes and one has already made Wudu and did not realise this, and read Namaaz in this condition, then there is no harm. Both, the Namaaz and Wudu will be regarded as valid. However, if one realises it, then it is necessary to remove it and allow water to pass over it.

LAW: In all circumstances, it is Fard to wash the entire eyelashes thoroughly. If any dirt or anything else that has become hard on it, it is Fard to remove it.

2ND FARD - WASHING THE HANDS: The Washing of the elbows is included in this ruling as well.

LAW: If any part (of the limb) even equivalent to one speck is left unwashed from the elbows right up to the finger nails, the Wudu will be regarded as invalid.

LAW: If any type of permissible or impermissible (jewellery) such as a thick ring, ordinary ring, bracelets, glass bangles (any jewellery etc.) or silk hanging ornaments etc. are so tightly worn that the water does not pass underneath it, then to remove such jewels etc. is Fard and if water passes under such these things by merely shaking them or moving them, then to move or shake them is sufficient and if they are so loose that the water passes underneath them comfortably, then to remove, move or shake them is not necessary.

LAW: It is necessary to pass water over the eight spaces of the hands (between fingers), the sides of the fingers, the inner section of the finger nails that are visible and over every single hair of the wrist from the tip to the root. If any part has been left unwashed

thoroughly or if the water did not pass over the base of the hair, (in other words) even if the tip of one single strand has been left unwashed, the Wudu will be regarded as invalid (not done). However, the dirt that is in the nails is exempted.

Law: If a person has six fingers instead of five, then it is Fard to wash all of them. If a person has two hands on one shoulder, then for him to wash the hand that is completely formed is Fard and to wash the second hand is not Fard but Mustahab (desirable). However, it is Fard to wash that part of the second hand which is joined to the same portion, in line with the hand that is Fard to wash.

3rd Fard - Masah of the Head (Passing Wet Hands Over the Head): To perform Masah of quarter head is Fard.

Law: When making masah of the head, it is necessary for the hands to be wet, be it from wetness that has remained on the hands after washing the other parts during Wudu or wetness caused by using fresh water (to wet the hands). If there is wetness on the hands after making masah of one part of the body, it is not sufficient to use the same wet hands to make masah over another part.

Law: If a person does not have any hair then for him to make masah of quarter of the head (scalp) is Fard and if he does have hair, then to make masah of quarter of the head (meaning over the hair) is Fard. This is regarded as the masah of the head.

Law: To make masah over a turban, hat or scarf is not valid, unless the hat and the scarf is so thin that the wetness seeps through and moistens one quarter of the head. In this case the masah will be

valid. Making masah of hair which is merely hanging from the head is not sufficient.

4TH FARD - WASHING OF BOTH FEET INCLUDING THE ANKLES ONCE

LAW: The ruling regarding the foot bracelets and rings (etc.) is the same as mentioned above (in the section regarding washing of the hands.

LAW: Due to certain illnesses, certain people tend to tie a string on thread on the toe. This thread is tied (knotted) so tightly that leave alone water passing freely underneath it, the water does not even wet the area under the string. It is necessary for them to abstain from this, as in this case the Wudu will not be done.

LAW: It is Fard to wash between the toes, the sides of the toes, the soles of the feet, the heels, the ankles and the area behind the ankle and above the heel.

LAW: It is a condition for the water to pass freely over the parts which are Fard to wash. It is not necessarily that the water should pass over with intent, as even if it passes over without intent, the Wudu will still be regarded as valid. In other words, if it rained and at least two drops of rain water passed over those each part of the limbs which need to be washed in Wudu, causing them to become wet, the Wudu will be regarded as being valid. Another example is that of a person who falls into a pond (even though without intent) and water passed over all the parts which needed to be washed in Wudu, the Wudu will be regarded as being valid in this case as well.

LAW: If that which is a commonly or specifically a requirement for a person but he has no real control over it even if he takes care to avoid it, such as in the case where something is stuck under or on the finger nails or on any other part that needs to be washed and it stains that portion of the body, thereby not allowing water to pass underneath it, then even if it is something that has become hard, Wudu will still be regarded as being valid; such as in the case of the dough under the finger nails or on the hands of a chef or a baker, the stain of dye on the hands of a person who dyes clothing etc., the stain of Mehndi (henna) on the hands of a female, the stain of ink on the hands of writers, the stain of soil on the hands of labourers, and generally, the stain of 'surmah' (collyrium) on the eyelashes of people. Similarly, the same law applies to grime, sand, dust and the droppings of flies and mosquitoes etc. on the body.

LAW: If one had a blister which dried up but the (dry) skin on the blister did not fall off, then in such a case it is not necessary to remove the skin and pass water over it. It is sufficient to merely pass water over the skin (covering) of the blister. If thereafter one removed the skin then in such a case it is still not necessary to pass water over it again.

LAW: If the scales of a fish remain stuck to the part of the body which is necessary to wash in Wudu, the Wudu will not be regarded as being valid, as the water will not be able to pass underneath it.

Sunnat Actions of Wudu

Law: It is essential to perform Wudu with the intention of acquiring its reward and to fulfil the command of Allah, otherwise the Wudu will be valid but one will not attain the reward for it.

Law: To commence by proclaiming the بسم الله 'Bismillah'. If one needs to make 'Istinja', i.e. answer the call of nature, before performing Wudu, then one should also proclaim the Bismillah before this as well. This should however be done before entering the toilet and before exposing the body (i.e. before removing the clothing), because it is disallowed to make 'Zikr-e-Ilahi' in an impure place and after revealing the 'Satr', i.e. the private parts of the body.

Law: Commence by first washing each hand thrice up to (and including) the wrists.

Law: If only a large dish or vessel is available and there is no smaller vessel (jug etc.) in to which one can pour out the water, then in such a (dire) situation, one should join together the fingers of the left hand and only using those fingers, one should scoop out sufficient water to wash the right hand up to the wrist thrice. In doing so, no portion of the palm should enter the water. He may then put his right hand up to the area that has already been washed into the water without any hindrance. He may then use the right hand to scoop out water in order to wash the left hand.

Law: This ruling only applies in the case when the hand is not polluted by any Najaasat (impurity). Otherwise, it is not permissible at all to put the polluted hand into the water. If he dips the hand into the water, it will cause the entire water to become impure.

LAW: If the water is in a small vessel (dish etc.), or if the water is in a large vessel, but there is also a small vessel available, but one put his hand into the water without washing it, or even if he only dipped in the entire finger nail of one finger, all the water in the vessel will be unsuitable for Wudu. It will be regarded as 'Ma-e-Musta'mal' (already used water).

LAW: This ruling applies in the case where the part of the hand that was dipped into the water was not washed at all before one dipped it into the water. If he dipped that portion of the hand which had already been washed before and in the interim of it being washed and being dipped into the water, no 'Hadath' occurred (i.e. impurity was passed), then in such a case, if only the portion which has been washed is put into the water, it will not cause the water to be regarded as 'Musta'mal', even if he has to dip the hand up to the elbow into the water.

Actually if one who is not a 'Junub' (a Junub is one in an impure state, requiring the compulsory ritual bath to remove impurities) has washed his hand up to the elbow, then thereafter he is allowed to dip his hand up to the armpit into the water, because now there is no impurity remaining on his hand.

However, one who is a 'Junub' may only dip that part of the hand above the elbow into the water, which he has thoroughly washed, because his entire body is regarded as being impure.

LAW: When a 'Junub' awakens from his sleep, he should wash his hands before and after making 'Istinja'.

LAW: One should perform 'Miswak'[1] of the upper, lower, right and left teeth at least thrice. When doing so, wash the miswak every time. The miswak should neither be too soft nor too hard. It is better for the miswak to be made from a 'peelu', olive, salvadora or margosa tree or from any other bitter wood. It should not be from fruit trees or from trees that bear sweet smelling flowers. It should be as thick as the little finger in thickness, and not more than one span in length. It should also not be so small that it becomes difficult to perform miswak with it. The shaitaan sits on a miswak which is more than one span in length. When the miswak becomes old and not fit for use any longer, it should either be buried or kept away in a safe place, avoiding it from falling into any impure place, because firstly, it is an instrument which is used to fulfil a Sunnat and must thus be treated with respect, and secondly because the water or saliva from the mouth of a Muslim should not fall in an impure place. It is for this very reason that the Ulama have declared it inappropriate behaviour to spit in the toilet.

LAW: One should perform Miswak with the right hand. It should be held in a manner whereby the little finger is at the base of the Miswak and the remaining 3 fingers are above it, and the thumb should be below the head of the Miswak. One should not close the fist when performing Miswak.

LAW: Miswak should be performed with horizontal strokes on the teeth, and not by performing vertical strokes. One should not perform Miswak whilst lying down flat.

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1. Miswak: To perform miswak is to cleanse the teeth with a stick according to the Sunnah method.

LAW: First clean the upper teeth on the right side, followed by the upper teeth on the left side. Thereafter clean (brush) the lower teeth on the right side, followed by the lower teeth on the left side.

LAW: Wash the miswak before and after using it. It should not be left lying down on the ground but place it standing up, with the bristles facing upwards.

LAW: In one does not have a Miswak, he may use his fingers or a durable piece of fabric to clean the teeth. Similarly, if one does not have any teeth, he should run the fingers or a cloth over the gums.

LAW: Miswak is not Sunnat for Namaaz but it is Sunnat for Wudu. Thus, he who performs many Namaaz with a single Wudu will not be requested to perform Miswak for each Namaaz, as long as there is no change in the smell of the mouth because if one has bad breath then Miswak is deemed Sunnat for every Namaaz. If one did not perform Miswak during Wudu he may perform Miswak at the time of Namaaz.

LAW: He should then rinse the mouth with 3 handfuls of water making sure that the water passes through every nook and corner of the mouth each time. If he is not fasting, he should also gargle.

LAW: Thereafter, using 3 separate handfuls of water, he should suck in water thrice into the nostrils, in a manner whereby the water reaches the area of soft flesh inside the nose every time. If one is not fasting then he should allow water to reach the root, i.e. end of the nostrils. Both these actions should be done with the right hand, thereafter using the left hand he should clean the nostrils.

LAW: When washing the face, make 'Khilaal' of the beard, on condition that one is not in the state of 'Ehraam'. The method of performing Khilaal is to thrust the fingers into the beard from the direction of the throat, bringing them out from the front.

LAW: Make Khilaal of the fingers and the toes. When making Khilaal of the toes, do so using the little finger of the left hand by first commencing with the little toe of the right foot and ending with the big toe. Thereafter make Khilaal of the left foot, commencing with the big toe and ending with the little toe. If the water is not able to pass between the toes without performing Khilaal, then to perform Khilaal becomes Fard (obligatory). Water reaching between the toes even without Khilaal is in the sense when the toes are spread apart and water is poured in or in the case where one dips his foot into a pond.

LAW: To wash each part which requires washing thrice. On every attempt it should be washed so thoroughly that no area is left unwashed. Otherwise, the Sunnat will not be fulfilled.

LAW: If one washed a part in the sense where in the first instance only part of it was washed then in the second instance a bit more was washed and then finally after the third instance the entire part (limb) was washed, then this will be regarded as only having been washed once. The Wudu will be regarded as being valid but it is 'Khilaaf-e-Sunnat' 'contrary to the Sunnah' to do this. The handfuls (amount) of water used (in washing) are not given credence in this case, but credence is given to the washing of the entire part. It should be washed thrice, no matter how many handfuls of water are used to fulfil this.

LAW: To make 'Masah' of the entire head and to make Masah of the ears and 'Tarteeb', i.e. to follow sequence; in other words to wash the face then the hands (up-to the elbows) followed by the Masah of the head and then to finally wash the feet. If one performs Wudu contrary to the prescribed sequence or omits any other Sunnat then the Wudu will still be regarded as being valid. To do this one or two times (i.e. occasionally) is not a good habit and if one makes it a habit to omit that which is 'Sunnat-e-Mu'akkadah', then he is held in contempt and is regarded sinful for this. To make Masah of the strands of beard which fall under the area of the face is Sunnat and to wash it is Mustahab (desirable). To wash each limb; one after the other whereby the limbs that have already been washed do not completely dry up is also Sunnat. The above laws thus confirm that the Sunnats of Wudu are:

1. Niyyat (intention)
2. Reciting Bismillahir-Rahmanir-Rahim
3. Washing of the hands thrice up to the wrists
4. Performing Miswak
5. Rinsing the mouth 3 times
6. Sucking water into the nostrils thrice
7. Using the right hand to put water into nostrils
8. Using the left hand to clean the nostrils
9. Khilaal of the beard, i.e. to pass wet fingers into the beard
10. Khilaal of the fingers and toes
11. Washing of each part (limb) thrice
12. Masah of the entire head once
13. Masah of both ears once
14. Tarteeb (Wudu performed in order of sequence)
15. Making Masah of the beard strands under the area of the face (i.e. the hanging part of the beard)

16. Washing of each limb, one after the other without delaying, so that no limb dries up before the next limb is washed

Mustahab (Desirable) actions of Wudu

Many of the Mustahabs of Wudu have already been mentioned above in passing, whilst some of them have not as yet been mentioned. They are as follows:

Law: To commence from the right, except for both the cheeks, which should be washed simultaneously, similarly the Masah of both ears should be done simultaneously. However, if a person has only one hand then when washing the face and in making Masah, he should wash the right side first; to use the back of the fingers to make Masah of the nape; to sit facing the direction of the Kaaba; to sit on a raised platform; to make sure that the Wudu water falls in a clean place and to run the hands over the limbs when pouring water, especially during winter; to first apply water to the limbs, like one applies oil, especially in winter; to fill up Wudu water with your own hands; to have water filled and kept for the next time of Namaaz; to avoid taking assistance from another person in Wudu without need; If one is wearing a ring, to shake it if it is loose, so that water may pass under it. Otherwise it will be regarded as Fard. If one is not a Saahib-e-Uzr[1], he should perform Wudu in advance. It is also Mustahab to make Wudu in a relaxed manner. It is a well-known saying amongst the laymen that *'One should perform Wudu like a young man and Namaaz like an old man',* in other words, Wudu should be performed swiftly. One should not be so hasty that it causes one to

1. Saahib-e-Uzr refers to one who is exempted due to a valid reason recognised by the Shariah.

omit a Sunnat or Mustahab. It is also Mustahab to protect the clothing from falling droplets of water and to insert wet small fingers into the cavity of the ears when making Masah of the ears.

It is Mustahab for one who takes heed when performing proper and correct Wudu, to pay special attention not to leave out any part, especially parts like the eyelids, ankles, heels, soles of the feet, the area above the heel, the spaces between the fingers and toes and the elbows. As for those who do not really pay attention or are simply careless then for them it is Fard (obligatory) to pay special attention to all these parts. It has often been observed that these parts remain dry. This is the result of negligence. This type of negligence is Haraam. To take special care in such a situation is Fard. The vessel used for Wudu should be made from sand (i.e. clay). There is no objection if it is made from copper etc. but it should be plated. If the vessel being used for Wudu is a type of spouted jug, it should be kept to your left and if it is a type of dish etc. it should be kept to the right. If a spouted jug has a handle attached, the handle should be washed thrice. When holding it, the hand should be kept on the handle and not on the spout. It is also Mustahab to use the right hand when rinsing the mouth and putting water into the nostrils; to clean the nostrils with the left hand; to put the little finger of the left hand into the nostrils; to wash the feet with the left hand; when washing the face, to use sufficient water on the upper forehead that allows a larger area to be washed.

Note of Caution: Many people have the tendency of putting a handful of water either over the nose, eyes or eyebrows and then rubbing their hands over the entire face thinking that the face has been washed, whereas merely applying water on the face does not signify anything. Washing in this manner does not validate the

washing of the face and the Wudu is thus not regarded as being valid. It is also Mustahab to wash the face with both hands; to commence from the fingers when washing both hands and from the toes when washing both feet; to increase the radiance of both hands and feet, in other words, to pass water over a greater area than that which is Fard to wash. In other words, when washing the hands, wash up-to halfway the arm and when washing the feet, wash upto halfway the shin. The Mustahab manner of performing Masah of the head is to bring together the 3 finger tips of each hand, leaving out only the Kalima (index) fingers and thumbs, thereafter placing them on the hair or skin of the forehead and then running them over towards the nape, whereby the palms remain away from the head. On reaching the nape bring the hands back over the head using the palms to perform the masah. Then, using the stomach of the Kalima finger, make masah of the inside of the ear whilst using the stomach of the thumbs to make masah of the outer ear and making masah of the neck with the rear of the fingers; After washing each part, it is advisable to run the hands over it so that the droplets of water do not drip onto other parts of the body or clothing, especially if you intend to enter the Musjid, as it is Makruh-e-Tahreemi to allow the droplets to fall in the Musjid; A very heavy vessel should not be used when performing Wudu, especially if one is a weak person, as this will cause water to wastefully spill; To audibly say, I am performing Wudu; To have the constant intention of Wudu in mind whilst washing every part; To recite the Bismillah; To recite Durood Shareef; To recite:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

صلی اللہ تعالیٰ علیہ وسلم

And when rinsing the mouth to recite:

اَللّٰهُمَّ اَغْنِنِیْ عَلٰی تِلَاوَةِ الْقُرْاٰنِ وَ ذِكْرِكَ وَ حُسْنِ عِبَادَتِكَ

When putting water into the nose, to recite:

اَللّٰهُمَّ اَرِحْنِیْ رَائِحَةَ الْجَنَّةِ وَ لَا تُرِحْنِیْ رَائِحَةَ النَّارِ

When washing the face, to recite:

اَللّٰهُمَّ بَیِّضْ وَجْهِیْ یَوْمَ تَبْیَضُّ وُجُوْهٌ وَ تَسْوَدُّ وُجُوْهٌ

When washing the right hand, to recite:

اَللّٰهُمَّ اَعْطِنِیْ كِتَابِیْ بِیَمِیْنِیْ وَ حَاسِبْنِیْ حِسَابًا یَّسِیْرًا

When washing the left hand to recite:

اَللّٰهُمَّ لَا تُعْطِنِیْ كِتَابِیْ بِشِمَالِیْ وَ لَا مِنْ وَّرَآءِ ظَهْرِیْ

When making masah of the head, to recite:

اَللّٰهُمَّ اَظِلَّنِیْ تَحْتَ عَرْشِكَ یَوْمَ لَا ظِلَّ اِلَّا ظِلُّ عَرْشِكَ

When making masah of the ears, to recite:

اَللّٰهُمَّ اجْعَلْنِیْ مِنَ الَّذِیْنَ یَسْتَمِعُوْنَ الْقَوْلَ فَیَتَّبِعُوْنَ اَحْسَنَهٗ

When making masah of the neck, to recite:

اَللّٰهُمَّ اَعْتِقْ رَقَبَتِیْ مِنَ النَّارِ

When washing the right foot, to recite:

اَللّٰهُمَّ ثَبِّتْ قَدَمِیْ عَلَى الصِّرَاطِ یَوْمَ تَزِلُّ الْاَقْدَامُ

When washing the left foot, to recite:

اَللّٰهُمَّ اجْعَلْ ذَنْبِیْ مَغْفُوْرًا وَّ سَعْیِیْ مَشْكُوْرًا وَّ تِجَارَتِیْ لَنْ تَبُوْرَ

On completing the Wudu, to recite:

اَللّٰهُمَّ اجْعَلْنِیْ مِنَ التَّوَّابِیْنَ وَاجْعَلْنِیْ مِنَ الْمُتَطَهِّرِیْنَ

To stand up and drink some of the remaining water of Wudu, as it is cure for illnesses and to thereafter recite:

سُبْحَانَكَ اَللّٰهُمَّ وَ بِحَمْدِكَ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَ اَتُوْبُ اِلَیْكَ

Also recite Kalima Shahaadat and Surah اِنَّآ اَنْزَلْنَا ‘Inna Anzalna’. The limbs washed in Wudu should not be wiped without reason and if

wiped then they should not be wiped to the extent whereby they become completely dry. A slight moistness should remain, as this will be kept on the scale with all our other virtuous deeds; one should also abstain from dusting the hands by shaking it, as this is regarded as the fan of shaitaan. After Wudu, sprinkle some water on the gusset.

If it is not a Makruh time then one should also perform 2 Raka'at of Nafil Namaaz. This 2 Raka'at Namaaz is known as 'Tahiyatul Wudu'.

Makruh Actions in Wudu

1. To use the remaining Wudu or Ghusl water of a female to perform Wudu
2. To sit in an impure place for Wudu
3. To allow Wudu water to drop in an impure place
4. To perform Wudu inside the actual Musjid
5. To allow water from the limbs which have been washed to drip into the vessel used for Wudu
6. To allow mucus from the nostril or spittle to fall into Wudu water
7. To spit, gargle or cough out phlegm in the direction of Qibla
8. To discuss worldly issues without reason

* Qadi Sadrush Shariah has presented at least 65 Mustahabs in the above mentioned discussion on Mustahabs of Wudu.

9. To use excessive amounts of water
10. To use such an insufficient amount of water, that the Wudu is not properly fulfilled
11. To splash water on the face
12. To blow when putting water on the face
13. To wash the face with one hand. This is the practice of the Rufaad and the Hindus.

14. To make Masah of the throat
15. To use the left hand to put water into the mouth when gargling and when cleaning the nostrils
16. To clean the nostrils with the right hand
17. To set aside a specific vessel or jug etc. for yourself
18. To make masah of the head thrice with 3 fresh amounts of water
19. To wipe the limbs washed in Wudu with the same cloth that was used to dry one's self after Istinja
20. To perform Wudu with water heated by the sun
21. To shut the eyes or lips tightly. If however one closes it so tightly that the necessary areas are not washed, then the Wudu is not valid.

The omission of every Sunnat is Makruh and similarly to abstain from every Makruh is Sunnat.

Miscellaneous Laws Regarding Wudu

Law: If one does not have Wudu, it is Fard (obligatory) to perform Wudu for Namaaz, Sajdah-e-Tilaawat and Janaazah Namaaz and to touch the Qur'an.

Law: Wudu is Waajib (compulsory) when performing Tawaaf of the Kaaba.

Law: It is also Sunnat to perform Wudu before Ghusl of Janaabat; before a Junub has anything to eat or drink; before sleeping; before calling out the Azaan and Iqaamat; before the Khutbah or Jummah and both Eids; before presence at the Rauda-e-Mubaarak of Rasoolullah ﷺ; for the Waquf of Arafat and for performing Sa'ee between Saffa Marwah.

LAW: It is also Mustahab to perform Wudu before going to bed; after waking up from sleep; after bathing a deceased and after carrying a deceased; before sexual intimacy with ones wife; when one is overwhelmed by anger; when reciting the Holy Qur'an audibly (from memory); before reading or teaching any Hadith; before reading or teaching any other Deeni knowledge; and with exception of Jummah and Both Eids, to make Wudu for any other Khutbah; before touching any Deeni Books; after touching the private parts of the body; after telling lies; after being vulgar; after swearing; after touching the body of an unbeliever; after touching a cross or an idol; after brushing against a person who has leprosy or leucoderma; after scratching the armpit, if a foul smell emanates; after backbiting; after bursting into laughter; after reciting absurd poetic stanzas; after eating camel meat; if your body rubs against the body of a female without any cloth in-between and for a person who is about to read Namaaz, even though he may be in Wudu.[1]

LAW: It is Mustahab to perform Wudu if ones Wudu has been nullified (i.e. it is Mustahab to remain in Wudu at all times).

LAW: Wudu is not Fard upon a Na-Baaligh[2] but it is better to have him or her make Wudu, so that they may get into the habit of making Wudu, thereby learning how to make Wudu and also becoming conscious in regards to the laws related to Wudu.

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1. It is Mustahab (desirable) to perform Wudu in all the above mentioned cases. It must however be noted that even though the law is that one should make Wudu if one swears or says something vulgar or touches a cross or an idol etc., it does not mean that to do these things is permissible. Such actions are definitely impermissible but to perform Wudu thereafter symbolises how important it is to cleanse oneself from all of these actions.

2. Na-Baaligh: refers to a child who has not reached the age of puberty

LAW: The spout of the jug used to make Wudu should not be so narrow that it becomes difficult to pour out the water and it should also not be so broad that it causes water to spill out unnecessarily, thereby leading to wastage. The spout should be of medium thickness.

LAW: When taking water in the hand, be sure not to allow water to spill (without reason) as this will be regarded as 'Israaf' (being wasteful). Similarly, when taking water in the hand for anything, be sure to estimate the correct amount that is required and do not take more than what is required. For example, in order to wash the nostrils, only half a handful of water is sufficient, so one should not take a complete handful of water, as this will be regarded as 'Israaf'.

LAW: If one has excessive hair on the hands, legs, chest or back, it should be shaved off or trimmed, so that that excess water is not used when washing.

IMPORTANT NOTE: 'Walhaan' is the name of a shaitaan who causes 'waswasa' 'distraction' to a person in Wudu. A very effective method of protection from his distraction is to seek protection in Allah by reciting the complete اَعُوْذُ بِاللهِ A'oozu Bil'laah, followed recitation of لَاحَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللهِ La Hawla Wa La Quw'wata il'la Bil'laah; then Surah Naas; followed by the recitation of اٰمَنْتُ بِاللهِ وَ رَسُوْلِهٖ Aamantu Bil'laahi Wa Rasoolihi; and:

هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ

And Subhaanal Maalikil Khal'laqi; followed by:

إِن يَشَأۡ يُذۡهِبۡكُمۡ وَيَأۡتِ بِخَلۡقٖ جَدِيدٖ ١٩ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٖ

This will allow the distractions to be cut off from the origin. Another way to remove any such thoughts is not to allow the mind to be occupied by any distractive thoughts and not to pay any attention to such thoughts and to act contrary to the evil distractions which occur in the mind.

Factors which Nullify (break) the Wudu

Law: If stool (faeces), urine, Wadi[1], Mazee[2], Manee[3], a worm or a stone is passed from either the front or rear passage of the private organ of a male or female, it will cause the Wudu to be nullified (i.e. broken). If a male has not been circumcised and any one of the following things came out of the opening of the male organ but still remained in the foreskin, the Wudu is still regarded as being nullified.

Law: If a similar thing happens in the case of a female and it is still within the outer layer of skin, the Wudu will still be regarded as being nullified.

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1. Wadi: refers to Urinary fluid: Urinary fluid is a grimy thick white fluid that has no smell. It is emitted after urinating but can sometimes precede it.

2. Mazee: refers to Pre-ejaculation fluid: Pre-ejaculation fluid. The fluid is thin and white and is emitted at the time of desire and not due to desire.

3. Manee: refers to semen/sperm

LAW: That clear fluid (discharge) which is released from the vagina of a female without any blood mixed in it does not cause the Wudu to be nullified. If this comes onto the clothing, the clothing will still be regarded as being 'Paak' (pure).

LAW: If a male or female passes air from the rear, it will cause Wudu to be nullified.

LAW: If the tissue between both the private parts of a female tears apart, causing it to become one and if she passes air it is advisable to repeat the Wudu, even if she is confident that it came out through the front.

LAW: If a male inserted something into the opening of the penis (urethra) and it came back out, the Wudu will not be nullified.

LAW: If one had an enema administered and some of the medication came back out or if something was put into the rear and it came out, the Wudu will be nullified. Similarly, if a female had a cloth or something else placed in the vagina and there was no sign of anything on it from the outer vagina but when it was removed, it was soiled with blood or some other impurity then now the Wudu will be regarded as nullified.

LAW: If blood, pus or a yellowish fluid flows from anywhere and if it had the ability of flowing (spreading) up to an area that is Fard to wash in Wudu or Ghusl then in such a case, the Wudu will be nullified. However, if it only is very little blood on the skin and does not flow, such as in the case when one is pricked by the tip of a needle or side of a knife, causing the blood to just come up onto the skin (without flowing); or in the case when one makes Khilaal or

miswak or brushes the teeth with the finger or bites something with the teeth and finds traces of blood on it; or if one places the finger into the nostril and the redness of blood becomes evident on it but (in all these cases) if the blood did not have the ability of flowing, the Wudu will not be nullified.

LAW: However, if one of the above mentioned oozed (flowed) out but did not spread to the area which is Fard to wash in Wudu, then the Wudu will not be nullified. For example, if there was a pimple (or boil) inside the eye which burst in the eye and whatever was discharged from it flowed into the eye and did not spread and flow out of the eye or if a boil etc. burst inside the ear and the fluid from it did not flow out of the ear, then in such cases, the Wudu will not be nullified.

LAW: If a fissure or hole is formed in a wound and some kind of discharge appeared in it but did not flow out, the Wudu will not be nullified.

LAW: If a wound etc. began to bleed and one continuously wiped out the blood, not giving it the chance to flow then one should observe whether it would have flowed out or not if he had not wiped it. If it would have flowed out then the Wudu will be nullified, otherwise not. The same ruling applies if he continuously used ash and earth to dry it up.

LAW: If one squeezed an abscess or pimple thereby causing blood to flow out of it then even though it would not have flowed out if he did not squeezed it, the Wudu will still be nullified.

Law: Liquid (or tears) which flow from the eye, nose, navel or breast etc. due to a pimple, ulcer or some other infection will cause the Wudu to break.

Law: If a worm falls out of a wound or from the nose, ears or mouth it will not break the Wudu. Similarly, if a piece of flesh separates from a wound and falls off, the Wudu will not be nullified. This is on condition that there is no impurity such as blood or pus or any other impure fluid which has the ability to flow, evident on it.

Law: If one put oil into the ear and it flowed out from the ear or nose a day later, the Wudu will not be nullified. Even if it comes out of the mouth, the Wudu will not be nullified. However, if one is able to determine that it flowed from the brain into the stomach and it has now actually come from the stomach then in such a case the Wudu is nullified.

Law: If a blister was squeezed and the fluid from it flowed out, the Wudu is nullified, otherwise not.

Law: If blood came out of the mouth and is predominant over the saliva then the Wudu will be nullified, otherwise not.

Important Note: The distinguishing factor in regards to predominance is as follows: If the spit turns reddish, it will indicate the predominance of blood and if it turns yellowish it will indicate the predominance of saliva.

Law: If a big leech draws blood and drinks an amount that if it had been a normal bleed, it would have had the ability to flow then the Wudu will be nullified, otherwise not.

Law: If a small leach, lice, bed bug, mosquito, fly or flea, draws blood, the Wudu will not be nullified.

Law: If whilst cleaning the nostrils, dry blood comes out, it will not cause the Wudu to be nullified.

Law: If any fluid flows out of the navel, the Wudu will be nullified and if a thread (cotton etc.) comes out of it, the Wudu is still valid.

Law: The fluid that flows from the eye of a blind person due pain (an infection etc.), will nullify the Wudu.

Law: Vomiting a mouthful of food, water or bile nullifies the Wudu.

Important Note: Vomiting a mouthful is in the sense when one vomits without intent, i.e. it is something that he could not control or stop from happening.

Law: Vomiting phlegm does not nullify the Wudu, no matter how much it may be.

Law: Vomiting blood that has the ability to flow, will nullify the Wudu if it is not predominated by saliva. However, if one vomits cloths of blood then it will not nullify the Wudu unless it is a mouthful, i.e. vomiting a mouthful of blood clot will nullify the Wudu.

Law: If one drank water and it entered the stomach, thereafter the same water comes up in a clear and transparent form of vomit then if this is equal to a mouthful, the Wudu is nullified and that water is regarded as being 'Najis' (impure). However, if this water had only

reached the chest when one choked and brought this water up then neither is such water regarded as being impure and nor will this nullify the Wudu.

LAW: Vomiting a few times, a little at a time, an amount of vomit which equals a mouthful, which is from just one bout of nausea then it will nullify the Wudu. However, if the nausea subsided and there was no effect of it remaining, then the nausea started all over again which brought about the vomiting and the vomit of both bouts are not separate mouthfuls each but if combined it would make up a mouthful, then this will not nullify the Wudu. However, if this happens in one session, it is advisable to perform fresh Wudu.

LAW: If one only vomits worms (maggots) or snakes, the Wudu will not be nullified. However, if there is some fluidity (something liquid) with this then it will be seen whether it equals a mouthful or not. If it is a mouthful it will nullify the Wudu otherwise not.

LAW: If a person falls asleep, it will cause the Wudu to be nullified on condition that both the buttocks are not firmly planted on the ground or if he fell asleep in any such position which does not hinder him from heedlessly falling asleep. For example, If a person falls asleep whilst squatting; or whilst lying on the back or stomach; or whilst lying on his side; or by sitting whilst leaning on one elbow falling to one side whereby one or both buttocks are not on the ground; or if he is riding without a saddle and the animal is descending a slope; or if he is sitting on the hams and resting his stomach (whilst bending over) on his lap, in a manner whereby the both buttocks are not planted on the ground; or if he is sitting cross-legged and his head is on his lap or shins, or if he is sitting in the position in which females perform Sajdah (prostration) the Wudu

will be nullified. In other words to fall asleep in any one of the above mention positions or postures will nullify the Wudu. If one intentionally falls asleep in Namaaz, in any one of the said positions then both the Wudu and the Namaaz will be nullified. One must perform fresh Wudu and repeat the Niyyah (intention). If one did not fall asleep intentionally, the Wudu will be nullified but the Namaaz will not be nullified. He should perform Wudu afresh and then continue with the 'Rukn', i.e. (essential position) of Namaaz in which he fell asleep. It is however better to start the Namaaz afresh.

LAW: If both the buttocks are planted on the ground or on a chair or on a bench and if both legs are spread out to one side; or if one is sitting on both buttocks and the knees are upright and the hands are encircling the shins, even if on the ground; if one is sitting upright on his hams or sitting crossed legged; or sitting on a saddled animal; or if one is sitting on a bare back animal which is ascending a slope or if the road is level; or if one fell asleep whilst standing; or like when in the posture of Ruku (bowing); or in the posture of Sajdah that is the recommended posture for males; then in all the above situations the Wudu will not be nullified. If any of these situations occur in Namaaz then neither will the Wudu nor the Namaaz be nullified. However, if one completed the entire Rukn (Position) whilst asleep then it is necessary to repeat it. If one was awake in that particular Rukn and then fell asleep then in this case if one fulfilled that which suffices for this Rukn, it is sufficient, otherwise it should be completed.

LAW: If one fell asleep in a position that does not nullify the Wudu and whilst asleep his posture changed to that which nullifies the Wudu, then if he awoke immediately without any pause, then the Wudu has not been nullified otherwise it is nullified.

LAW: If one fell asleep whilst sitting, hanging his legs alongside a hot 'Tanoor' (oven etc.), it is advisable to make fresh Wudu.

LAW: If a sick person was performing Namaaz whilst lying down and he fell asleep, his Wudu will be nullified.

LAW: Yawning or dozing whilst sitting does not nullify the Wudu.

LAW: If one felt light-headed and fell but opened his eyes immediately, the Wudu is not nullified.

LAW: Sometimes whilst seated waiting for Namaaz to commence, one is overwhelmed by sleep and one wishes to get rid of this but sometimes it happens such that he is not even aware of what is said to him at this time. Actually after being called two or three times, he awakens and he thinks that he had not slept. There is no credibility with regards to this thought of his, if a credible person informs him that he was totally unaware of what was happening around him (i.e. he was definitely asleep). If he did not answer when called or if he is questioned in regards to something that happened at that time and he cannot tell you anything about it then it is necessary for him to make fresh Wudu.

IMPORTANT NOTE: When Ambia عليهم السلام sleep, it does not interfere with their Wudu in any way. Their eyes sleep but their hearts are awake and alert.

There is a difference of opinion in regards to whether with the exception of sleep, the other things which nullify Wudu of ordinary people, undoes the Wudu of the Ambia عليهم السلام or not.

The correct ruling is that it does undo their Wudu but this is because of their excellence and status and not because of the Najaasat (impurities), because that which emanates from their bodies is pure and unpolluted and to consume it is Halaal and means of Barkat.

LAW: Unconsciousness, insanity, fainting and intoxication to the extent that causes ones legs to wobble when walking, nullifies the Wudu.

LAW: 'Qahqaha' (laughing out loud by a conscious adult when one is standing in close proximity can hear the laughter), in a Namaaz consisting of Ruku and Sajdah will nullify the Wudu and will also render the Namaaz invalidated.

LAW: If one in an unconscious state (i.e. who has fallen asleep) in Namaaz, or one in Janaazah Namaaz, or one performing Sajdah-e-Tilaawat makes Qahqaha, the Wudu will not be nullified but the Namaaz and Sajdah will be rendered invalid.

LAW: If one smiles to the extent that the teeth are noticeable but no sound at all is emitted then this will neither nullify the Wudu nor the Namaaz.

LAW: 'Mubashirat-e-Faahisha' will nullify the Wudu. This refers to a male touching his erect penis against the private parts of a female or the private parts of another male; or if a female rubs her private part against the private part of another female and there is nothing (clothes etc.) between them, the Wudu will be nullified.[1]

LAW: If a male rubbed his penis against the private part of a female and the penis was not erect, the Wudu of the female will still be

nullified in this situation; even though the Wudu of the male will not be nullified.

LAW: If after passing stool one used a clod (of clay) to clean himself and then performed Wudu; later remembering that he had not used water after passing stool then if he performs the cleaning ritual in the recommended manner, i.e. by sitting with the legs apart and pushing down with the force of the breath then the Wudu will be nullified and if he just cleans without doing this, it will be regarded as being valid. However, it is advisable for him to repeat the Wudu.

LAW: If a sore (blister etc) has healed completely but it still has a dead outer skin which has an opening on the top and empty inside; then if water goes into it and one squeezes out the water, neither will the Wudu be nullified nor will that water be regarded as being Najis (impure). However, if there is some wetness (or fluidity) of blood etc. still present in it,] then the Wudu will be nullified and that water will be regarded as impure.

LAW: It is commonly mentioned amongst the laymen and ordinary people that if ones knees or private parts are disclosed or if one sees his own private parts or that of others the Wudu is nullified. This is simply baseless and incorrect. However, it is definitely from amongst the ethics of Wudu to make sure the 'Satr', i.e. the area between the

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1. It must be noted that for a male to have any sexual intimacy with a male and for a female to have any such intimacy with a female is a cursed, forbidden and sinful act. One who does this invites the Wrath of Allah and will be severely punished for this huge sin in the hereafter. These situations are only being explained here to clarify the Shariah rulings in this regard. This point should be kept in mind when reading any other law in this relation throughout the Bahaar e Shariat or in any other authentic book of Islamic law. Giving examples of such cases in no way implies or makes such sinful acts permissible.

navel and below the thigh is properly covered. Actually this area should be covered immediately after Istinja because it is disallowed to leave the 'Satr' uncovered unnecessarily and to open the 'Satr' in the presence of others is Haraam.

Other Miscellaneous Laws

That wetness or fluid which comes out of the body of a person and does not nullify the Wudu is not regarded as being impure, such as blood which did not flow out from its actual spot and very little vomit which is not equal to a mouthful. These are regarded as being Paak (pure).

Law: If rash (eczema etc.) has a moistness or fluid that does not flow out of its place but only has a greasy nature then if a cloth is used to dab it over and over again, no matter how moist the cloth becomes, the cloth will still be regarded as being pure (i.e. can still be used in Namaaz etc).

Law: The drool which comes from the mouth, even if it emanates from the stomach and has a bad odour, it is still regarded as being Paak (pure).

Law: The water that flows out from the mouth of a deceased is regarded as being impure.

Law: Tears which come from an infected eye is regarded as being impure and nullifies the Wudu. To be cautious with regards to this is necessary.

LAW: If a newborn baby (suckling baby) vomits milk then it is regarded as being impure if it is a mouthful. If it soils an area that is more than the size of a dirham, it will make that area impure. However, if this milk did not reach the stomach but only reached the chest and then came up again, it will be regarded as being Paak.

LAW: If one passes air (i.e. flatulence) whilst performing Wudu or if any other thing which nullifies the Wudu occurs, then the Wudu must be started all over again and all the parts that have been washed before must be re-washed; as those parts will be regarded as being unwashed once the Wudu has been nullified.

LAW: If one took water in the palm of the hand and some impurity was passed then that water is not usable anymore and must thus be discarded. The said water cannot be used to wash any other parts.

LAW: If an amount of blood which causes the saliva to become reddish is discharged from the mouth and in such a case if one put his mouth to a jug etc. to take water for rinsing the mouth, then the jug and all the water in it will be regarded as being impure. One should take water in the palm of the hand and use that to rinse the mouth. In this case, one should wash the hand each time after rinsing the mouth.

LAW: If whilst making Wudu, one has a doubt as to whether a particular part was washed or not then if one finds himself in such a predicament for the first time in his life, he should wash that part. However, if this kind of suspicious thought always occurs, one should not pay any attention to it. Similarly if one has a similar suspicion in one's mind after completing Wudu, he should not repeat it.

LAW: If a person was in the state of Wudu then later he doubts whether he has Wudu or not then in such a condition it is not necessary for him to make Wudu. However, it is better to repeat Wudu, as long as this suspicion is not emanating from any 'waswasa' 'shaitaani distraction'.

LAW: A person sat down to make Wudu but now cannot remember whether he made Wudu or not. In this case, it is not necessary for him to make Wudu again.

LAW: One sat down to pass urine or stool but thereafter cannot remember if he passed urine or stool or not. In this case it is Fard for him to make Wudu.

LAW: If one knows that he has forgotten to wash a certain part but cannot remember which part he has not washed then in such a case he should wash the left foot.

LAW: One notices some moistness on the gusset but he is not able to determine whether it is water or urine. If this is the first time in his life that he has faced such a predicament, he should make Wudu and wash that area. However, if he always has this kind of suspicions, he should not pay attention to it, as it is shaitaani distraction 'waswasa'.

Chapter 2

Ghusl
The Ritual Bath

* Virtues of Ghusl 52

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Allah ﷻ says

وَإِن كُنتُمۡ جُنُبٗا فَٱطَّهَّرُواْ

'If you are in an impure state, purify yourself well.'
i.e. perform Ghusl [Surah 5, Verse 6]

Almighty Allah says

حَتَّىٰ يَطۡهُرۡنَ

'Until they (menstruating females) become properly pure'
[Surah 2, Verse 222]

Allah ﷻ says

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمۡ سُكَٰرَىٰ حَتَّىٰ تَعۡلَمُواْ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغۡتَسِلُواْ

'O Believers! Do not approach Namaaz when in an intoxicated state, until such time that you are able to understand that which you are saying; and neither approach it in an impure state, until such time that you have not purified yourself, unless on journey, so if you do not get water there, perform tayammum in place of Ghusl.' [Surah 4, Verse 43]

HADITH 1: It is in Sahih Bukhari and Muslim from Hazrat Sayyidah A'isha رضی اللہ تعالی عنہا that when the Prophet ﷺ would take the bath of Janaabat, he would commence by first washing his hands. Thereafter he would perform ablution like for Namaaz. He would then dip his fingers into the water, wetting the roots of the hair. He would

thereafter pour 3 handfuls of water thrice over the head and he then poured water over the entire body.

HADITH 2: It is reported in Sahih Bukhari and Sahih Muslim from Ibn Ab'bas رضی اللہ تعالی عنہما that Ummul Momineen Hazrat Maymuna رضی اللہ تعالی عنہا says, 'I kept out water for Nabi ﷺ to take a bath and I used a fabric as a curtain. Huzoor ﷺ poured water over his hands and washed them; again he poured water over his hands and washed them. Then using his right hand, he ﷺ poured water over the left hand. He ﷺ then washed the private parts. He ﷺ then struck his hands on the earth and rubbed them and then washed them. He ﷺ then rinsed his mouth and cleaned out his nose. He ﷺ then washed his face and poured water on his head. He ﷺ then move to one side and washed his sacred feet. I then handed him a towel (to dry himself with) but he ﷺ did not use it.'

HADITH 3: It is reported in Bukhari and Muslim on the authority of Hazrat A'isha Siddiqa رضی اللہ تعالی عنہا that a woman from amongst the Ansar, enquired from Rasoolullah ﷺ in regards to taking a bath (Ghusl) after menstruation. He ﷺ explained to her how she should take the ritual bath. He then said that she should use a piece of fabric which is scented with musk to cleanse herself. She asked in regards to how she could purify herself with it. He ﷺ said, 'Purify yourself with it'. Again she asked as to how she could purify herself with it. He ﷺ said, 'Subhaan'Allah! Purify yourself with it'. Hazrat Sayyidah A'isha رضی اللہ تعالی عنہا says I pulled her towards me and said, 'Remove any traces of blood with it.'

HADITH 4: Imam Muslim reported on the authority of Ummul Momineen Umm-e-Salma رضی اللہ تعالی عنہا wherein she says, 'I said, Ya Rasool'Allah ﷺ I tie the plait of my hair very tightly, so should I undo it when performing Ghusl of Janaabat?', He ﷺ said, 'No, It is

sufficient for you to pour water thrice over your head and then to pour water over yourself thrice, you will be cleansed.' *In other words, this is only if the roots of the hair become wet. If the hair is tied so tightly that the water does not reach the roots of the hair, then to untie it is Fard.*

HADITH 5: Tirmizi, Ibn Majah and Abu Dawud report on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Impurity lurks under every strand of hair, so (thoroughly) wash the hair and clean the skin.'

HADITH 6: Abu Dawud reports from Hazrat Ali ﷺ that Rasoolullah ﷺ said, 'That person who leaves the area equivalent to a single strand of hair unwashed; will have his hand dealt with in such and such manner by the fire (i.e. he will be punished).' Hazrat Ali ﷺ says, 'It is for this reason that I have formed an enmity with my hair.' He repeated this thrice. (In other words, he shaved off all his hair, so that no area remains unwashed because of the hair).

HADITH 7: The Ashaab-e-Sunan Arba'a reported on the authority of Ummul Momineen A'isha Siddiqa رضی اللہ تعالی عنہا wherein she says, 'Nabi ﷺ did not perform Wudu after performing Ghusl.'

HADITH 8: Abu Dawud reported from Ya'la ﷺ that Rasoolullah ﷺ once noticed a person taking bath in an open field. He ﷺ then ascended the Mimbar (Holy Pulpit) and after Praising and Glorifying Allah, He ﷺ said, 'Allah is Modest and Discreet. Modesty and Discretion is dear to him. When one of you takes a bath, one should cover one's self.'

HADITH 9: It has been reported in numerous authentic books from numerous Sahaba-e-Kiraam رضی اللہ تعالی عنہما that Huzoor ﷺ said, 'One who believes in Allah and in the Last Day should not bathe in a public

bath without wearing a waist-cloth and one who believes in Allah and the Last Day should not send his wife to a public bath.'

HADITH 10: Ummul Momineen A'isha Siddiqa رضی اللہ تعالی عنہا queried about females going to public baths and Huzoor ﷺ said, 'Going to the public bath is not good (i.e. safe) for females.' She said, 'They wear a waist-cloth whilst there.' He ﷺ said, 'Even if she goes there wearing a waist-cloth, cloak (dress) and head stole.'

HADITH 11: It is in Sahih Bukhari and Muslim that Ummul Momineen Umm-e-Salma رضی اللہ تعالی عنہا says that Hazrat Umm-e-Sulaym رضی اللہ تعالی عنہا said, 'Ya Rasool'Allah ﷺ! Allah is not shy of the truth. Does a woman have to perform Ghusl when she has 'Ihtilaam' (nocturnal emission, i.e. wet-dream)?', He ﷺ said, 'Yes, if she sees any discharge (semen).' Hazrat Umm-e-Salma رضی اللہ تعالی عنہا hid her face (in bashfulness) and said, 'Ya Rasool'Allah ﷺ! Do women get Ihtilaam?', He ﷺ said, 'Yes, if this is not so then how does the child resemble the mother.'

NOTE: The Ummuhaatul Momineen (Mothers of the Believers, i.e. The Sacred and Pure Wives of Rasoolullah ﷺ) are protected from Ihtilaam even before they entered into Nikah with Rasoolullah ﷺ. The reason for this is because Ihtilaam is caused by interference of shaitaan and the Sacred Wives of the Prophet ﷺ are free and pure from such interferences of shaitaan. It is for this reason that they were astonished by this question of Umm-e-Sulaym.

HADITH 12: It is reported by Abu Dawud and Tirmizi from Hazrat A'isha رضی اللہ تعالی عنہا that Rasoolullah ﷺ was asked whether a man should perform Ghusl if he notices some wetness but does not remember having Ihtilaam. He ﷺ commanded that he should

perform Ghusl. It was also asked in regards to a person who remembers having Ihtilaam but does not see any traces of wetness (semen). He ﷺ decreed that there is no need for him to perform Ghusl. Umm-e-Sulaym asked that if a woman notices traces of wetness, does she have to perform Ghusl. He ﷺ said, 'Yes, females are similar to men (in this).'

HADITH 13: It is reported in Tirmizi from Hazrat A'isha رضی اللہ تعالی عنہا that Rasoolullah ﷺ said, 'When the head of a man's private part enters into the private part (vagina) of a female, Ghusl becomes Waajib (compulsory).'

HADITH 14: It is reported in Sahih Bukhari and Muslim on the authority of Abdullah ibn Umar رضی اللہ تعالی عنہما that Hazrat Umar رضی اللہ عنہ mentioned to Rasoolullah ﷺ that it sometimes became necessary for him to take the Ghusl at night. He ﷺ said, 'Perform Wudu, wash the private part (penis) and then go to sleep.'

HADITH 15: It is in Bukhari and Muslim from A'isha رضی اللہ تعالی عنہا that when the Prophet ﷺ was in need of a bath and wished to eat or sleep, he would perform Wudu like is done for Namaaz.

HADITH 16: It is in Muslim from Abu Sa'eed Khudri رضی اللہ عنہ that Rasoolullah ﷺ said, 'If any of you is intimate with his wife and then wishes to go to her again, he should perform Wudu.'

HADITH 17: Tirmizi reports from Umar رضی اللہ عنہ that Rasoolullah ﷺ said, 'A menstruating female and one in the state of Janaabat should not recite anything from the Qur'an.'

HADITH 18: Abu Dawud reported from Sayyidah Ummul Momineen Siddiqa رضی اللہ تعالی عنہا that Rasoolullah ﷺ said, 'Turn the course of those homes away from the Musjid, for I do not declare it Halaal for a menstruating female and a person in an impure state to enter the Musjid.'

HADITH 19: Abu Dawud reported from Hazrat Ali ﷺ that Rasoolullah ﷺ said, 'The Angels (of Mercy) do not enter that home in which there are pictures (of living beings), dogs, and impure people.'

HADITH 20: Abu Dawud reported on the authority of Hazrat Am'mar bin Yaasir رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'The Angels do not go near 3 people; a deceased unbeliever; one who is immersed in Khulooq (saffron coloured fragrance); and a Junub (one in an impure state), unless he performs Wudu.'

HADITH 21: Imam Maalik reported that in the letter which Rasoolullah ﷺ had written to Amr bin Hazm, it said, 'The Qur'an should only be touched by a pure person.'

HADITH 22: Imam Bukhari and Imam Muslim reported from Ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'One who comes for Jummah should take a bath (before coming).'

Laws of Jurisprudence Regarding Ghusl

Those things which necessitate Ghusl, making it Fard (obligatory) will be explained later on. Firstly the procedure of Ghusl will be explained. There are 3 important factors in Ghusl. If there is a shortcoming in any one of them the Ghusl will not be regarded as being valid. It can be said that there are 3 Fard in Ghusl:

1st Fard - To rinse the Mouth: To allow water to pass through the entire mouth, over every nook and corner, upto the back of the throat. Many people think that merely taking a little water into the mouth and then spitting it out is sufficient to rinse the mouth, even though the water may not reach the back of the tongue and the edge of the throat. Merely rinsing the mouth in this manner will not allow the Ghusl to be valid and neither will any Namaaz that is performed with such a Ghusl be regarded as being valid. It is actually Fard to allow the water to pass behind the teeth, in the layer below the cheeks, on the base of the teeth, between the gaps in the teeth and over every part of the tongue, upto the edge of the throat.

Law: If something is trapped in the base of the teeth or in the gaps between the teeth, thereby obstructing water from passing through, then it must be removed. This is applicable if it does not cause any discomfort or pain in removing it. Pieces of beetle nut and strings of meat are examples of such things. If removing it causes discomfort and injury, like in the case of those who excessively eat beetle leaf, causing it to become fixed to the base of the teeth, or in the case of residue from some toothpowders used by females which fuse to the

teeth, and where there is a danger that if scraped out, it will cause damage to the teeth and gums, then these are excused (exempted).

Law: Similarly, if a lose tooth was fixed with a wire brace or if a tooth that had come out was fixed with some kind of bonding agent etc. and the water does not pass under the wire or bonding agent etc. then this too is excused. The same applies to the particles of food and beetle leaves which remain in the teeth and taking notice of it is difficult. However, after it has been noticed, it should be removed and that area should be rinsed if the water has not as yet reached those areas.

2nd Fard - Cleaning the Nose: To clean the nose means to rinse both nostrils up to the soft area. This is done by sniffing (sucking) the water into the nostrils. Not a single area equivalent to a hair should be left unwashed; otherwise the Ghusl will not be regarded as being valid. If mucus has dried up inside the nostrils, it is Fard to remove this. It is also Fard to wash the nose hairs.

Law: If the hole of a septum ring (i.e. nose ring) has not been sealed then it is also necessary to pass water into it. If it is narrow, it is necessary for one to give some motion (shake it) to allow water to reach it, otherwise there is no need.

3rd Fard – To wash the surface of the entire body: In other words, to pass water over the surface of the entire body, making sure that water passes on every limb and every fine strand of hair on the body. Many in the general public (i.e. laymen) and also some educated people think that to merely pour water over the head and then run the hands over the entire body suffices as Ghusl, whereas there are certain parts in the body that unless one does not

pay special attention to them, they will not be washed and the Ghusl will thus not be valid. We are thus explaining these in detail.

Those parts which are necessary to pay attention to whilst performing Wudu have already been explained when discussing the importance of washing them (in the chapter on Wudu). Whilst making Ghusl, it is also very important to pay attention in this regards as well. With the exception of these, special care should also be taken when washing certain other parts in Ghusl as well. They are:

1. If the hair is not plaited then it is of utmost importance to allow water to pass from the tips to the root over every strand of hair. If the hair is plaited then it is Fard for a male to open this hair (even though men should not plait the hair) and pass water over it from the root to the tips. For females, it is sufficient to only wet the roots of the hair. It is not necessary for them to undo the plait. However, if the plait or pony tail is tied so tightly that without it being undone, the roots of the hair will not become wet then in this case it will be necessary to open the hair (i.e. the plait).

2. The ruling regarding a hole pierced in the ear for an ear-ring or other jewellery etc. is the same ruling which applies to the hole pierced for the nose ring. The ruling is as explained in the chapter on Wudu.

3. To ensure that water reaches the skin beneath the beard, moustache and eyebrows and to ensure that the hairs are washed from root to tip.

4. All the parts of the ear and the entrance of the ear cavity should be washed.

5. To wash behind the ear. One must move the hair whilst doing so.

6. The area (joint) between the chin and the face which cannot be thoroughly washed unless one raises the face.

7. The armpits will not be washed without one raising the hands.

8. Every angle of the shoulder.

9. Every spot of the back.

10. Lift the folds of the stomach and wash thoroughly.

11. Clean the navel, by inserting the finger into it, if there is doubt with regards to water reaching it.

12. Every fine hair of the body from tip to root.

13. The joint between the thigh and the legs.

14. When sitting, pay attention to washing the joint between the thigh and the shin (under as well).

15. The area where both buttocks join, especially when bathing in a standing position.

16. To wash around the thighs.

17. To wash all around the shin (i.e. sides and under as well).

18. The surface area between where the penis and the testes meet. This cannot be washed unless held apart.

19. From the surface of the testes till the lower area.

20. The area under the testes upto the end of it

21. For a person who has not been circumcised, to clean the inner part of the foreskin by raising the foreskin if it can be raised.

FEMALES MUST ALSO PAY SPECIAL ATTENTION TO THE FOLLOWING ADDITIONAL PARTS WHICH MUST BE THOROUGHLY WASHED IN GHUSL:

22. To lift up and wash the area under the breasts if they are sagging.

23. To wash the area between the breast and the stomach.

24. To ensure that water reaches every part of the external part of the vagina, paying attention that it is washed thoroughly. However it is not Waajib (compulsory) to wash the inner vagina using the finger. It is however Mustahab.

25. If tinsel strips are sprinkled on the forehead (which are used to bedeck the hair) it is necessary to remove them.

LAW: If knots are formed in the hair, it is not necessary to open the knots and pass water over them.

LAW: If one has a bandage tied over any area due to an injury and opening it will cause harm and if one has an illness which does not allow water to pass on a certain area due to the danger of harm being caused then masah must be performed over the entire area. If even this is not possible then perform masah over the bandage etc. as this will be sufficient. The bandage should not be tied on an area more than necessary, otherwise the masah will not suffice. If the bandage is wrapped only around the area of necessity, such as if there is a wound on one side of the arm but it is necessary when tying the bandage to tie it around the arm as well, otherwise it will not cover the wound properly then in this case the area underneath will fall in the category of the area that can be washed because washing it will not cause any harm, so if it is possible to open that part of the bandage then to open it and wash that area is Fard. However, if it is not possible to do this and after opening it, one will not be able to wrap the bandage as it needs to be wrapped which will in-turn lead to a fear of harm being caused then in this case it is sufficient to make masah over the entire bandage. In such a case, the washing of that particular area of the body (covered by the bandage as explained above) which is not affected, will also be excused (exempted).

LAW: If one has a (severe) cold, flu or eye infection and one is certain that by washing the hair during Ghusl will cause the illness to worsen or if one is certain that it will lead to another illness then in such a case, one should rinse the mouth, clean the nostrils by putting water into them and take a bath from the neck down. In this case, one should run wet hands over the entire head. In doing so, the Ghusl will be valid. Once one recovers, one should wash the head. There is no need to repeat the entire Ghusl.

LAW: Ghusl will be valid if the finger nails of a cook are stained with the stains or residue of dough, or if the fingernails of writers etc. are stained with the stain of ink, or if fly and mosquito droppings are stuck to the bodies of the people in general. However, after discovering it, it is necessary to remove this and wash it off. The Namaaz which one read before this will be regarded as valid.

SUNNATS OF GHUSL

1. To make the Niyyat of Ghusl.

2. To first wash both hands thrice upto and including the wrists.

3. To wash the private parts, if there are traces of Najaasat (impurity) evident or not.

4. To wash away any Najaasat (impurity) from anywhere else on the body.

5. Thereafter perform Wudu (ablution) like one does in Namaaz but do not wash the feet at this time. However, if one is sitting on an elevated place, like a platform or on a rock etc. then one may wash the feet.

6. Thereafter rub water over the body like one applies oil. This should be done especially in winter.

7. Pour water over the right shoulder thrice.

8. Pour water over the left shoulder thrice.

9. Thereafter pour water thrice over the head and the entire body.

10. Then move slightly away from the actual place where you made Ghusl and if you have not as yet washed your feet during Wudu, wash them now.

11. Do not face the direction of Qibla when bathing.

12. Run your hands over the entire body.

13. Rub the hands over the entire body.

14. Bathe in such a place where none is able to see you.

15. If this is not possible then it is necessary to at least cover the area between the navel and below the knee (This is for males only. Females must bathe in an enclosed area). If one is not able to fulfil even this requirement then one should perform Tayammum. However, this is something that is very rarely needed.

16. Neither make conversation nor read any Dua whilst bathing.

17. There is no harm in wiping the body with a towel after taking a bath.

LAW: If the bathroom does not have a roof or one is taking a bath without any clothes on, there is no objection to this on condition that it is a place where ones privacy is not invaded in any way. However, females should take very special care. It is best for females to sit whilst taking a bath. They should immediately put on their clothing after completion of the bath. Those things which are Sunan

and Mustahab in Wudu are Sunan and Mustahab in Ghusl except if one is completely naked, one should not face the direction of the Qibla but if one is wearing a waist-cloth then it is fine.

LAW: If one is taking a bath in flowing water, such as in the sea or in a river then remaining in it for a short while, will fulfil all the requirements (of Ghusl) and will be equivalent to washing all the parts thrice and the sequence, Wudu and all the Sunnats will be also regarded as being fulfilled. It is also not necessary in this case to give motion to each limb thrice. However, if one bathes in standing water, such as in a pond etc. then giving motion to each limb thrice or changing spots in the water thrice will allow the Sunnat to be fulfilled. If one stood in the rain then the ruling in this regards is the same as the ruling for standing in flowing water. If one performs Wudu in flowing water then to allow the limb to remain in the water for a short while is equivalent to washing thrice and when making Wudu in standing water (like in a pond), to give motion to each limb thrice is equivalent to washing it thrice.

LAW: The amount of water which is required for Wudu and Ghusl is not the same for everyone. This theory is very common amongst the general public and is simply incorrect. Some people are well built whilst others are slim. Some have more hair on their bodies than others and some have thicker beards compared to others, whilst some have no beard at all and some have thick long hair whilst others have no hair at all; thus based on this analogy, how is it possible to have the same amount of water stipulated for everyone?

LAW: It is Makruh for a female to go to a 'Hamaam' (public bath) but it is permissible for a male to go. However, he should take care in

regards to covering his 'Satr'. It is Haraam to bathe naked in the presence of other people.

LAW: It is not advisable to go too early in the morning to the public bath as this reveals the private affairs of a person to the people.

FACTORS THAT MAKE GHUSL FARD (OBLIGATORY)

(1) The emission of 'Manee' (semen) from the penis which has departed from its origin whilst in an aroused state makes Ghusl Fard (obligatory).

LAW: If it was not emitted from its origin in the state of arousal (Shahwat) but because of lifting something heavy or due to falling from a high place then Ghusl will not be Waajib (compulsory).

LAW: If semen left its origin through arousal but as it was about to be emitted, the man held his penis tightly, thereby not allowing it to be emitted but after some time when the feeling of arousal subsided, the semen was released then even in such a case Ghusl will be regarded as Waajib.

The ruling is based on this because even though it was not released in the state of arousal at the time of emission but because it initially left its place due to arousal.

LAW: If some semen was emitted and one makes Ghusl before passing urine, sleeping or walking 40 paces and then reads Namaaz but later finds that the remainder of the semen has been emitted then he must make Ghusl as this is regarded as part of the same semen which was initially emitted from its origin due to arousal.

There is no need to repeat the Namaaz which he has already performed, as it is regarded as valid. However if the person makes Ghusl after passing urine, sleeping or walking 40 paces and the semen was then emitted without any feeling of arousal, it will not necessitate Ghusl, and this semen will not be regarded as being part of the actual semen which was initially emitted.

LAW: If the semen has become so thin that it is emitted during urination or a few drops trickle out at any given time without any arousal then the Ghusl does not become compulsory. The Wudu will however be nullified.

(2) Ihtilaam (Nocturnal Emissions-Wet Dream): In other words a person went to sleep and when he awoke he found some wetness on his body or clothing and he is either confident or suspects that it is either semen or 'Mazee', then in such a case, Ghusl becomes Waajib (compulsory) upon him, even though he does not remember dreaming anything. However, if he has complete confidence that it is neither 'Manee' nor 'Mazee', but it is perspiration, urine or Wadi or some other liquid substance then even though he remembers having Ihtilaam and he remembers the pleasure of seminal discharge, the Ghusl will still not be regarded as Waajib upon him. If he is completely confident that it was not semen but he has a doubt that it could be Mazee but he cannot remember having nocturnal emissions in the dream then Ghusl is not Waajib upon him, otherwise it is Waajib.

LAW: If he remembers having Ihtilaam but there is no trace of it on the clothing etc. then Ghusl is not Waajib upon him.

LAW: If before sleeping he was in a state of arousal and the male organ was erect then when he woke up, he found traces of it and there is a predominant likelihood of it being Mazee but he cannot remember the dream, the Ghusl is not Waajib unless there is predominant likelihood of it being Manee (semen).

If before he went to sleep he had no feeling of sexual arousal at all or if he did have a feeling of sexual arousal but it had already subsided just before going to sleep and that which was emitted was already cleaned out, then in this case there is no need for there to be a predominant likelihood of it being semen; the mere presumption that it could be semen is sufficient in this scenario to cause the Ghusl to become Waajib. This law is a common one and yet many are unaware of it. We must pay careful attention to this.

LAW: If a person became dizzy due to illness or lost consciousness whilst in an intoxicated state and after attaining consciousness he found Mazee on his clothing, this will cause Wudu to become Waajib and not Ghusl and if this happens after sleeping then Ghusl is Waajib. These laws are based on the condition that there was no sexual arousal before going to sleep.

LAW: A person had a dream and his eyes opened before emitting any semen, so he held the penis so that no semen is emitted. Then, as the erection subsided, he released it. Thereafter, the semen was emitted; Ghusl becomes Waajib.

LAW: Whilst in Namaaz he had a feeling of arousal and he could feel the semen being released but it had not as yet been emitted, allowing him to complete his Namaaz. In this case, Ghusl will become Waajib but the Namaaz will be regarded as valid.

LAW: If one fell asleep whilst standing, sitting or walking and when he awoke, he found traces of Mazee; Ghusl becomes Waajib.

LAW: At night he had Ihtilaam but when he woke up, he found no traces of it, so he performed Wudu and read his Namaaz; thereafter, semen was emitted. This will now make the Ghusl Waajib but the Namaaz he read is regarded as valid.

LAW: A women had a dream but Ghusl will not be Waajib upon her unless the semen was not emitted from the inner part of the vagina.

LAW: A man and woman were both sleeping on the same bed. When they awoke, they found traces of semen on the bed and each of them refuses to acknowledge that they had Ihtilaam. It is a precautionary measure for each one of them to have Ghusl. This is the correct ruling in this regard.

LAW: If a boy reached puberty (became Baaligh) by way of having a wet dream then Ghusl becomes Waajib upon him.

(3) In the case where the 'Hafsha' in other words the head of the penis was entered into the vagina or rear of a female or the rear of a male, it cause Ghusl to become Waajib upon both of them, whether it is done out of sexual arousal or not, or whether there was any emission of semen or not, on condition that both of them are Mukal'laf (adult with sense of understanding). If one of them is Baaligh (i.e. has reached puberty/adult) then Ghusl is Fard on him and even though the Ghusl will not be Fard on a Na-Baaligh (minor), the command of Ghusl will still be given.

For example, if the male is Baaligh and the girl is Na-Baaligh then Ghusl is Fard on the male but the female will also be commanded to make Ghusl. If the female is Baaligh and the boy is not Baaligh then Ghusl is Fard upon the female but the male will also be commanded to make Ghusl.[1]

LAW: If the head of penis is severed (cut off) then if the remaining part of the penis, equivalent to the head of the penis enters then the ruling is the same as entering the head of the penis.

LAW: If a person has intercourse with an animal, dead person or with such a small girl with whom intercourse is not allowed but did not emit semen then Ghusl is not Waajib upon him until there is no emission.[2]

LAW: A man inserted his penis between a female's thighs and after emission, semen entered into the vagina or if he had intercourse with a virgin and he also emitted semen but the vaginal tissue did not break, then Ghusl is not Waajib upon the woman but if it is later established that she is pregnant then Ghusl becomes Waajib upon her.

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1. The above laws are being presented to show whether Ghusl to attain bodily purification is compulsory or not and numerous circumstances are presented here and in the rest of the book for the purpose of understanding. This however does not mean that to do such things as entering a female from her rear (anus) or entering a male by another male or having an illicit sexual relation, or any other forbidden and cursed action is permissible. It is of utmost importance that this is kept in one's mind throughout the book. Those who commit such acts are sinful and worthy of the Wrath of Allah

2. Here again, it must be clarified that these are sinful and cursed acts but these are explained so that the ruling in such cases may become clear.

In this case, she must repeat all the Namaaz which she performed from the time of being intimate, until the time she makes Ghusl.

LAW: If a woman inserts her finger or the private organ of an animal or dead person or some other object made from rubber or clay etc. which resembles the penis, into her vagina then until she does not have any emission, Ghusl does not become Waajib on her. In the same way, if a man had intercourse with a 'Pari' (female Jin) and if she was not in human form at that time, then without emission of semen, Ghusl will not be Waajib, but if she was in the human form, then just by the head of the penis disappearing into her, will make the Ghusl Waajib.

LAW: If a woman had Ghusl after intercourse and then after that Ghusl, some remainder semen of the male came out of her, Ghusl does not become Waajib upon her again, however the Wudu will be nullified.

BENEFICIAL NOTE: For any of the 3 reasons mentioned above, if Ghusl becomes Fard upon a person then that person is called 'Junub" (one in an impure state) and this condition is known as 'Janaabat" (condition of impurity).

(4) After completing of Haidh (menstruations – females monthly cycle).

(5) After Nifaas (i.e. after postnatal bleeding).

LAW: A child was born but the woman did not bleed at all. The correct ruling in this case is that Ghusl is Waajib.

A detailed explanation regarding Menstruation and postnatal bleeding will be discussed in the chapters pertaining to them.

LAW: A kaafir male or female is regarded as Junub. If a non-Muslim women who was menstruating or bleeding after childbirth accepts Islam and even though the menstruation and Nifaas came to an end before she accepted Islam, the proper ruling is that Ghusl is still Waajib upon them. However, if they had already made Ghusl before accepting Islam or through some way water had passed over the entire body then all that they need do is to put water into the nostrils upto the soft part of the inner nose and this will be sufficient, as this is the one thing that the unbelievers are not really able to do. Drinking huge gulps of water will also fulfil the requirement of gargling and if this too hasn't been done then this too must be fulfilled. In other words if all those parts of the body which are Fard to wash thoroughly during Ghusl after intercourse were already washed whilst in the condition of kufr then there is no need to repeat the Ghusl again, otherwise it is sufficient to just wash those areas that are Fard to wash and have not as yet been thoroughly washed. However, it is Mustahab (desirable) after this to still make the entire Ghusl.

LAW: It is Fard-e-Kifaayah upon a Muslim to bathe the Muslim deceased. If at least one person fulfils this duty, all are absolved from this responsibility and if no one bathes the deceased then all are accountable and sinful.

LAW: A Muslim was found dead in water (river, sea etc). It is Fard to bathe him as well. However, if the person retrieving him from the water doused him under the water before taking him out with the

intention of Ghusl then the Ghusl is done, otherwise he must be bathed.

LAW: It is Sunnat to take a bath for Jummah, Eid, Baqr Eid, the day of Arafat and when tying the Ehraam. It is Mustahab (desirable) to make Ghusl for Waqoof-e-Arafat, Waqoof at Muzdalifa, before presenting yourself in the Holy Haram, before presenting yourself in the Holy Court of the Holy Prophet ﷺ, for Tawaaf, for entering Mina, and to pelt the Jamraat with pebbles on all 3 days, for Shab-e-Bara'at, Shab-e-Qadr on the Night of Arafat, for entering the gathering of Meelad Shareef, and for going to other blessed gatherings, and after bathing a deceased, and after an insane person starts to regain his sanity, and after regaining consciousness from an unconscious state, after starting to come out of an intoxicated state, after repenting (making Tauba) from your sins, before wearing new clothing, after returning from a journey, after the blood of Istihaaza (blood that flows from the vagina due to illness) stops, for Namaaz of Lunar and Solar Eclipse, for Salaat ul Istisqa (to pray for rain), during times of fear and darkness and when being pounded by fierce winds, and if there is impurity on the body and one does not know where on the body it is. For all the above mentioned occasions it is desirable to make Ghusl.

LAW: For those making Hajj, there are five incentives for them to bathe on the 10th of Zul Hijjah:

1. Waqoof at Muzdalifa
2. Entering into Mina
3. When stoning the Jamraat
4. When Entering Makkah
5. for Tawaaf

This is if they do the 3 last mentioned things on the 10th as well and if it is Friday then the Ghusl of Jummah too is on them. Similarly, if the Day of Arafat or Eid falls on a Friday then for them there shall be two Ghusl.

LAW: For those who need to make many Ghusl (as mentioned above), one Ghusl with the Niyyat (intention) of all things will fulfil the Ghusl and it will give them the reward of all.

LAW: If a woman was Junub (in an impure state) and then started menstruating, she may either make Ghusl immediately or after the menstruations end.

LAW: A Junub made Ghusl of Janaabat on the day of Eid or on a Friday and he also made the intention of Jummah and Eid then all have been fulfilled, if he makes Eid and Jummah Namaaz with the same Ghusl.

LAW: If a female had to purchase water for Ghusl or Wudu then the payment for that is the responsibility of her husband on condition that Ghusl or Wudu is Waajib upon her or if she is doing so to remove dirt from the body.

LAW: One who is in need of Ghusl should not delay doing so. It has been mentioned in the Hadith Shareef as follows: 'The Angels of Mercy do not enter that home in which there is a Junub (person in an impure state).' If one delays Ghusl for a duration whereby the end time of that Namaaz is approaching then to make Ghusl immediately is Fard. Now, if he still delays, he will become sinful. If a person in an impure state wishes to eat or drink anything or have intercourse with his wife then he should first make Wudu, or wash his hands and

face, or at least rinse his mouth first and if he does the above mentioned things without doing any of the said actions, there is no sin upon him but it is Makruh (undesirable) to do so and this brings upon a person dependency and if a person has intercourse with his wife without having Ghusl or making Wudu then there is no sin. However, if a person had Ihtilaam, he should not go to his wife without first making Ghusl.

LAW: If during the month of Ramadan a person is Junub then it is better to make Ghusl before Fajr starts, so that every segment of the fast is free from anything impure. However, if he does not make Ghusl before this time, it will still not affect the fast in any way but it is more appropriate to gargle (enter water into throat) and to suck water up into the nostrils, so it reaches the upper tip of the inner nasal passages. Both these should be done before the time of Fajr commences, as you will not be able to fulfil these correctly whilst fasting. If one delays making Ghusl to such an extent that the sun has risen and ones (Fajr) Namaaz has become Qaza (Expired) then this is a sin even on any other day and it is even more sinful in Ramadan.

LAW: For a person who needs to make Ghusl, it is Haraam (forbidden) to enter the Musjid, make Tawaaf and touch the Holy Qur'an, even though he is just touching its blank parts of paper, its spine or tassels. It is Haraam for such a person to read the Qur'an by looking into it or even by not looking, to write any verse (Ayat) or even to write any Ayat in Taweez form or to touch or wear such a ring that has the Arabic alphabets on it.

LAW: If the Qur'an-e-Azeem is inside a Juzdaan (casing or cloth covering etc.) then there is no harm in touching the Juzdaan.

Similarly, it is permissible to touch it with such a cloth that is not part of your clothing or part of the Qur'an. It is forbidden to touch it or hold it with part of your sleeves or lower portion of a ladies head scarf, or even if a shawl is on your head and you touch it with the other end which is in your hand, as these are all related to your person just as the tassels of the Qur'an are regarded as attached to the Qur'an.

LAW: There is no harm in reciting verses of the Qur'an with the intention of Dua, like saying Bismillah hir Rahmaan nir Raheem for blessings, or Alhamdu lil laahi Rab bil Aalameen after sneezing, or too say In na lil laahi wa in'na ilaihi Raaji'oon on hearing some sad news, or to read the entire Surah Faateha with intention of Glorification, or to read with the same intention Ayat ul Kursi or the last three verses of Surah Hashr from; Huwal laa hul ladhee until the end. In all the above mentioned cases if the Niyyat is not that of reciting Qur'an then there is no objection. One can also read the three Quls by leaving out the word 'Qul' from each one with the intention of Glorification, as this is allowed. However if one adds the words Qul, it is not allowed even though the intention is to Glorify, for the said circumstance it is definitely regarded as reciting Qur'an and the Niyyat has no bearing in such a case.

LAW: If there are verses of the Qur'an printed on money then it is Haraam for all of them (viz: one without Wudu, Junub, one who is menstruating, one in Nifaas) to touch it. However, if it is in a purse then they may carry the purse. The same law applies to them touching plates or tumblers etc. which have Surahs inscribed on them. It is Haraam for all of them to touch it in an impure state and to use such utensils (with Surahs inscribed on them) is Makruh for

everyone, except when the intention is purely for Shifa (attaining cure).

LAW: To touch or read the translation of the Qur'an in Persian, Urdu or any other language holds the same ruling as reading the Qur'an.

LAW: There is no harm if any of those mentioned above look at the Holy Qur'an even though their sight may fall upon the alphabets and they are able to understand the words and they read in their minds.

LAW: It is Makruh for all those who have been mentioned above to touch the Books of Fiqh, Hadith and Tafseer. There is however no harm if they touch it with any cloth even though they are wearing it or covering themselves with it but to place their hands on the actual area where verses of the Qur'an are written in these Books is also Haraam.

LAW: For all of them, to touch and read the Taurat, Zaboor and Injeel is Makruh.

LAW: There is no harm in them reading Durood Shareef and Duas but it is better for them to do so after making Wudu or rinsing the mouth.

LAW: It is permissible for all of them to give the reply to the Azaan.

LAW: If the Holy Scripture is in a state whereby it cannot be read any longer then it should be shrouded (covered with a cloth) and buried in such a place where none will walk over it.

LAW: Unbelievers should not be allowed to touch the Holy Scripture (Qur'an) and even the actual alphabets should be kept away from them.

LAW: The Qur'an should be kept on top of all other Kitaabs, and then below it should be Tafseer, then Hadith, then other Religious Books, on condition of their excellence.

LAW: Do not keep anything else on a Kitaab, even a pen or ink. Even that box in which there are other Kitaabs should not be kept on it. In other words nothing should be kept on it.

LAW: To use pages on which Islamic laws are written to tie parcels or to use a table mat on which there are Islamic poetic verses written or to use any bedding with something written on it are all disallowed.

Chapter 3

Discussion Regarding Water

* Virtues of Water 84

* Permissible and Impermissible Waters for Wudu 85

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* Regarding the Leftovers of Humans and Animals 104

Allah ﷻ says

وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا

'And We sent down from the sky, water which purifies'
[Surah 25, Verse 48]

Allah ﷻ says

وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ

'He sends down water upon you from the sky, so that you may be purified by it, and so that you may be cleansed of the filth of Shaitaan' [Surah 8, Verse 11]

HADITH 1: Imam Muslim reported on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Anyone from amongst you who is in an impure state (i.e. state of Janaabat) should not bathe in standing water (i.e. in very little water which is not a 'Dah-Dardah' because a 'Dah-Dardah' falls within the ruling of flowing water). The people then enquired from Abu Hurairah ﷺ as to what they should do. Hazrat Abu Hurairah ﷺ said, 'Take water from it (for Ghusl).'

HADITH 2: It is reported in Sunan Abu Dawud, Tirmizi and Ibn Majah from Hakm bin Amr ﷺ that Rasoolullah ﷺ forbade us from using the remaining water which was used by a female for her purification.

HADITH 3: Imam Maalik, Abu Dawud and Tirmizi report on the authority of Abu Hurairah ﷺ that a person enquired from Rasoolullah ﷺ saying, 'We journey by sea and only carry a necessary amount of water with us. If we use this water for Wudu, we shall remain thirsty, so can we perform Wudu (ablution) with the water from the sea?' He ﷺ said, 'Its water is pure and its dead animal (i.e. fish) is regarded as Halaal.'

HADITH 4: Ameer ul Momineen Farooq-e-Azam ﷺ said, 'Do not bathe with water that has been heated by the sun as this causes leprosy.'

PERMISSIBLE AND IMPERMISSIBLE WATER FOR WUDU

NOTE OF CAUTION: Water which is permissible for Wudu is also permissible for Ghusl and water which is impermissible for Ghusl is also impermissible for Wudu.

LAW: Rainwater; sea water; stream water; spring water; river water; well water; water from melted ice and water from melted hail are all permissible for Wudu.

LAW: That water into which something was mixed, thereby causing it to be recognised by some other name, such as 'sharbat' (juice etc.) or if such a thing was mixed and boiled with the water which was not aimed at cleaning any dirt from it, such as in the case of gravy, tea, rose water or any other essence then Wudu and Ghusl is not permissible with such water.

LAW: If one mixes any such thing in it or boils any such thing in it with the aim of cleansing any dirt from it, such as soap or leaves of a

jujube tree then in this case Wudu with this water is permissible as long as its liquidity is not lost. If it becomes thick like Situ (Situ is a sweet non-alcoholic beverage made from parched barley), then Wudu with it is not permissible.

LAW: If something pure was mixed in it, thereby altering its colour, smell or taste but its liquidity has not been changed, such as in the case of sand, lime or a small amount of saffron then Wudu with it is permissible. However, if the colour of the saffron becomes so predominant that it can be used to dye fabric then Wudu with it is impermissible. The same applies to colour from any dye. If an amount of milk has been mixed in it that does not allow the colour of the milk to become predominant in it then Wudu with it is permissible, otherwise not. If old or dry leaves fall into it and their nature is altered then there is no harm, as long as the leaves do not cause it to become thick.

LAW: Flowing water refers water wherein if a blade of grass is placed, it should have the ability of carrying it away. This type of water is pure and a purifying agent for others. If any impurity falls into it, it will not cause it to become impure, as long as that impurity does not cause its colour, taste or smell to change. If some impurity causes its colour, taste or smell to change then it is regarded as being impure. This will now only be regarded as pure water after the impurity settles and the original quality of the water re-appears or if such an amount of water is added into it which carries the impurity away (i.e. it flows away) or if the colour, taste and smell of the water normalises. If something which is regarded as pure caused the colour, taste or smell of flowing water to change then Wudu and Ghusl with this water is still permissible as long as one of the things mentioned does not re-occur.

LAW: If a dead animal is found lying in the girth of a river and water is flowing over it then in the general sense, if the amount of water that flows after touching it, is less than the amount of water that is passing over it, or it is more or equal, the Wudu is absolutely permissible from anywhere in this water even from the area where this impurity is lying as long as the intrinsic quality of the water does not change. This is the correct and reliable ruling.

LAW: If rainwater (whilst it is raining) falls from the drainpipe (gutter) on the roof, it is regarded as being pure even though there may be Najaasat here and there on the roof, even if there is some impurity on the opening of the gutter and even though the water which is falling after touching the impurity is less than half or equal or more in proportion. It will be regarded as pure for as long as the impurity does not change the intrinsic quality of the water. This is the correct ruling and reliable. However, if the rain stops and the water stops flowing then that stagnant water and whatever drips from the roof is regarded as being Najis (impure).

LAW: Similarly, the water which flows in the external drains is regarded as being pure until such time that the colour, taste or smell does not appear in it. To make Wudu with this water if pieces of 'Najaasat-e-Mar'iya', i.e. visible impurity can be seen flowing in it, to the extent that if one takes any handful of water from it, one or two particles of impurity will definitely come into the hand then in such a case merely taking it in the hand will cause the hand to become impure. Wudu with this water is Haraam. If none of this is evident then Wudu with it is permitted. However, it is advisable and better to abstain from using such water.

Law: If the water in an external drain has stopped flowing after rain and if there are signs of impurity in it or if one notices a change in its colour or smell then it will be regarded as being impure, otherwise it will be regarded as pure.

Law: That pond which is 10 hands in length by 10 hands in breadth is called a 'Dah-Dardah' or a 'Big Pond'. The same applies if it is 20 hands in length and 5 hands in breadth or 25 hands in length and 4 hands in breadth. In other words its complete surface area should be equal to 100 hand lengths. If it is round then its circumference should be approximately 35 and a half hands length. If the entire surface area is not equal to 100 hand lengths, it will be regarded as a small pond and its water will be regarded as a little water, no matter how deep the pond may be.

Note of Caution: When ascertaining whether the pond is a big or small pond, the size will not be judged by the measurement of the actual pond but it will be judged by the amount of water. In other words it will be judged by the external surface area of the water which is in the pond. Thus, if the actual pond is big but the amount of water inside it has become less, thereby not qualifying it as a Dah-Dardah any longer then in such a case, it will no longer be regarded as a 'Big Pond'. Not only those ponds (Haudh) which are constructed in Musjids and on Eid Gahs will be recognised as ponds but every such hole which has a surface area of 100 hand lengths, will be regarded as a 'Big Pond' and if it is smaller than this, it will be regarded a 'small Haudh (pond)'.

Law: All that is required for a Dah-Dardah pond is that no part of the ground in the pond should be opened (visible) from anywhere. This has been mentioned in many books that when taking a single

handful or both handfuls of water, the ground should not open anywhere. This is mentioned so that it remains sufficient because if when taking water into the hand, the ground is visible (open) from anywhere then the surface area would not be within the area of 100 hand lengths. The water of such a Pond (i.e. a Dah-Dardah) is in the ruling of flowing water. If any impurity falls into it, it will not cause it to become impure unless the impurity does not change the colour, smell or taste of the water. Even though such a pond will not be regarded as being impure if any impurity falls into it, it is still disallowed to intentionally put any Najaasat into it.

LAW: The condition for a 'big pond' not to become impure is for its water to be associated (to it). So, if sticks or rafters are buried (inserted, poked into) such a pond then with the exception of these sticks and rafters, if the remaining area is bigger than one hundred hand lengths then it is a pond, otherwise not. However, thin things such as grass and crops etc. do not hinder it from being regarded as adjoined (connected).

LAW: If the big pond is polluted with the kind of impurity that is not visible, such as alcohol or urine then Wudu from anywhere in the pond is permissible. However, if impurity such as faeces or a dead creature is visible in it then it is better and advisable not to make Wudu from that section of the pond which has the impurity. One should make Wudu from another part of the pond.

NOTE OF CAUTION: That Najaasat (impurity) which is visible is known as 'Mar'iya' and that impurity which is not visible is known as 'Ghair Mar'iya'.

LAW: If many people make Wudu at once at such a pond (i.e. big pond) there is no objection to this even though Wudu water may fall into it. One should not gargle into it or blow the nose in it as this is contrary to ethics of cleanliness.

LAW: If a pond or 'big Haudh' becomes frozen at the surface but the water under the ice, the length and the breadth of the amount of water is joined and equal to the amount of a Dah-Dardah and one broke a hole in it and performed Wudu from it then this is permissible. This is even if it is polluted by some impurity. However if it is not joined to a Dah-Dardah and some impurity has fallen into it then it is regarded as impure. If before any impurity entered into it, one made a hole in the ice and water gushed out of it and spread out to the extent of a Dah-Dardah then now even though some impurity had fallen in, it is still regarded as being pure and the ruling in regards to the depth is the same as mentioned above.

LAW: In any impurity fell into a dry pond and it rained, causing pure flowing water to enter it, to the extent that before the flow stopped, it became a Dah-Dardah then that water is regarded as being pure. If it remained less than a Dah-Dardah with the rainwater then after it rained again it became a Dah-Dardah then all of the water will be regarded as being impure. However, if it becomes completely full and flows over then it will become pure even if it flowed over for a distance of 1 or 2 hand lengths.

LAW: Impurity fell into the water of a Dah-Dardah and thereafter, the water of the Dah-Dardah became less then it is still regarded as being pure. However, if the impurity is still in it and is visible then it will be regarded as being impure. Now, until such time that it does not become full and flow, it will not be regarded as being pure.

LAW: A 'Small Pond' becomes impure. Thereafter, its water spread out and it became a Dah-Dardah. In this case it will still be regarded as being impure. However, if pure water causes it to flow away then it will become pure.

LAW: There are some ponds that are narrow at the top and broad at the bottom. In other words it is not a Dah-Dardah at the top but it is either a Dah-Dardah or more than a Dah-Dardah at the bottom. If a pond of this nature is brimful and impurity pollutes it, it is regarded as being impure. Now, if its water becomes less and it becomes a Dah-Dardah then it will be regarded as being pure.

LAW: The water inside a Huqqa (Mogul Pipe), i.e. the water inside the base of a Huqqa, is regarded as being Paak (pure). Even if there is a change in its colour, smell or taste it is still permissible to perform Wudu with it. If sufficient is available, tayammum is not permissible whilst this water is present.

That water which drips from the body after Wudu and Ghusl is pure but Wudu or Ghusl with it is not permissible. Similarly, if the hand, finger or complete finger nail or any other part of a limb that needs to be washed in Wudu, is dipped into water less than a Dah-Dardah with or without intent then that water is not suitable for Wudu or Ghusl. Similarly if any unwashed part of the body of a person who is in need of a Fard Ghusl touches the water then that water is no longer suitable for Wudu and Ghusl. If a washed portion of the hand or another part of the body touches it then there is no harm.

LAW: If the hand (of a Junubi) was already washed and he puts the hand into the water again with the intention of washing it and this washing it is for the purpose of attaining thawaab (blessings), such

as; for eating or for Wudu then this water is regarded as being 'Musta'mal' (i.e. water which has been used). In other words, it is no more suitable for Wudu and to drink this water is also Makruh.

LAW: If he put his hand into the water due to absolute necessity, such as if the water is in a huge vessel and he is not strong enough to tilt it to pour out the water and a smaller vessel is not available which he can use to take some water then in such a situation he is permitted to put only that portion of the hand into the water which is necessary, so that he may scoop out some water. A similar situation is if the bucket and rope of a well have fallen inside and there is no other way of getting it out except by climbing into the well and he does not have any other water with which to wash his hands or feet before climbing in, then in such case if he puts in his feet and uses it to pull out the bucket and the rope, it will not cause the water to be regarded as 'Musta'mal'. Very few people are aware of these laws. We should thus pay attention to them.

LAW: If Musta'mal water mixes with good water, such as in the case when drops fall into the jug or into the bucket then if the good water is more it will be still suitable for Wudu and Ghusl; otherwise all will be regarded as being unsuitable.

LAW: If ones hand went into the water or if it somehow became Musta'mal and one intends to do something to make the water suitable for use then one should pour into it, good water which is more than it. Another way of doing this is to pour in water from one side of the vessel so that water overflows from the other side of the vessel. In this case, all the water will be suitable for use. Similarly, impure water can be purified in this manner. Similarly every such thing which has the ability to flow (i.e. has liquidity) becomes pure

after being caused to overflow by adding more of it or by adding in water thereby causing it to overflow.

LAW: Water that is squeezed out of any tree or fruit, such as the water from water from a banana, grapes, pomegranate or sugar cane juice is not permissible for Wudu

LAW: That water which has been heated by the sun in a hot country, in a vessel made from any metal other than gold or silver should not be used for Wudu or Ghusl as long as the water is still hot. One should also abstain from drinking this water. Actually it should not be used for anything to do with the body, to the extent that even if clothing becomes wet with this water, one should abstain from wearing it until such time that it does not become cold because there is a danger of getting leucoderma by using this water. However, if one does use it for Wudu or Ghusl, the Wudu and Ghusl will be regarded as being valid.

LAW: If there is water present in small pits and one is not aware of any impurity polluting it then Wudu with this water is permissible.
LAW: The (khabar) information given by a kaafir in regards to any water being Paak (pure) or Na-Paak (impure) will not be given any credence. It will be regarded as being pure in both conditions because the actual nature of water is pure.

LAW: The water which a Na-Baaligh (child who has not reached puberty) has filled is regarded as his property, in the light of Shariah and can thus not be used to drink, make Wudu or Ghusl or for any other purpose. In other words, this water is not permissible to be used by anyone except his parents and for his employer even if he permits them its use. If one performed Wudu using this water, the

Wudu will be valid but one will be regarded as being sinful (for using it). This should be a lesson to the Muálimeen (Teachers) who generally ask Na-Baaligh children to fill water for them which they in-turn use for their own needs. Similarly, it is Haraam to even use water filled by one who is Baaligh (i.e. one who has reached puberty) without his permission.

LAW: It is not permissible for one to use any water if its colour, smell or taste has been altered due to any impurity. It is also impermissible to feed this water to animals as well. It can be used for making mud etc. but it is impermissible to use this mud on the walls etc. of the Musjid.

Discussion Regarding the Water of a Well

LAW: If human or animal urine, blood (which can flow), toddy, date liquor or even a single drop of any other alcohol pollutes a well, all the water of the well must be removed. The same ruling applies if an impure piece of stick, clothing soiled with impurity or any other impure (Najis) thing falls into the water.

LAW: The water in a well will be rendered impure (Na Paak) if polluted by the urine or faeces of animals that are not suitable for consumption. Similarly, the water in a well will be rendered impure if polluted by the droppings of a hen or duck. In all such cases, all the water in the well must be removed.

LAW: Even though the droppings of sheep, goats, camels, cow dung, the dung of a horse and donkey are regarded as impure but on the basis of necessity, if a very small amount of this falls into a well, it will be excused and the command to render it impure will not be

given. Similarly if the droppings of Halaal birds such as pigeons and sparrows or the droppings of birds of prey such as eagles, falcons or hawks fall into the water of a well it will not render the water impure. Similarly the urine of rats and bats will not render the water impure.

LAW: It (the well water) will not be rendered impure if a very small droplet of urine, like the amount resembling the tip of a needle or an impure speck of dust falls into it.

LAW: Even if a single drop of water from an impure well falls into a pure well, it will render all the water therein impure. The ruling in regards to both will thus be the same. Similarly, if one puts the bucket, rope or earthen pot polluted by water from an impure well into a pure well it will render all its water impure. If a human, a goat, a dog or any other 'Damawi'[1] animal equivalent or larger in size falls into a well and dies, all the water in the well must be removed.

LAW: If any Damawi animal, such as a rooster, hen, cat, rat or lizard etc. dies or swells and disintegrates in the water all the water must be removed.

LAW: If any of the above died outside the well and then fell in, the ruling will still remain the same.

LAW: It the severed tale of a lizard or rat falls into a well then all the well water must be removed. This applies even if it did not swell or disintegrate. However, if there was some wax etc. stuck to the root

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1. A 'Damawi' animal refers to an animal in which blood flows.

(end) of the tail when it fell in then only 20 buckets of water will be removed.

LAW: If a cat pounced upon and injured it but the rat managed to get free and fell into the well then in this case all the water will be removed.

LAW: If a Damawi animal such as a rat, mole, sparrow, lizard, chameleon or any animal equal in size or smaller than it falls in and dies then 20 to 30 buckets of water will be removed.

LAW: If a pigeon, hen or cat dies after falling into a well, 40 to 60 buckets of water will need to be removed.

LAW: The ruling in regards to a human child is the same which applies to an adult human and the ruling in regards to a baby goat is the same as which applies to a goat.

LAW: The ruling with regards to an animal smaller than a pigeon is that which applies in the case of a rat and the ruling in regards to an animal smaller than a goat is that which applies to a hen.

LAW: If 2 rats die after falling into a well then 20 to 30 buckets of water must be removed. If 3, 4 or 5 rats fall in and die then 40 to 60 buckets of water will be removed and if 6 rats fall in and die then all the water must be removed.

LAW: If 2 cats die after falling into a well, all the water must be removed.

LAW: If the body of a deceased Muslim falls into a well after Ghusl, then in reality there is no need to remove any water. If a Shaheed (martyr) on whose body there are no traces of blood falls into a well, no water will be removed and if there were traces of blood on the body which did not have the ability to flow then in this case as well, no water will be removed even if this blood from the body washed away with the water and mixed in the water. If blood which has the ability to flow is evident on the body of a Shaheed but has become dry and separated from his body before he fell in, the water will still be regarded as being pure. The reason for this is that for as long as the blood of a Shaheed remains on his body, no matter how much it may be, it is regarded as being 'Paak' (pure). However, if this blood separates from his body and falls into the water then the water will now be regarded as impure.[1]

LAW: If a dead kaafir falls into a well even if he has been washed a hundred times or even if his finger or finger nail enters the water, the water will become Najis (impure) and all the water must be removed.

LAW: If a miscarried or a stillborn child falls into a well; all the water will be removed even if the baby was given a bath before falling in.

LAW: If a person who is in need of making Wudu or one in need of making Ghusl enters into the well without a valid reason and there is no impurity on his body then 20 buckets of water must be removed. However, if he climbed in to retrieve the bucket then no water needs to be removed.

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1. In other words, this is in the case where only the blood falls into the water and not in the case where the martyr falls in with blood on his body.

LAW: If a pig falls into the water, all the water has become impure and must be removed. This ruling applies even if the pig just falls in and does not die.

LAW: With the exception of a pig, if any other animal falls into the water and came out alive and there are no definite traces of impurity on its body and its mouth did not touch the water then this water will be regarded as being pure. It is permissible to use this water but as a precautionary measure it is better to remove 20 buckets of water. However, if one is definite that there was some impurity on the body of the animal then all the water must be removed. If its mouth touched the water then the ruling which applies to its saliva and 'jhuta' (leftover) also applies in this case. If it's 'jhuta' is impure or 'Mashkuk' (doubtful) then all the water must be removed and if its 'jhuta' (leftover) is Makruh then in the case of rats etc. 20 buckets should be removed, in the case of free range poultry 40 buckets must be removed and it is better for 20 buckets of water to be removed in the case of those animals whose 'jhuta' is regarded as Paak (pure). For example, if a goat falls into a well and then comes out alive, 20 buckets of water should be removed.

LAW: If an animal whose 'jhuta' is pure or Makruh fell into the well and one used this water to perform Wudu without removing any water, the Wudu will still be valid.

LAW: If a shoe or ball fell into a well and one is sure that it was impure, all the water must be removed, otherwise 20 buckets must be removed. The mere assumption of it being impure is not reliable.

LAW: It an aquatic creature, i.e. an animal that is born in water, dies in a well or after dying falls into the well, it will not make the well

impure even if it swells up and disintegrates in the water. However, it is Haraam to drink that water if it disintegrated and its parts mixed in the water.

Law: The ruling regarding a frog that lives in water and one which lives on land is the same. In other words, even after it dies and even decays, it will not cause the water to become impure except for the huge frogs which are found in the jungles and have blood which has the ability to flow in them. The ruling in their regards is that which is applicable to rats. The frogs that live in water have webbed feet whilst the ones that live only on land don't.

Law: If a creature which is not born in water but lives in water, such as a duck or goose dies in the water, the water will become impure.

Law: If a child or a kaafir put their hand into the water and it is known that their hands had impurity on it then it is obvious that the water will be regarded as being impure, otherwise it will not be regarded as being impure but it is better to use some other water for Wudu.

Law: If those creatures which do not have flowing blood in them, such as flies and mosquitoes etc. die in it, it will not make the water impure. **Beneficial Note**: If a fly falls into curry etc. dip it in and then throw it away and make use of the curry.[1]

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1. In other words there is no harm is such food. The reason for this is because the fly carries illness on one wing whilst the Shifa for it is on the other wing and it always falls in on the wing which carries illness, so by dipping it in the wing which has Shifa will remove any illness, leaving the food safe to consume.

LAW: If the bones of a carrion (dead animal) which has some flesh or sliminess on it falls into the water, the water will be regarded as being impure and all the water should thus be removed. If it did not have any flesh or sliminess on it, the water will be pure. However, the water will become totally impure if contaminated by the bone of a pig (swine).

LAW: If water in a well has become impure and the amount of water which needed to be removed was correctly removed, then its rope and bucket with which the water was removed will also be regarded as purified and there will be no need to even re-wash these.

LAW: When it is said that all the water must be removed, it means that it should be removed to an extent that if the bucket is put into the well after the removal of the water then even half a bucket of water should not be available. There is neither any need to remove the sand from inside the well and nor is there any need to wash the inner walls of the well, as it will be regarded as being purified.

LAW: The command that has been decreed regarding removing such and such an amount of water actually means that the impure thing which has fallen into the water should first be removed. Thereafter, the necessary amount of water should be removed. If the impure thing is still in the water, no matter how much water one takes out it will be in vain.

LAW: However, if that thing (which has fallen) in, has decayed and turned into sand or if it was something that was not by itself impure but became impure because of being soiled by an impurity, such as in the case of clothing etc. then if removing such things is not

possible then simply removing the stipulated amount of water will allow it to be purified.

LAW: There is no stipulation in regards to the size of the bucket to be used in the well. The bucket that is fixed for that particular well is the bucket that will be the correct one. If there is no fixed bucket that is used at a particular well then it should be of a size that can hold at least 1 'Sa' of water.

LAW: It is not necessary for the bucket to be filled to the brim. If some water spilled out or dripped out but the amount of water in the bucket exceeds half a bucket, it will be counted as 1 bucket.

LAW: If there is a fixed bucket for a well but another bucket was used and it is either bigger or smaller than the fixed bucket for that well or if there is no fixed bucket for that particular well and the bucket that was used can hold more or less 1 'Sa' of water then in such cases, one should calculate and drain out water based on the equivalent size of the fixed bucket or equal to 1 'Sa' per bucket.

LAW: If a dead animal was taken out of a well and if the time of death is known then the water will be regarded as being impure from the time of death of the animal. If anyone performed Wudu or Ghusl with this water after that time neither is the Wudu nor their Ghusl valid and he will have to repeat all those Namaaz which he read with either that Wudu or Ghusl, because none of those Namaaz will be regarded as being completed. Similarly, if that water was used to wash any clothing or it came into contact with his body or clothing through some other way then it is necessary for him to purify those clothes and his body. It is Fard upon him to repeat all the Namaaz which he performed whilst wearing those clothes. If the

time of death is not known then it will be regarded as being impure from the moment it was discovered even though it swelled and disintegrated. The water will not be regarded as being impure before this. There is no harm to the Wudu, Ghusl or Namaaz which he performed before it was seen. There is also no harm in regards to clothes that were washed with this water before it was seen. On the basis of ease, our practice is accordingly.

LAW: If there is such a well that its water does not completely drain out, no matter how much water you drain and some impurity has fallen in or an animal has fallen in, necessitating all its water to be drained out then in such a situation, the ruling is that one should enquire as to how much water it contains and that entire amount of water should be removed. The amount of water that seeps in will not be accounted for whilst the other water is being removed. The manner of finding out how much water the well contains at that time should be done by enquiring in this regard from two pious Muslims who have the knowledge of telling how much of water it holds by looking at the breadth and depth of the water. The amount of buckets that should be drained out will thus be based on the amount of buckets they agree upon. The second method is to correctly measure the depth by means of a long pole or rope and a few people should quickly get together and for example, remove 100 buckets of water and then measure the depth again. The water should now be drained out on the basis of the amount of water that has become less. The well will then be regarded as being purified. An example to better understand this situation is as follows: When measuring it for the first time, one noticed that the water is about 10 arm lengths in depth then after draining the water one noticed that the remaining depth is now 9 arm lengths. This would mean that in

removing 100 buckets, the water level dropped by an arm's length, so the 10 arm lengths of water equals 1000 buckets[1].

LAW: In the case of a well wherein the water can be completely drained and it will finally come to an end but there is a danger of the well collapsing or being badly damaged then in this case as well, one should remove the amount of water that the well is currently holding. There is no need to drain out every bit that is coming in.

LAW: One has the choice of either draining out all the water that needs to be drained out at once or a little at a time. It will be regarded as being purified in both cases.

LAW: If a fresh egg of a hen which also has some wetness on it, falls into the water, it will not make the water impure. Similarly if a baby goat fell into the water immediately after birth and did not die, the water will not be regarded as being impure.

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1. This is only an example that is being given for understanding purposes. It does not mean that in every such well, one has to drain out 1000 buckets of water. This has been presented to help estimate how much water one will remove in the said situation.

The Leftovers of Humans and Animals

Law: The leftovers 'Jhuta' of a human-being is regarded as pure; be it of one who is in the state of impurity, be it that of a female who is menstruating or bleeding after childbirth (postnatal bleeding). Even the leftover of an unbeliever is regarded as pure but to abstain from it is better, just as is the case with saliva, nasal mucus and phlegm which is regarded as pure but people are offended by this. The leftover of an unbeliever should be viewed with more dislike.

Law: If the mouth of a person bled to the extent that it caused the saliva to become reddish in colour and he then immediately drank water then his leftover water from this will be regarded as being impure. It is necessary upon him to thoroughly rinse the mouth and cleanse it once the reddish colour subsides. If he did not rinse the mouth but the saliva circulated a few times over the area polluted by the impurity and no traces of the impurity are evident due to either swallowing the circulated saliva or spitting it out, then the mouth will be regarded as being purified. If one drinks water thereafter, the water will be regarded as being pure. However, it must be noted to swallow the saliva in the said situation is extremely impure and is regarded as a sinful act.

Law: (Allah Forbid) If a person consumed alcohol and then immediately drank water, the water has become Najis (impure) and if he waited for a duration whereby the traces of the alcohol mix with the saliva and go down the throat then it is not regarded as being impure but one must take precaution to stay away from alcohol and from its leftovers (i.e. anything contaminated by it).

LAW: If the moustache of a person who consumes alcohol is big and alcohol gets onto it then as long as it is not cleansed, it will cause the water which he drinks and the vessel used for drinking to become contaminated (i.e. impure).

LAW: For a male to partake in the leftovers of a strange female (Ghair mahram) and for a female to partake in the leftovers of strange male knowing that it is the leftover of a particular person and to partake in it to attain pleasure is Makruh. If one does not know whose leftovers they are and one partakes in it without the intention of attaining such pleasure then to do so is not objectionable. Actually in certain circumstances it is regarded as being a virtuous act, such as by partaking in the leftovers of an Aalim who acts in accordance with the Shariah or the leftovers of a truly religious 'Peer' (Spiritual Guide) because people partake in this regarding it as 'Tabarruk' (being sacred).

LAW: The leftovers of animals which are suitable for consumption is regarded as being pure; be (it the leftovers of) quadruped animals or birds even if they are male. Examples of such animals are cows, oxen, buffalo, goats, pigeons and partridges etc.

LAW: The leftovers of a free-range chicken which roams around freely putting its beak into filth is Makruh. If it is kept caged or enclosed, its leftover is pure.

LAW: Similarly, the leftovers of certain cows which are in the habit of eating filth is also Makruh. If it had just eaten some impurity and thereafter there is no sign that it did anything that allowed its mouth to be cleansed (such as by drinking from flowing water or by drinking from 3 different places in stagnant water) and it puts its

mouth into any other water in this condition, the water will be regarded as being impure. Similarly if an ox, buffalo or goat (i.e. the males) as per habit sniffed the urine of the female, then this caused the mouth to become impure and neither did it go out of sight nor did such an amount of time pass by in which its mouth could have been cleansed then their leftovers are impure. If such an animal puts its mouth into 4 different waters, the initial 3 will be regarded as being impure and the 4th will be regarded as pure.

LAW: The leftovers of a horse are regarded as being pure.

LAW: The leftovers of a pig, dog, lion, cheetah, wolf, elephant and jackal and all other beasts of prey are regarded as being impure.

LAW: If a dog put its mouth into a vessel and if the said vessel is made from porcelain, metal, if it is earthen ware which is oily or used and fatty it will become purified if washed thoroughly thrice, otherwise only if it has been dried each time. However, if the porcelain has a hairline crack or if a vessel has a fracture in it then it will only be regarded as being purified if it is dried thrice. It will not be regarded purified by only washing it thrice.

LAW: If a dog licked the outside of an earthen pot then the water inside will not be regarded as being impure.

LAW: The leftover of birds of prey, such as that of the Hawk, Falcon, female hawk and Eagle are regarded as Makruh. The same ruling applies to the leftover of the crow. If the birds of prey have been kept and trained for hunting and there is no sign of any impurity on their beaks then their leftovers are regarded as being pure.

LAW: If a cat starts to lick ones hand, one should immediately pull the hand away. It is Makruh to allow the cat to continue licking ones hand. One should immediately wash the hand. If one read Namaaz without washing the hand then the Namaaz will be regarded as being valid but it is 'Khilaaf-e-Ulaa' (contrary to what is best).

LAW: If a cat ate a rat and then immediately put its mouth into a vessel then it has become impure but if it licked its mouth clean with its tongue leaving no apparent signs of blood then it is not regarded as impure.

LAW: The leftovers of animals which live in water are regarded as being pure whether they are born in water or not.

LAW: The leftovers of a donkey and a mule are 'Mashkuk' 'doubtful'. In other words there is a doubt in regards to whether it is suitable for Wudu and Ghusl or not. Thus, it cannot be used for Wudu because the definite necessity for ablution will not end by the use of water which is doubtful.

LAW: Wudu and Ghusl is permissible with that leftover water which is regarded as being pure. However, if a Junub (one in need of compulsory bath) drinks water without rinsing his mouth then Wudu with that leftover water is not permissible because such water is now regarded as being 'Musta'mal' (used water).

LAW: It is Makruh to use Makruh water to perform Wudu or Ghusl when good water is available. If good water is unavailable then there is no harm in using the Makruh water. Similarly, it is Makruh for a wealthy person to eat or drink leftovers that are Makruh to eat or

drink. There is no offence in a poor or needy person eating or drinking this.

LAW: It is impermissible to use doubtful water to perform Wudu and Ghusl when good water is available. If there is no good water available then one may use it to perform Wudu and Ghusl but tayammum (dry ablution) must also be performed in this case. It is better to perform Wudu first and then tayammum but if one did the opposite, i.e. he made tayammum first and then performed Wudu, there is still no harm in this. In this situation it is necessary to make intention for Wudu and Ghusl. If one made Wudu and did not make tayammum or if he made tayammum and did not make Wudu then the Namaaz will not be valid.

LAW: One should not eat or drink doubtful leftovers.

LAW: If doubtful water becomes mixed up in good water, then if the good water is more, it can be used for Wudu, otherwise not.

LAW: The sweat and saliva of animals whose leftover is impure is also regarded as being impure, and if its leftover is pure, then its sweat and saliva is also regarded as pure. The sweat and saliva of an animal whose leftover is Makruh, is also regarded as Makruh.

LAW: If the saliva or sweat soils the clothing, the clothing will be regarded as being pure, regardless of the quantity.

Chapter 4

Tayammum
Dry Ablution

* Virtues of Tayammum 110

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Allah ﷻ says

وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُمۡۗ

'If you are ill, or on a journey, or one of you has returned after answering the call of nature, or you have been intimate with women, and you are not able to find any water, then take pure sand, and wipe with it your faces and hands.' [Surah 4, Verse 43]

HADITH 1: It is reported in Sahih Bukhari on the authority of Ummul Momineen Siddiqa رضی اللہ تعالی عنہا wherein she says; 'We were on a journey with Rasoolullah ﷺ, and on reaching Bayda, or Zaat Al Jaysh, my necklace broke off, so Rasoolullah ﷺ stopped over, to look for it, and everyone else stopped over with him ﷺ. There was no water present there, and neither did the people have any water with them, so the people went to Hazrat Abu Bakr Siddique ﷺ and said, 'Do you not see what Hazrat A'isha رضی اللہ تعالی عنہا has done? She has caused Rasoolullah ﷺ and everyone else to stop at a place where there is no water and nor are they carrying any water with them.' Hazrat Abu Bakr Siddique ﷺ approached me and noticed that Rasoolullah ﷺ had been resting with his head on my lap. He said, 'You have held up Rasoolullah ﷺ and everyone else in a place where there is no water and they are not carrying with them any water as well!' Hazrat Abu Bakr ﷺ then rebuked me say whatever Allah willed for him to say, and he then started to poke me in the side with his hand, and the only reason I did not move, was because Rasoolullah ﷺ was resting on my lap. The day dawned at a place in which there was no water. Rasoolullah ﷺ woke and noticed there

was no water. The verse of Tayammum was then revealed, so everyone performed tayammum. Usaid bin Hudair ﷺ said, 'O Family of Abu Bakr! This is not the first blessing which you have brought us!' (i.e. you are always bringing forth such blessings). She further says, 'The camel on which I was seated got up and we found the necklace beneath it.'

Translator's Note: It should be noted that had this event not occurred we would not had Tayammum. This incident also points to the Ilm-e-Ghaib of Rasoolullah ﷺ. The Wahabis say that this incident proves that he did not have knowledge of the unseen, whereas in reality it proves that he did and actually abstained from informing his companions about the whereabouts of the jewels as he knew that there was a greater blessing in them not finding it, meaning that he was aware that the verses regarding Tayammum would be revealed. If this is not Ilm-e-Ghaib, then what is?

HADITH 2: It is reported in Sahih Muslim on the authority of Huzaifa ﷺ that Rasoolullah ﷺ said, 'There are 3 things through which we have been blessed with excellence over others (1) Our 'Saffs' (lines in Namaaz) have been made like the 'Saffs' of the Angels; (2) The entire earth has been made a Musjid for us (i.e. we can pray on any pure piece of earth); (3) when we are not able to find any water then the sand of the earth has been made a purifier for us.'

HADITH 3: Imam Ahmed, Abu Dawud and Tirmizi have reported on the authority of Abu Zirr ﷺ that Rasoolullah ﷺ said, 'Pure sand is the ablution of a Muslim even if he is not able to find water for 10 years and when he finds water then he should use it for his body (i.e. he should perform Ghusl and Wudu with it), as this is better for him.

HADITH 4: Abu Dawud and Daarmi reported on the authority of Abu Sa'eed Khudri ﷺ wherein he says, 'Two people went on a journey and they had no water with them. When the time of Namaaz approached they performed tayammum with pure sand and performed their Namaaz. Then whilst still within the stipulated time for that Namaaz they found water, so one from amongst them performed Wudu and repeated his Namaaz whilst the other did not repeat his Namaaz. On returning they presented themselves before Rasoolullah ﷺ and mentioned their situation to him. Addressing the person who did not repeat, Rasoolullah ﷺ said, 'You did which was Sunnat and your Namaaz is valid.' Then addressing the person who performed Wudu and repeated his Namaaz, Rasoolullah ﷺ said, 'You have received two folds reward.'

HADITH 5: It is in Sahih Bukhari and Sahih Muslim on the authority of Imran ﷺ, wherein he says, 'We were on a journey with Rasoolullah ﷺ. Huzoor ﷺ led the Namaaz and on completion he noticed a person who was sitting away from everyone else and had not performed Namaaz with the rest of the people. He ﷺ said, 'What has hindered you from performing your Namaaz with the people?' He said, 'I am in need of a bath (Ghusl) and there is no water available'. He ﷺ said, 'Use sand for it is sufficient for you.'

HADITH 6: It is reported in Sahihain on the authority of Abu Juhaim bin Haarith ﷺ that Rasoolullah ﷺ was returning from the direction of Birr Al Jamal. A person greeted Rasoolullah ﷺ but he did not reply to him until he came to a wall and made masah of his holy face and blessed hands. Only thereafter did he reply to him.'

Laws of Jurisprudence Regarding Tayammum

Law: One who is not in the state or Wudu or is in need of taking the ritual bath but cannot locate water may perform 'Tayammum' in place of Wudu and Ghusl. There are a few situations where one is not able to make use of water.

1. In the case of Illness: If one is ill and he knows that performing Wudu or Ghusl will definitely increase the illness or delay the recovery and he has ascertained this personally by noticing that making Wudu or Ghusl causes the illness to worsen or if a qualified Muslim doctor who is not noticeably an open sinner tells him that the use of water will be harmful to him. (In this case one may perform Tayammum).

Law: Tayammum is not permissible if one merely assumes that the use of water will worsen the illness. Similarly, the advice given by a kaafir, open-sinner or an unqualified doctor is not regarded as reliable to legitimise Tayammum.

Law: If the use of water does not cause his sickness to worsen but movement for the sake of Wudu and Ghusl will cause him harm or if he is not able to perform the Wudu himself and he has no one else who can assist him to perform it then even in such a case he may perform Tayammum. Similarly, if ones hands are badly injured and he is not able to perform Wudu by himself then in such a case he may make tayammum if there is none available to assist him.

Law: If the greater portion of the limbs that need to be washed in Wudu of a person who is need of performing Wudu or most of the

body of a Junub is affected by injury or measles then he may perform tayammum.

Otherwise, he should wash those parts of the body which are not affected. He should perform masah (use wet hands to wipe) over the area of injury and in the case of harm he should make masah around it as well. If there is a risk of harm being caused in making masah (directly) then he should place a piece of cloth over that part and make masah on the cloth.

LAW: If cold water causes harm to one during an illness and warm water does not cause any harm then the use of warm water is necessary. In this case tayammum will not be valid. However, if one is at such a place where warm water is not available then one is permitted to perform tayammum.

Similarly, if Wudu or Ghusl causes harm when it is cold and does not cause any harm when it warms up then one should perform tayammum in cold weather then when the weather becomes warmer at the time of the next Namaaz one should perform Wudu. There is no need to repeat the Namaaz which was already performed with the tayammum.[1]

LAW: If pouring water over the head causes harm then one should bath from the neck down and make masah of the entire head.

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1. In other words if one has an illness that becomes worse by using water when it is cold, such as at the time of Fajr then one may perform tayammum at that time but when it becomes warmer, such as at the time of Zuhr then one should perform Wudu, if the use of water causes no harm when the weather becomes warmer.

2. **If water is not available**: In other words if water is not available for a distance of 1 mile (i.e. approximately 1,6km) in all four directions (one may perform Tayammum).

Law: If one has an idea that water will be located within a mile then to search for the water is necessary. To perform tayammum without looking for the water is not permissible. If one made tayammum and performed Namaaz without searching for water and thereafter one locates water on searching for it then it is necessary to perform Wudu and repeat that Namaaz. In the case where one did not search for the water and there was none available from whom one may be able to enquire regarding the availability of water then one later found out that water is available nearby, in such a case there is no need to repeat the Namaaz. However, the tayammum will now not be valid.If there was someone present there and you did not enquire from him in regards to the availability of water and then you later find out that there is water nearby then in this case the Namaaz must be repeated.

Law: If one has no real idea whether there is or isn't any water nearby then to search for the water is Mustahab (desirable). However, if one makes tayammum and performs Namaaz without searching then the Namaaz will be valid.

Law: If one has the blessed Zamzam water in his possession which he is carrying with him as a sacred gift for the people or to give it to a sick person then if it is an amount of water that will suffice for Wudu then tayammum is not permissible.

Law: If you do not wish to use the Zamzam for Wudu and want to legitimise tayammum upon yourself then the manner of facilitating

this is to gift the water to a person whom you trust, knowing that he will return it to you and you should have something fixed in return for it. In this case, tayammum will be permissible.

LAW: One who is neither in a populated area nor in the vicinity of a populated area and he has water in his possession but did not remember having it, so he performed tayammum and performed his Namaaz then in this case the Namaaz is regarded as being valid. If he is in a populated area or in the vicinity of a populated area, he must repeat the Namaaz.

LAW: If your companion has water with him and you have an idea that by asking he will share some with you then in such a case it is impermissible to perform tayammum before asking for the water. If you did not ask but made tayammum and read Namaaz then thereafter you asked and if he agreed to give the water or if he offered water without you asking then in both cases it is essential for one to perform Wudu and repeat the Namaaz. However, if you asked for water and he did not give it then the Namaaz which was performed with tayammum is valid. If one did not even ask him for the water after performing his Namaaz, thereby not knowing whether he would have given it, not given it or if he did not personally offer any water. In this case the Namaaz is valid and even if one knew that there was no predominant likelihood of him giving the water and one thus performed Namaaz with tayammum then the ruling is the same, i.e. if he gives the water afterwards, one must perform Wudu and repeat the Namaaz and if he does not give it then the Namaaz is valid.

LAW: If whilst reading Namaaz (after making tayammum), ones sight fell upon someone who has some water and one knows for sure that

he will give you water if he is asked then in such a case it is necessary to break ones Namaaz and ask him for the water. If one did not ask him for the water and after Namaaz he personally offered the water or one asked after the Namaaz and he agreed to give the water then in both cases one must make Wudu and repeat the Namaaz, but if he does not give the water then the Namaaz is regarded as being valid. If one was not sure whether he would give the water or not but after one completed Namaaz, he offered the water by himself or he gave water on being asked then in this case one must also perform Wudu and repeat the Namaaz. If neither he offered nor did you ask for water by which one is not able to ascertain whether he would have given it or not then in this case the Namaaz is valid. If whilst in Namaaz the person calls out saying that you should take some water and perform Wudu then if the one is calling out to you in this case is a Muslim then the Namaaz will be suspended and to break the Namaaz is Fard. If the one who is saying this is a kaafir then one should not break the Namaaz. However, if he does give the water after one has completed Namaaz then one should perform Wudu and repeat the Namaaz.

Law: If one has an idea that even though water will not be found within a mile but the water will be found at a distance slightly more than a mile then it is Mustahab to delay the Namaaz till the final Mustahab time. In other words, one should not delay Asr, Maghrib and Esha to the extent that the Makruh time appears. If one does not delay but rather makes Tayammum and performs the Namaaz then the Namaaz will be valid.

3. **Severe Cold**: If it is severely cold and you are certain that there is a serious risk of either dying or becoming very ill if you take a bath and you do not have anything warm such as a duvet (or blanket) etc.

with which to cover yourself as protection from the cold after bathing or if you are unable to kindle a fire so as to use its heat to keep warm then tayammum in this case is permissible.

4. **The fear of an enemy**: In other words, one fears that if seen by the enemy, he will either be killed or robbed of his valuables; or if one is a debtor but poverty-stricken and is aware that he will have one imprisoned; or if one sees a snake there (i.e. near the water) which will bite you or a lion which will tear you apart and eat you; or if there is an immoral person there and the one in need of water is a either female or a young beardless lad and they strongly believe that he will cause dishonour to them (i.e. sexually harass or molest them) then in all the above situations tayammum is permissible.

Law: If the enemy is such a person who will generally not say anything to you but he says that if you take any water for Wudu he will kill or imprison you then in such a situation the ruling is that you should make tayammum and perform your Namaaz. You should then make Wudu and repeat your Namaaz when you get the chance to do so.

Law: If the prison authorities do not permit a prisoner to perform Wudu then he should perform Tayammum and make his Namaaz then later repeat it. If those rivals or prison authorities do not even permit him to perform Namaaz then he should perform his Namaaz with signs and thereafter repeat it (when he gets the chance to).

5. **When in an isolated area**: If one is in a jungle (i.e. completely away from civilisation) and you do not have a bucket or rope to draw water then in such a case one may perform tayammum.

LAW: If your companion has a rope and bucket and he says that he will lend it to you after first taking water for himself, it is Mustahab to wait. If one does not wait but makes tayammum and performs Namaaz then the Namaaz will still be valid.

LAW: If one has a very short rope that cannot reach the water but one also has in his possession some type of fabric etc. such as a shawl, turban or scarf etc. which he can attach to the rope, thereby lengthening it in order to get the water then in such a case tayammum is not permissible.

6. **FEAR OF THIRST**: In other words, one has water in his possession but if he uses it for Wudu or Ghusl then there is a risk that either him or a fellow Muslim or his animal or the animal of the other person be it a dog (the kind which one is permitted to keep) will remain thirsty; or if one amongst them is presently thirsty, or will become thirsty later and they know for sure that the road on which they are travelling is one on which they will not find any water for a long time then in such a case tayammum is permissible.
LAW: If one has some water but there is a need to knead dough (for food) then tayammum is permissible. If it is needed to make gravy then this will not legitimise tayammum.

LAW: If the body or clothing is soiled by impurity to the extent that it prevents one from performing Namaaz in such a state but one has only sufficient water with which one may either perform Wudu or cleanse out the impurity (i.e. one will not be able to do both with that amount of water) then in such a case one should use the water to cleanse the impurity and then perform tayammum for Namaaz. If one made tayammum first and then cleaned the impurity one should repeat the tayammum as the first tayammum is invalid.

Law: If a Musafir (traveller) finds water on the road then if there is someone there then he should enquire in regards to the water. If the person says that the water is only for drinking then one should make tayammum. Wudu with it will not be permissible, no matter how much water is there. If the person says that the water is for drinking and for Wudu then tayammum is not permissible in this situation. If there is none there who can inform in regards to that water and it is a very small amount of water then one should make tayammum and if the water is abundant, then one must make Wudu.

7. **If water is expensive**: In other words if the water is being sold at double the normal selling price of that place then tayammum is permissible but if there is not a big difference in the price then tayammum is not permissible.

Law: If water is being sold for cash and one does not have cash over and above the amount which he needs for his daily necessities then in such a case tayammum is permissible.

8. **Fear of Being Lost or abandoned**: If one believes that by looking for water his travel group will leave him behind or he will miss his train (i.e. his transport) then in such a case tayammum is permitted.

9. **Fear of missing Namaaz**: If one believes that by making Wudu or Ghusl he will miss his Eid Namaaz (i.e. this refers to either one of the Eids) either because the Imam would have completed the Namaaz by then or by the appearance of Zawaal then in both cases one is permitted to perform tayammum.

LAW: If one made Wudu and was in the midst of Eid Namaaz, and his Wudu broke and he knows that by performing fresh Wudu either the time will expire or the Jama'at will be concluded then in this case he should make tayammum and read the Namaaz.

LAW: It is permissible to perform tayammum for Namaaz of Eclipse if there is a possibility of the eclipse subsiding or the congregation concluding.

LAW: If one knows that by making Wudu the ending time for the latter Sunnats of Zuhr, Maghrib, Esha, Jummah or the prescribed time for Chasht Namaaz will expire then in such a case he should make Tayammum and perform the Namaaz.

10. **FEAR OF MISSING JANAAZAH NAMAAZ**: It is permissible for a 'Non-guardian' who fears that he will miss the Janaazah Namaaz to make tayammum for Janaazah Namaaz. Tayammum is not permissible for a 'Wali'[1] 'Guardian', because the people are obligated to wait for him and even if they do perform the Janaazah without him then he has the right to perform it again.

LAW: It is not permitted for the one who has been permitted by the 'Guardian' to perform the Janaazah Namaaz to make tayammum. If in this situation the 'Guardian' fears that he will miss the Janaazah Namaaz then he may perform tayammum. Similarly, if there is a more senior 'Guardian' present there compared to him then in this case he may make tayammum as well if he fears missing the

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1. A 'Wali' here refers to the Next of kin of the deceased who is appointed to manage and direct the affairs of his funeral. In other words, it is his guardian/executor.

Janaazah Namaaz. The fear of missing the Namaaz in this case means that there is a risk of missing all four Takbeers. If one believes that he will get even one Takbeer then tayammum is not permitted.

LAW: In one made tayammum for one Janaazah and read the Namaaz then thereafter another Janaazah arrived, and if he had sufficient time in between in which to make Wudu but he did not do so and now if he makes Wudu the Namaaz will elude him then in such a case he may perform tayammum again for the second Janaazah. However, if there was not sufficient time between the two Janaazahs in which he could have made Wudu then the tayammum which he made for the first Janaazah is sufficient for the second.

LAW: It is permissible to make tayammum in order to reply to salaam, to recite Durood Shareef and other Wazifas etc., for sleeping, to enter the Musjid without Wudu or to recite the Holy Qur'an from memory. All these are permissible with tayammum even if one has water available to him.

LAW: It is not permissible for one who requires taking a Fard bath to make tayammum to enter the Musjid without a valid reason. However, if he has no other option but to enter, such as if he needs the rope and bucket to draw out water, and this is kept in the Musjid, and there is none available to get it for him then in such a case he may perform tayammum and enter the Musjid for this purpose and leave as soon as possible.

LAW: If one was asleep in the Musjid and the need to bath arose then in such a case the moment his eyes open he should perform tayammum at the spot where he slept and he should then immediately leave the Musjid. It is Haraam for him to delay this.

LAW: It is not permissible to make tayammum to touch the Holy Qur'an, to perform Sajdah-e-Tilaawat or Sajdah-e-Shukr when water is available.

LAW: If the time remaining is so little that if one performs Wudu or Ghusl then the time of Namaaz will expire (i.e. become Qaza) then in such a case one should make tayammum and read the Namaaz and thereafter one should make the Wudu or Ghusl and repeat it.

LAW: If a female has become clean after menstruation or postnatal bleeding and water is not available to her then she should perform tayammum.

LAW: If a deceased cannot be given Ghusl because there is no water available or because it is not permissible to touch the body of the deceased, such as in the case of a strange female or your own wife whose body you are not permitted to touch after death then one should make tayammum for them.

When a non-Mahram including a woman's husband performs tayammum on the deceased female then there should always be a cloth used in between.[1]

LAW: If a Junub, a menstruating female, a deceased and one who needs to make Wudu are all in one place and there is enough amount of water which will only suffice for Ghusl of one person and says that whoever wishes may use it then in this case it is best for the Junub to

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1. This law is in absolute need and not for just any male. It is in such cases where a male and female are in such a place where there is no female available to give Ghusl to the deceased.

perform Ghusl with it and then perform tayammum for the deceased. The others should make tayammum as well. If the person who made the water available says that there is a share for everyone in the water and each person got an amount of water that is still not sufficient to fulfil their requirement, then in such a case each one of them should give their share of the water so that it can be used to bathe the deceased and all the others should make tayammum.

LAW: If there are two people, namely a father and a son and someone gives them enough water with which one person can perform Wudu then in this case the father will be given the right of using the water.

LAW: If a person is at such a place where there is neither any water available nor any pure earth with which he can perform tayammum then in such a case he should simply perform the actions of Namaaz at the time of Namaaz without any intention.

LAW: If a person finds that droplets of urine are being emitted when he makes Wudu but this does not happen when he makes tayammum then in this case it is necessary for him to perform tayammum.

LAW: If a person is in need of Ghusl and he only finds enough water to make Wudu then he should use it to perform Wudu and in place of the Ghusl he should perform tayammum.

LAW: The manner of performing Tayammum is to spread out the fingers of both hands and strike the hands on anything which is a pure earthly substance, thereafter pulling it back (i.e. rubbing it on the earth). If the hand becomes too dusty (i.e. sandy) then shake off the excess dust and then use the hands to make masah of the entire

face (i.e. wipe the hands over the entire face). Then repeat this practice of striking the hands on the earth once more and make masah over both hands from the fingernails upto and including the elbows.

LAW: The tayammum for Wudu and Ghusl is the same.

LAW: There are 3 Fard in Tayammum:

1ST FARD - NIYYAT (INTENTION): If one strikes his hands on the earth and wipes the face and the hands without the intention then the tayammum will not be valid.

LAW: If an unbeliever made tayammum to accept Islam then Namaaz with that tayammum is not permissible because he was not eligible of making intention at that time. It he is not able to acquire any water at this time then he should perform tayammum afresh.

LAW: Namaaz is permissible with tayammum that was made with the intention of achieving purification or if it was made for such a specified form of worship which is not permissible without Tahaarat (purification). Thus if a person made tayammum with the intention entering or leaving the Musjid, or to touch the Qur'an, or for Azaan and Iqaamat (none of which is Ibaadat-e-Maqsuda); or if he made tayammum for conveying or replying to Salaam for visiting the graves, or for burying a deceased, or if one who does not have Wudu made tayammum to recite the Qur'an (i.e. Tahaarat is not a condition for any of these) then Namaaz with this tayammum is not permissible. Actually, it is impermissible for one to perform any other Ibaadat with this tayammum with the exception of the intention for which he intended it.

LAW: If a Junub performed tayammum in order to recite the Qur'an then he may perform Namaaz with this Tayammum. However, if he made Tayammum with the intention of performing Sajdah-e-Shukr then Namaaz will not be valid with this tayammum.

LAW: If one made tayammum in order to teach another how to make tayammum then Namaaz with that tayammum is not permissible.

LAW: If one performed tayammum for Janaazah Namaaz or the Namaaz of both Eids or to perform Sunnats with the intention that if he had to perform Wudu then the Namaaz will elude him. Then in such a case he may only perform with that tayammum then the Namaaz which he intended it for. It is not permissible for him to perform any other Namaaz with it.

LAW: If a person performed tayammum for Janaazah Namaaz and Namaaz of Eid because he was ill or because of water not being available then in such a case it is permissible for him to perform any other Fard Namaaz or any other Ibaadat with it.

LAW: It is also permissible to perform Namaaz with the tayammum intended for Sajdah-e-Tilaawat.

LAW: If it is Fard for a person to take a bath then in such a case it is not necessary for him to make a separate tayammum for Wudu and a separate one for Ghusl but he is permitted to make one tayammum with the intention of both; both will be fulfilled. However, if he only made the intention of either Ghusl or Wudu then this too will suffice.

LAW: If a sick person or a person with no hands and feet is not able to perform tayammum by himself then someone else should make

his tayammum for him. It must however be noted that in such a situation there is no credibility with regards to the intention of the one assisting him but the valid intention is that of the person who requires the tayammum.

2ND FARD – MASAH OF THE FACE: To wipe the hands over the entire face in a manner whereby no portion is left un-wiped. If an area equivalent to a hair is left un-wiped then the tayammum will not be valid.

LAW: It is necessary to pass the hands over the hair of the beard, moustache and eyebrows. We have already explained what is meant by the entire face in the chapter on Wudu. One should pay particular attention to the area in-between the eyebrows, above the eye and also to the area under the nose. If one does not pay attention to these areas then one will not pass the hands over them and the tayammum will thus not be valid.

LAW: If a female is wearing a flower on her nose then she should remove it, if not the area on which the flower is will remain un-wiped. If she is wearing a nose ring then she should also be careful that no area is left un-wiped due to the nose ring.
LAW: There is no need to wipe inside the nostrils.

LAW: It is necessary to wipe over that portion of the lips which are habitually visible when the mouth is closed. Thus, if whilst wiping the face one closed the lips so tightly that the portion of the lips which is generally visible gets hidden and is left un-wiped then the tayammum is not valid. Similarly if one closes the eyes so tightly that the area above the eye which needs to be wiped is not wiped then the tayammum will also not be valid in this instance.

LAW: If the hair of the moustache becomes so long that it causes the lips to be hidden then the hair must be lifted and the lips wiped. Merely running the hands over the hair is not sufficient.

3RD FARD – MASAH OF THE BOTH HANDS: To make masah of (i.e. to wipe) both hands upto and including the elbows. One must also pay careful attention that in doing this as well that no area is left un-wiped or else the tayammum will not be valid.

LAW: If one is wearing a ring or an equally wide ring (band without a stone) then it is necessary to remove it and run the hand under it. The females need to pay special attention to this. They should either move or remove all bangles and other jewellery items they have on their hands, so that they are able to run the hands over the entire skin surface thoroughly. This situation demands more care than that which is needed when performing Wudu.

LAW: There is no masah (wiping) of the head and feet in tayammum.

LAW: If one struck the hands on pure earth once only and then wiped the face and hands through this one strike then the tayammum is not valid. However, if he wiped the face with the first strike and the one hand with the second strike then thereafter made a further strike with which he wiped the other hand the tayammum is valid but it is 'Khilaaf-e-Sunnat' (contrary to the Sunnat).

LAW: If one or both hands of a person have been amputated from the bottom, then he should make masah of the portion that is left attached to the elbow. If it has been amputated from above the elbow then there is no need for him to make Masah of the area above

the elbow. However, it is better if he makes masah of the area from where it has been amputated.

LAW: If a person is crippled or both his hands are amputated and there is none there who can help with doing his tayammum then to the best of his ability he should rub his face and hands on the ground or on a wall, as far as he is able to and thereafter he may perform his Namaaz. However, he cannot perform Imamat (lead the congregational prayer) in this condition unless there is some other just like him then in such a case he may lead the Imamat with him.

LAW: If a person rolled on the ground with the intention of tayammum and the dust went over every portion of his face and hands which need to be wiped in tayammum then the tayammum is valid otherwise not. It is still advisable for one to run his hands over his face and hands in this situation as well.

SUNNATS OF TAYAMMUM

1. To proclaim the Bismillah

2. To strike the hands on the ground (i.e. pure earth)

3. To keep the fingers spread apart

4. To dust off the fingers. In other words by knocking the base of the thumb of one hand against the base of the thumb of the other hand, in a manner which sounds like a clap.

5. To return the hand (i.e. rub it) on the ground after striking it

6. To first make masah of the face and then the hands

7. To make masah of each part, one after the other without delay

8. To first make masah of the right hand and then the left hand

9. To make Khilaal of the beard

10. To make Khilaal of the fingers in the case when the dust reaches it properly. If dust does not reach the area, such as when striking the hands on a rock etc. which has no dust on it then in such a case Khilaal is not just Sunnat but Fard.

The best way to performing the masah (wiping) of the hands is as follows: With the exception of the left thumb, place all four fingers of the left hand on the back of the right hand then using the fingertips wipe the entire hand right upto the elbows. Now, from there using the palms of the left hand rub over the stomach of the right hand down to the wrists and with the stomach of the left thumb wipe over the back of the right thumb. The same procedure should be adhered to when using the right hand to make masah of the left hand.

If one makes masah of the entire hand including the fingers and palms in one action then the tayammum will be still be regarded valid, even if he wipes from the elbows to the fingers or from the fingers to the elbow. However, in the first instance (i.e. elbows to fingers) it is regarded as being contrary to the Sunnat.

LAW: If one uses only 3 fingers when performing the Masah it will still be regarded as being valid. However, if one uses only 1 or 2

fingers to perform the Masah then the tayammum will be invalid even if he passed it over all the required parts.

LAW: Tayammum should not be repeated if one has already performed Tayammum.

LAW: It is not necessary to strike the earth when making Khilaal.

PERMISSIBLE AND IMPERMISSIBLE SUBSTANCES FOR TAYAMMUM

LAW: Tayammum can be performed with something which is regarded a substance of the earth. That which is not regarded as a substance of the earth cannot be used for Tayammum.

LAW: It is necessary for the soil that is being used for tayammum to be Paak (pure). In other words, there should be no signs of any impurity visible on it and it should also not be such that the effect of the impurity is only absent because of it drying up.

LAW: That thing on which an impurity has fallen and then dried up cannot be used for tayammum even if there are no signs or effects of the impurity remaining. However, Namaaz can be performed on such a place.

LAW: Mere suspicion that some impurity could have dropped on the particular area at some time is futile and baseless and will not be regarded as being reliable.

LAW: That which neither turns into ash after burning and that which does not melt or become soft is regarded as being from the

substance of the earth. Tayammum with it will be regarded as being permissible. Tayammum is permissible with sand, lime, antimony, arsenic, sulphur, dross of lead, red ochre, stone, jasper, turquoise, cornelian, emerald and other gemstones etc. even if there is no dust on them.

LAW: It is permissible to use a baked brick, a porcelain or earthen vessel (plate etc.) which has been coloured with something that is a substance of the earth, such as red ochre or chalk. If its colour is not from a substance of the earth but its stain is not on the vessel then tayammum is permissible in this case as well. However, if it is not a substance of the earth and it stains the vessel then tayammum with it is not permissible.

LAW: Tayammum is permissible with nitre which has not been put into water and washed as yet, otherwise not.

LAW: Tayammum with salt which is obtained from water is impermissible. However, rock salt (sodium chloride) which is obtained by mining is permissible for tayammum.

LAW: Those things which turn to ash after being burnt, such as wood and grass etc. or minerals which melt or become soft, such as silver, gold, copper, brass and iron etc. are not regarded as being substances of the earth and tayammum with any of them is not permissible. However, if these minerals were not removed from the mine and melted and particles of soil are still present on them then tayammum is permissible with them. If they have been melted and cleaned but there is still sufficient dust on it that by striking the hands on it the signs of the dust will be evident on the hands, then in

this case tayammum is permissible with this dust otherwise it is not permissible.

LAW: If there is dust on grain, wheat, barley etc., on wood, grass or glass then tayammum with that dust is permissible if it is an amount that comes on to the hand.

LAW: Tayammum is not permissible with musk, amber, camphor and laubaan (incense).

LAW: Tayammum is not permissible with pearls, oyster shells or conch-shells even if they have been ground (to powder). Tayammum is also impermissible with lime derived from this.

LAW: Tayammum is also impermissible with the oxide from ash, gold, silver and steel.

LAW: Tayammum is permissible on earth or stone which has turned black from being burnt. Similarly, if stone burns and turns to dust then tayammum with it is still permissible.

LAW: If ash mixes with sand and the sand is more, then in such a case it is permissible to use it for tayammum otherwise not.

LAW: Tayammum is permissible with yellowish, reddish, greenish, and blackish sand. If the colour from this sand is released and stains the hands and face then tayammum is not permissible with it unless in absolute necessity. However, if one does perform tayammum using this then the tayammum will be valid.

LAW: Tayammum is permissible with wet sand on condition that the sand is dominant.

LAW: If a Musafir (traveller) passed by a place where that is completely muddy and neither can he find any water with which to perform Wudu or Ghusl nor is there any dust on his clothing then in such a case, he should swiftly put the clothes into the mud and remove it and then leave it out to dry, thereafter using it to perform tayammum. If the time (for Namaaz) is expiring then due to compulsion he should use the mud to perform tayammum on condition that the sand is dominant.

LAW: If there is dust on a mattress or carpet etc. one may use this to make tayammum even though there maybe sand available there on condition that it has so much of dust on it that when he runs his hand over it, it leaves the mark of his fingers.

LAW: If there is dust on impure clothing, tayammum with it is impermissible. If dust settled on this clothing after it dried then to use this dust is permissible.

LAW: If whilst constructing or demolishing a house or in any other situation dust came onto ones hands and face and one made masah of the face and hands with the intention of tayammum then the tayammum will be considered as being valid.

LAW: Tayammum is permissible on a cement wall.

LAW: Tayammum is not permissible on fake 'murdah sang' (dross of lead).

LAW: Tayammum is not permitted with coral or with its ash.

LAW: One is allowed to make tayammum from the spot where another person has already made tayammum. It has become common talk that it is impermissible or Makruh to perform Tayammum from the wall or ground of a Musjid. This is incorrect.

LAW: If one struck his hands on the ground to perform tayammum and even before making the masah something which nullifies the tayammum occurred then tayammum with that is not permissible (i.e. with that strike of the hands. He should start all over again).

FACTORS WHICH NULLIFY THE TAYAMMUM

LAW: Those things which nullify the Wudu or cause Ghusl to become Waajib (compulsory) also nullify the tayammum. With the exception of these then the power over water (i.e. to have water available to you) will also nullify the tayammum.

LAW: If a sick person performed tayammum in for Ghusl and has now recovered to the extent where making Ghusl will not cause him any harm then in this case the tayammum becomes nullified.

LAW: If a person performed one tayammum for both Wudu and Ghusl then something which causes the Wudu to be nullified occurred; or if one found water which is only sufficient for him to perform Wudu with; or if he was ill and has now recovered to the extent that performing Wudu will not harm him in any way but performing Ghusl will still harm him then in such cases only the tayammum for Wudu will be nullified. The tayammum for the Ghusl will remain valid.

LAW: If the condition in which tayammum was impermissible, presents itself after tayammum then the tayammum will be nullified such as in the case where the person who has performed tayammum passes by a place that has water available within a mile of it then in this case the tayammum will be nullified. It is not necessary that he should reach the water.[1]

LAW: A person found water that is not sufficient for Wudu. In other words it is not enough for him to wash his face, both hands and both feet once, hence in this case the tayammum he made for Wudu will not be nullified but if it the water is sufficient to wash each of the parts mentioned once then the tayammum is nullified. Similarly, if a person who has made tayammum for Ghusl acquires water that is insufficient to make Ghusl then his tayammum will not be nullified.

LAW: If one passed by a place that has water nearby but there is a lion, snake or an enemy close to the water and one knows that going there will definitely put his life, wealth or honour at risk; or if he knows that by taking the water then the tour group will leave him too far behind; or if he is in such a position that he cannot disembark from his conveyance, such as in the case of being on a train or if he is on a horse which will not stop even if he tries to stop it; or if it is the kind of horse that will allow him to dismount but will not allow him to mount again; or if the person is so weak that he will not be able to mount by himself; or if there is water available in a well but he does not have a rope or bucket to get it then in all these cases the tayammum will not be nullified.

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1. In other words it does not mean that the tayammum will be nullified only if he reaches the water but it will be nullified the moment he becomes aware of water being within a mile of the said location.

LAW: If a person passed by water but was asleep then his tayammum will not be nullified. However, if the tayammum was for Wudu and he was in such a deep sleep that generally nullifies Wudu then undoubtedly the tayammum will be nullified and this will not be because of passing by the water but because of falling asleep. If he passed by the water yawning (i.e. feeling sleepy) and he was informed of the availability of water then the tayammum will be nullified otherwise not.

LAW: If one passed by water and could not remember that he was in tayammum then the tayammum will still be nullified.

LAW: If whilst in Namaaz, one noticed the 'jhuta' (leftover) water of a donkey or mule then one should complete the Namaaz, thereafter he should perform Wudu with this water and then perform tayammum as well and then repeat the Namaaz.

LAW: If whilst in Namaaz one noticed sand glittering at a distance. If he thought it was water and took even one step (towards it) and then realised that it was sand then the Namaaz will become invalid but the tayammum will not be nullified.

LAW: If a few people had performed Wudu when someone brought out some water to them which is only sufficient for one person to perform Wudu and he said, *'whosoever wishes to, may use this water to perform his Wudu'*, then in this case, all of their tayammums will be nullified and if all of them were in Namaaz then the Namaaz of all is invalid. However, if he said, *'all of you make Wudu with it'*, then none of their tayammum will be nullified. Even if he says, *'I have made all of you the owner of this water'*, their tayammum will not be nullified.

LAW: If one made tayammum because he could not locate any water and when he found water he became so ill that the water will cause him harm, then in this case the initial tayammum will be nullified. He should now perform a fresh tayammum due to the illness. Similarly, if he performed tayammum due to illness and now that he has become well but he cannot locate water then he must now make a fresh tayammum because of this situation.

LAW: If a person performed Ghusl but a small portion of the body remained dry.

In other words, water did not pass over that particular part and now there is no water available with which to wash that part of the body with, so he performed tayammum for this purpose.

Thereafter, his Wudu became nullified (due to that which nullifies Wudu), so he performed tayammum for Wudu as well. Then thereafter he found sufficient water with which he would be able to perform Wudu and wash that area which was left unwashed, hence the tayammum for both Wudu and Ghusl will be nullified.

However, if he finds an amount of water that is neither sufficient to perform Ghusl nor for washing the unwashed area then both the tayammums are still valid but he should use that water to wash as much of the unwashed area as possible.

In the case where he finds the amount of water which is sufficient to perform Wudu and it is not sufficient to wash the unwashed area, so the tayammum for the Wudu will be nullified.

He should perform Wudu with this water. If the water is only enough to wash the unwashed area and not sufficient for Wudu then in this

case the tayammum for Ghusl will be nullified and the tayammum for the Wudu will still be valid.

He should use this water to wash the area that was left unwashed. If he has sufficient water with which he can either perform Wudu or wash the unwashed area then in this case the Tayammum for Ghusl will be nullified and the tayammum for Wudu will still be valid.

Chapter 5

Masah On The Khufain (Leather Socks)

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HADITH 1: Imam Ahmed and Abu Dawud reported from Mughira ﷺ wherein he says that Rasoolullah ﷺ performed masah on the leather sock, so I said, 'Ya Rasool'Allah ﷺ; Huzoor has not remembered!' Huzoor ﷺ said, 'Actually, it is you who has forgotten. It is this which my Creator ﷻ has commanded.'

HADITH 2: Darqutni has reported from Abu Bakr ﷺ that Rasoolullah ﷺ permitted a Musafir (traveller) to perform masah on the leather sock for 3 days and 3 nights and he has permitted this to a Muqeem (resident) for 1 day and 1 night on condition that he wears it with Tahaarat (purification).

HADITH 3: Tirmizi and Nasa'i reported on the authority of Safwaan bin As'sal ﷺ (who says), 'Whilst we were travelling, Rasoolullah ﷺ would command us not to remove our leather socks for 3 days and 3 nights; except in the case of Janaabat and not after passing urine, stool or falling asleep.'

HADITH 4: Abu Dawud reported that Hazrat Ali ﷺ said, 'If Deen would have been based on our own analysis then the masah of the sole of the leather sock would be better compared to the top.'

HADITH 5: Abu Dawud and Tirmizi have reported that Mughira bin Shu'ba ﷺ says, 'I saw Rasoolullah ﷺ performing masah on the upper part (i.e. top) of the leather socks.'

Laws of Jurisprudence Regarding Masah on the Leather Sock

If one who is wearing 'Khuf' 'leather sock' makes masah on it instead of washing the feet then it is permissible. It is however better to wash the feet, provided that one regards Masah as being legitimate.

Many Ahadith have been related in regards to its permissibility which are almost at the level of 'Tawatur' (uninterrupted successive narration).

It is for this reason that Imam Karghi رحمة الله عليه has mentioned that there is risk of the person who does not accept its permissibility becoming an unbeliever. Imam Sheikh-ul-Islam says, 'One who does not accept it as being permissible, is misguided.'

Our Imam Azam رضى الله تعالى عنه was asked in regards to the characteristic of the Ahl-e-Sunnat Wa Jama'at and he said

تَفْضِيْلُ الشَّيْخَيْنِ وَحُبُّ الْخَتَنَيْنِ وَمَسْحُ الْخُفَّيْنِ

In other words, 'To regard Ameer ul Momineen Hazrat Abu Bakr Siddique and Ameer ul Momineen 'Hazrat Farooq-e-Azam رضى الله تعالى عنهما *as being more exalted than all the other Sahaba and to have love for Ameer ul Momineen Hazrat Uthman-e-Ghani and Ameer ul Momineen Hazrat Maula Ali-e-Murtuza* رضى الله تعالى عنهما *and to make Masah on the leather socks.'*

The reason why Imam Abu Hanifa رضى الله تعالى عنه stipulated particularly these 3 characteristics was because he lived in Kufa and there was a

majority of raafdis there, so he mentioned these characteristics as a manner of refuting them.

This narration does not however mean that simply possessing these characteristics are sufficient to be regarded as a 'Sunni'. Characteristics are found in a thing. The thing is however not necessary for the characteristic.

An example of this is which has been mentioned in the Hadith of Sahih Bukhari Shareef in regards to the characteristic of the wahabiya, wherein in it mentioned:

سِيْمَاهُمُ التَّحْلِيْقُ

'Shaving their heads is one of their traits'

This however, does not mean that merely a shaven head is sufficient to categorise someone as a Wahhabi.

Hazrat Imam Ahmed ibn Hambal رضی اللہ تعالی عنہ says,

'I have no apprehension in regards to its permissibility (i.e. permissibility of masah on the leather socks) for I have received numerous Hadith in this regard on the authority of 40 Sahaba-e-Kiraam.'

LAW: Performing masah on leather socks is not permissible for one upon whom Ghusl is Fard.

LAW: Even females are allowed to perform masah on leather socks.

There are certain conditions for permissibility of Masah on the Leather socks. They are:

1. The socks should cover the ankles (i.e. it should cover the entire foot up-to the ankles). There is no need for it to exceed this stipulation. If it is one or two fingers shorter than this, masah will still be regarded as permissible; on condition that the heel is not open (i.e. the heel should not be visible).

2. It should cling to the feet (i.e. it should fit tightly), allowing one to walk continuously properly.

3. It should be made from leather or at least the sole should be made from leather and the rest of it can be made from any other thick layered material etc.

LAW: Masah on cotton or woollen socks etc. which are generally worn in India (and almost everywhere else today), is impermissible. It is Fard to remove them and wash the feet.

4. It should be worn after performing Wudu. In other words from after wearing it till before anything which nullifies Wudu occurred, it should be such a time that in that particular time one is in the state of Wudu be this by wearing it after performing the complete Wudu or if one wore it after only washing the feet and then later completed the Wudu.

LAW: If one wore the leather socks after washing the feet and he had washed his face and hands and made masah of the head before

anything which nullifies the Wudu occurred then too masah in this way is regarded as being permissible.

If a person only washed his feet and put on the leather socks and thereafter did not perform the complete Wudu then masah will now not be permissible when making Wudu (i.e. he will have to wash the feet by removing the leather socks in this case).

LAW: If a person wore the leather socks without performing Wudu and then walked into water, thereby causing the feet to be washed then in this case if he washes the remaining parts that have to be washed in Wudu and makes masah of the head, then masah is permissible or else it is not.

LAW: If a person performed Wudu and then wore the leather sock on only one foot, not wearing the other one and that which nullifies the Wudu occurred then in such a case, masah on even that one sock is not permissible. It is Fard to wash both the feet (in Wudu).

LAW: If one wore the leather socks after performing tayammum, masah on them is not permissible.

LAW: For a Ma'zoor[1], masah on the leather sock is only permissible during the one time (of Namaaz) in which he wore it. However, if the 'Uzr' (reason which excuses him) ceases to exist after he wore it and

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1. A Ma'zoor is one who is excused due to an illness etc., on the basis of a valid reason in the Shariat. In Shariah terminology, a Ma'zoor is basically a person suffering chronic annulment of Wudu. The name given to this chronic annulment of Wudu in the Shariah terminology is 'Uzr'. Further explanation will follow in the detailed discussion regarding a Ma'zoor.

before any Hadath (occurrence which nullifies Wudu) then in this case the duration for him is the same which applies to a normal healthy person.

5. Neither was it worn in the state of Janaabat nor did he become Junub after wearing it.

LAW: If a Junub performed tayammum for Janaabat and then performed Wudu and wore the leather socks, he is permitted to perform masah on the leather socks except if the tayammum for Janaabat is nullified then in this case the masah will not be permissible.

LAW: If a Junub performed Ghusl but a portion of the body remained dry but he wore the leather socks and then washed that area before any Hadath then the masah is permissible. If the part which was left unwashed, was from the limbs of Wudu, and if Hadath occurred before it was washed then the masah is in this case is impermissible.

6. It should be worn only within the stipulated duration. The duration for a Muqeem (resident) is 1 day and 1 night and the duration fixed for a Musafir (traveller) is 3 days and 3 nights.

LAW: The first time that one had any Hadath (i.e. from the first time the Wudu breaks) after wearing the leather socks will be counted as the start time of the stipulated duration for that person. For example, if one wore the leather socks in the morning and the first Hadath occurred at the time of Zuhr then in this case a Muqeem may perform masah on the leather socks until the Zuhr of the following day and the Musafir will make masah until Zuhr of the fourth day.

LAW: If a Muqeem wore the leather socks and the duration of 1 day and 1 night had not as yet expired and he embarked on a journey then in this case he is permitted to make masah on the leathers socks for a further 3 days and 3 nights from after the first time he has any Hadath. If a Musafir decided to stay at any place (whereby removing him from the ruling of a Musafir) then in such a case if the duration for which he has been wearing the leather socks exceeds 1 day and 1 night then the masah will be nullified and to wash the feet in Wudu will now be Fard. If he was in Namaaz (when the time expired) then the Namaaz will be regarded as being invalid. If the 24 hour period has not been completed then he may complete this duration.

7. No sock should be torn equivalent to the size of 3 little toes space (i.e. little toe times three). In other words when walking 3 toes space of the body should not be visible. If the sock is torn equivalent to the size of 3 toes space but an area of the body which is less than 3 toes space is visible then the masah will be permissible. If both the leather socks are torn less than 3 toes space each and together they make up the area of 3 toes space or more then too one is allowed to make masah. The same ruling applies if the seam opens up, in other words, if each is opened less than 3 toes space it is permissible to make masah on it otherwise not.

LAW: If the leather sock has torn or the sutures have come loose and wearing it in this manner does not show 3 toes of the foot but when one walks then 3 toes are visible, so in such a case masah on it is impermissible.

LAW: If it tore in such a place or the sutures opened in such a place that the actual toes are visible then in this case the size of the toes

will not be considered, as long as 3 toes are visible (i.e. the ruling will apply).

LAW: If the sock has numerous holes on it in different places and the size of each hole is such that a 'sawtali' (i.e. instrument used to make holes in leather) can go through it and the size of all the holes together is less than 3 toes space, then in such a case masah is permissible otherwise not.

LAW: It does not matter if the leather sock is torn above the ankle, no matter the size of the tear.

Method of Performing Masah on Leather Socks

1. The 3 fingers of the right hand should be placed on the tip of the back (i.e. top) of the right foot and the 3 fingers of the left hand should be placed on the tip of the back of the left foot.

2. Then pull the fingers towards the shin for at least a 3 finger distance. It is however Sunnat to pull the fingers up-to the shin.
LAW: It is necessary for the fingers to be wet. It is permissible to make masah using the wetness (moistness) that exists after washing the hands. If one made masah of the head and there is still wetness on the hands then this is not sufficient. One should wet the hands with fresh water. There is no objection even if a small portion of the palm is also included.

LAW: There are 2 Fard actions in Masah of the leather socks:

1ST FARD: The masah of each leather sock should be equal to at least the area of 3 small fingers of the hand.

2ND FARD: The masah should be done on the back (i.e. top) of the leather sock.

LAW: If one masah of one sock equals to 2 fingers and the masah of the other sock equal to 4 fingers then in this case the masah is not valid.

LAW: If one made masah on the sole, sides, ankle area, shin area or heel of the sock, then the masah will be invalid.

LAW: It is Sunnat to make masah using the stomachs of the entire 3 fingers; to pull the fingers up to the shin and to keep the fingers spread apart.

LAW: If one made masah using the back of the fingers, if one pulled the fingers from the direction of the shin towards the toes, made masah of the breadth of the sock, kept the fingers together or made masah with the palms then in all these cases the masah will be regarded as being valid but contrary to the Sunnat.

LAW: If a person made masah with one finger thrice, wetting the finger with fresh water each time, making masah in 3 places, it will still be regarded as being valid.

He has however not fulfilled the Sunnat in doing this. However, if he made masah on the same spot (i.e. same place) all 3 times or if he did not wet the finger each time; the masah will be regarded as being invalid.

LAW: If one made masah using only the tips of the fingers and if the tips had sufficient water on them that constantly dripped over the fingers then the masah will be valid, otherwise not.

LAW: If there is an empty space close to the tip of the sock on which there is no part of the feet then if one makes masah of this empty spot the masah will not be valid and if one got the fingers to reach there freely and then made the masah, then it is valid but if the foot moves from there then the masah will immediately be nullified.

LAW: In masah neither is the Niyyat (intention) Sunnat and nor is it Sunnat to perform the action thrice. It is sufficient to perform the action just once.

LAW: If one is wearing a normal sock over the Khuf and he performs masah on the normal sock then in this case if the wetness reaches the leather sock then the masah will be valid, otherwise not.

LAW: If one wore a leather sock and walked in dew, or if water fell on the leather sock or drops of rain fell on it and the area on which masah is performed becomes wet equal to 3 fingers space, then the masah will be regarded as valid and there is even no need to run the hands over this area.

LAW: Masah is permissible on the English boot and shoe (i.e. the modern day shoe or boot) on condition that it covers the ankles. Masah is not permissible on the turban, Burqah, Niqab or hand gloves.

Things That Nullify Masah on The Khufain

Law: Those things which nullify Wudu also nullify the Masah.

Law: Once the stipulated duration has expired, the Masah becomes nullified and in this situation, to just wash the feet is sufficient. There is no need to repeat the entire Wudu. However, it is better to repeat the entire Wudu.

Law: If the stipulated duration for the Masah expires and one strongly believes that by removing the leather socks, his feet will perish (i.e. he may lose his feet) due to the intense cold then in such a condition he should not remove them and he should perform complete masah of the entire leather socks right upto the ankles, not leaving any area without making masah on it (i.e. he should make masah on the soles, top, sides and heels of the leather sock).

Law: Removing the leather socks will cause the masah to be nullified even if only one foot is removed. Similarly, if even one foot comes out more than half way from the leather sock then the masah will be nullified. In regards to removing the sock or in the case of most of the foot coming out of the sock, refers to the part of the foot between the ankles to the tips of the toes. The shin is not counted. In both such conditions it is Fard to wash the feet.

Law: If the leather sock is so loose that in walking, the heel comes out of the sock then in this case the masah will not be regarded as invalid but if it the heel is taken out of the sock with the intention of removing it then the masah will be nullified.

Law: If one walked into the water wearing leather socks causing more than half of one foot to be washed or if water entered the leather sock by some other means and more than half of the foot was washed by this then the masah will be nullified.

Law: If one made masah on normal socks (worn over the leather sock) in a manner whereby the wetness reached the leather socks then in this case removing the normal socks will not nullify the masah.

Masah over the Bandage and Splints

Law: If the parts that need to be washed in Wudu fracture or if it has an abscess or is inflicted by some other illness and passing water over it causes one harm or immense pain then to pass wet hands over that area is sufficient. If this causes harm as well then one should place a cloth over the area and make masah over the cloth. If this is harmful as well then it is excused. If some medicine has been filled into it then there is no need to remove this medicine. To pass water over it is sufficient.

Law: If one has tied a bandage over a sore, a wound or over an area on which phlebotomy was performed and to open it and pass water over it, or making masah on that area, or opening the bandage will cause harm, or if there is none who can open or tie it then in such a case one should make masah on the bandage. If there is no harm in opening the bandage to make masah then to wash the said area is necessary. If one is able to perform the masah on that particular limb then masah on the bandage is impermissible. If there is no harm in passing water in the areas around the wound then these areas must be washed.

If doing this causes harm then masah should be performed on these areas as well. If masah cannot be performed on these areas as well then masah should be made on the bandage. It is better to make masah over the entire bandage. It is however necessary to make masah on the greater portion of the bandage. To perform the masah just once is sufficient. There is no need to do it repeatedly. If one is not able to make masah on the bandage as well then leave it without doing anything. When one reaches a comfort level where making masah on the bandage will not cause any harm then immediately perform masah on the bandage. In one recovers to the extent where one is able to pass water over the bandage without causing any harm then one should do this. Thereafter when one recovers to the level where one is able to perform masah on the actual limb without causing any harm then one should do this. When one recovers to the level where one is now able to pass water over the limb without causing any harm then one should do so. In other words, if one has the ability and control to do that which is greater and the more this ability increases then the more should one strive to fulfil the greater purpose. To be simply content with the lesser stipulation in this case is not permissible.

LAW: If a splint has to be tied due to a broken bone then the ruling is the same.

LAW: If the splint or bandage opens up and there is still the need to tie it again then there is no need to make masah again. The first masah is sufficient.

If there is no need to have it re-tied then in this case the masah will be nullified. Now, if this area can be washed it should be washed otherwise masah should be made on the actual limb.

Chapter 6

Haidh
Menstruation

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Allah ﷻ says

وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ

'O Beloved! They enquire from you in regards to menstruation. You say, It is an impure thing, so keep away from women during their menstrual cycles, and do not be intimate with them, until they have become pure. So, when they have purified themselves, come to them from where Allah has commanded you to. Verily, Allah loves those who repent, and those who have purified themselves.' [Surah 2, Verse 222]

HADITH 1: It is reported in Sahih Muslim on the authority of Anas bin Maalik ﷺ that when any Jewish woman would enter into her menstrual cycle neither would they allow her to eat with them nor did they keep her with them in their homes. The Sahaba enquired in this regard from the Prophet ﷺ, so due to this Almighty Allah ﷻ revealed the verse وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ [Surah2, Verse222], so the Prophet ﷺ said, 'With the exception of having sexual intercourse do whatever else you wish.' When the Jews heard of this they began to say that he ﷺ wishes to do everything contrary to us. Due to this Usaid bin Hudair and Ubad bin Bishr رضی اللہ تعالی عنہما came forth and said, 'The Jews are saying such and such a thing, so should we not have intercourse with them (so that we may act totally against them)?' The expression on the Holy Face of Rasoolullah ﷺ changed to the extent that we thought that he would become upset at them. The two of them left and after them, someone sent a gift of milk to Rasoolullah ﷺ. Huzoor ﷺ then sent someone out to summon them

and then fed the milk to them, so they understood that Huzoor ﷺ was not displeased with them.

HADITH 2: It is in Sahih Bukhari that Umm ul Momineen Sayyidah Siddiqa رضی اللہ تعالی عنہا says, 'We departed for Hajj and when we reached 'Suruf', my cycle started, so I began to weep and Rasoolullah ﷺ approached me and said, 'What has happened, are you in your cycle?' I replied in the positive, so he ﷺ said, 'This is such a thing which Almighty Allah has written (i.e. ordained) for the daughters of Adam, so do everything else which all those in Hajj do except for the Tawaaf of the Holy Kaaba.' She further says, 'Huzoor ﷺ sacrificed a cow on behalf of all his Holy wives.'

HADITH 3: It is reported in Sahih Bukhari that Urwah was asked, 'Can a female who is in her menstrual cycle serve me and can an impure female (Junub) sit close to me?' Urwah replied, 'All this is easy upon me and all of them can serve me and there is no objection to any of them in this regard. Umm ul Momineen A'isha رضی اللہ تعالی عنہا informed me that she used to comb the sacred hair of Rasoolullah ﷺ whilst she was in her cycle and when Huzoor was in seclusion (I'tekaf), he would place his head close to her and she would be inside her room.'

HADITH 4: It is in Sahih Muslim from Umm ul Momineen Sayyidah Siddiqa رضی اللہ تعالی عنہا wherein she says, 'During my cycle, I used to drink water and then give it to Rasoolullah ﷺ, so Huzoor ﷺ used to place his holy mouth at the spot that my mouth had touched.'

HADITH 5: It is in Sahihain from Umm ul Momineen Sayyidah A'isha Siddiqa رضی اللہ تعالی عنہا wherein she says, 'Whilst I would be in my

cycle, Huzoor ﷺ would keep his sacred head on my lap and recite the Holy Qur'an.'

HADITH 6: It is reported in Sahih Muslim from Umm ul Momineen Siddiqa رضی اللہ تعالی عنہا wherein she says, 'Huzoor asked me to stretch out my hand and pick the Musal'la (prayer mat) from the Musjid, so I replied by saying that I was in my cycle (menstruating). Huzoor ﷺ said, 'your cycle is not in your hand.''

HADITH 7: It is reported in Sahihain from Umm ul Momineen Maymuna رضی اللہ تعالی عنہا wherein she says that Rasoolullah ﷺ used to pray his Namaaz in a sheet, a portion of which was on me and a portion on him and I was in my cycle at this time.

HADITH 8: Tirmizi and Ibn Majah report on the authority of Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'One who has intercourse with a menstruating female, or has intercourse with a female from her anus, or one who goes to a fortune teller, he has committed ungratefulness (i.e. disbelief) of that which has been revealed upon Muhammad ﷺ'.

HADITH 9: It is in the narration of Razeen that Mu'az ibn Jabl رضی اللہ عنہ said, 'Ya Rasool'Allah ﷺ! What is Halaal (lawful) upon me from her, when my wife is menstruating?' He ﷺ said, 'That which is above the waist-cloth (i.e. above the navel) and to avoid even that is better.'

HADITH 10: The Ashaab-e-Sunan Arba'a reported on the authority of Ibn Ab'bas ﷺ that Rasoolullah ﷺ said, 'One who has intercourse with his wife during her menstrual cycle should give half a dinar in Sadqa.'

There is another narration in Tirmizi on the authority of Ibn Ab'bas ﷺ which says that, he ﷺ said, 'When the blood is red, he should give 1 dinar and when it is yellowish, he should give half a dinar.'

The Insight and Judiciousness Regarding Menstruation

It is natural for more blood than is generally required, to be produced in the body of a female who has reached the age of puberty, so that this blood may assist in the nourishment of the child, in the condition of pregnancy, so that this blood may become milk in the time when the child is being suckled. If this does not happen then it will put the life into jeopardy during pregnancy and during the child's suckling period. This is the reason that a female does not have her menstruation during pregnancy and in the early stages of breastfeeding. If this blood does is not discharged from the body in the time when she is not pregnant or not breastfeeding then it causes numerous illnesses to arise.

Laws of Jurisprudence Regarding Menstruation

Law: The blood which routinely flows from the private part (vagina) of a female who has already reached the age of puberty and which is not due to childbirth or illness, is termed as 'Haidh', i.e. Menstruation. The bleeding which occurs due to illness is termed 'Istihaaza', i.e. irregular vaginal bleeding, and if this blood flows after childbirth it is termed 'Nifaas', i.e. post natal bleeding.

Law: The minimum duration for Haidh is 3 days and 3 nights, in other words, a full 72 hours. If she bleeds for even one minute less

than this it is not regarded as Haidh. The maximum duration for menstruation is 10 days and 10 nights.

LAW: If the bleeding stops even a short while before 72 hours it will not be regarded as Haidh but rather it will be regarded as being Istihaaza. However, if it commenced at the crack of dawn and 3 days and 3 nights later it ended at the crack of dawn then it will be regarded as Haidh, even if it is at the time of year when the day is growing and when the sunrise continue to become earlier every day and sunset continues to become later; at the time of the year when the days become shorter when the sunrise will be later and sunset will be earlier. It is for this reason that in this case it is not necessary for the 3 days and 3 nights to be equal to 72 hours but in this case it is necessary to count 1 day and 1 night from the actual time of sunrise to the sunrise and from sunset to sunset.

If the bleeding starts in any other time except this then the normal duration of 24 hours will be counted as 1 day and 1 night, for example; if she started bleeding today at precisely 9:00am and the full one sixth of the sun has risen then the next day precisely at 9:00am will be regarded as 1 day and 1 night even if the full one sixth of the sun has not risen, on condition that today's sunrise was later than that of yesterday or than one sixth of the sun has risen, whereas the sunrise of today is earlier than the sunrise of yesterday.

LAW: Whatever blood which comes after 10 nights and 10 days and if this is the first time that she has had her menstrual cycle then whatever has come in the full 10 days is Haidh and that which comes after that is Istihaaza. If she already had her menstrual cycle before this (i.e. it is not her first time having menstruating) and her habit

was less than that of 10 days then all that which comes more than the habit is regarded as Istihaaza.

It can be better understood from this example; She had a habit of 5 days but she had not bled for 10 days before then in this case the entire days will be regarded as Haidh but if she bled for 12 days, then the habitual 5 days will be regarded as Haidh and the remaining 7 days will be regarded as Istihaaza.

If she did not have a fixed habit for her cycle but some months are 4 days whilst other months are 5 days then in this regard the amount of days she bled for in the last month will be regarded as the days of Haidh in this month and the remainder will be Istihaaza.[1]

LAW: If it's not necessary for her to be bleeding continuously throughout the duration of the cycle. It will be regarded as Haidh whenever she bleeds during the cycle even if she only bleeds at certain times in the day only, it will still be regarded as Haidh.

LAW: The minimum age in which Haidh commences is 9 years and the maximum age of Haidh, i.e. when it stops coming, is regarded as 55 years. A women at this age is known as 'Aaísa' (Menopausal) and this age is known as 'Sun-e-Ayaas' (Menopause).

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1. If it is within the ten days, it will all be regarded as Haidh, but if it exceeds the 10 days, then excluding the habit or the amount that one bled in the last month, for a women who has no habit, the rest is Istihaaza. For example, if a women bleeds for different amount of days every month, then if last month she bled 6 days, and this month she bled 10 days, all will be regarded as Haidh, but if she bled 6 days last month and 12 days this month, then 6 days will be regarded as Haidh and the remaining 6 days will be regarded as Istihaaza.

LAW: That blood which comes before the age of 9 is regarded as Istihaaza. The same applies to the blood which comes after the age of 55. However, in the latter case, if just blood comes out or if it comes in the same way as it used to come in the past, i.e. in the same colour, then it is still regarded as Haidh.

LAW: When a pregnant female bleeds during pregnancy it is regarded as Istihaaza. Similarly, the blood which comes during childbirth before the child has come out halfway, is regarded as Istihaaza.

LAW: It is necessary for there to be a minimum 15 day interval between two menstrual periods. Similarly it is necessary for there tobe a 15 day interval between the end of Nifaas and commencement of Haidh. Thus, if after the end of Nifaas, there was an interval of less than 15 days before the next period, and bleeding commenced, then it is regarded as Istihaaza.

NOTE: This 15 day gap is known as the 'Tuhur', i.e. an interval of purification between two periods.

LAW: It will only be classified as Haidh if the blood has entered into the 'Farj-e-Kharij' i.e. the outer vagina, so in the case where a cloth etc. was placed inside the vagina, thereby not allowing the blood to come into the outer vagina, and is held back inside the inner vagina, then for as long as she does not remove that cloth, she will not be regarded as menstruating. In this case she will read her Namaaz and keep fast as normal.

LAW: There are 6 colours of Haidh: black, red, greenish, yellowish, murky and sand coloured.

LAW: If there is even a slight murkiness in the discharge during the 10 days, it will be regarded as being Haidh, and if there is still the sign of murkiness even after the 10 days and 10 nights, then for a female who has a habitual cycle, the days that fall within her habit will be regarded as Haidh, and whatever is after the habitual days will be regarded as Istihaaza (in the manner as explained above), and if she does not have any fixed habit or pattern, then whatever is within 10 days 10 nights is Haidh and anything over that is Istihaaza.

LAW: If the cushion she sat on was wet, and the wetness was yellowish or murky, and after drying it became white, then if it happened during the menstrual cycle, it will be regarded as Haidh. If it was white when one noticed it and then after drying if it became yellowish, then it is not Haidh.

LAW: The ruling in regards to a female who continuously bled for months or years without even having a 15 day interval from the first time she got her cycle, then from the day that her bleeding commenced, she should count 10 days as being Haidh, and 20 days as Istihaaza, and for as long as her bleeding continues (without any interval) she should follow this procedure.

LAW: If a woman did have her cycle before (and now has continuous bleeding without an interval for months and years on end), then the amount of days that she bled for during her past cycle, should be regarded as the days of Haidh in 30 days, and the remaining days should be regarded as Istihaaza.[1]

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1. For example if her cycle was of 6 days in the past and now she bleeds without having any interval, then in such a case, 6 days of the month will be regarded as Haidh and the remaining 24 days of the month will be regarded as Istihaaza.

LAW: In the case where a woman had her cycle only once and thereafter she had an interval of at least 15 days purification period, and then bled continuously thereafter, but she cannot remember how many days she had bled for in the cycle and how many days were her 'Tuhur', but she does remember that she had her menstrual cycle only once in the month, then in this duration, from the time the bleeding commenced, she should leave Namaaz for 3 days, and then for 7 days she should perform Ghusl in the time of every Namaaz and then read her Namaaz, and she should not be intimate with her husband during those ten days. Thereafter, for the remaining 20 days, she should make fresh Wudu in the time of every Namaaz, and perform her Namaaz, and in the following month, she should make Wudu and read her Namaaz for 19 days, and she may be intimate with her husband during these 19 or 20 days.

In the case where she cannot remember whether she bled once or twice in the one month, then in this case, she should not read her Namaaz for the first 3 days, then for the next 7 days she should make Ghusl in the time of each Namaaz and read the Namaaz of that time, then for 8 days, she should make Wudu in the time of each Namaaz and read the Namaaz of that time and her husband may only be intimate with her during these 8 days. This procedure should be applied after these 8 days for always.

In the case where a female is able to remember her 'Tuhur', in other words, she remembers having been pure for 15 days and does not remember any further information in this regard, then in this case, she should not read Namaaz in the first 3 days, thereafter for 7 days she should perform Ghusl in the time of each Namaaz and read that Namaaz, and thereafter for 8 days she should make fresh Wudu in the time of each Namaaz and read that particular Namaaz.

Thereafter for a further 3 days, she should make fresh Wudu in the time of each Namaaz and read the Namaaz of that time, then thereafter for 14 days, she should make Ghusl in the time of each Namaaz and then make that Namaaz. Then for another 1 day she should make fresh Wudu in the time of each Namaaz and read that Namaaz then for always as long as she is bleeding she should make Ghusl in the time of every Namaaz.

In the case where a female remembers for how many days she had her cycle, for example, she remembers that it had come for 3 days but she is not able to remember the 'Tuhur', then in this case she should leave the Namaaz for the first 3 days. Thereafter for 18 days she should make fresh Wudu in the time of every Salaah and read that Salaah of which the first 15 will definitely be regarded as 'Tuhur' and the remaining 3 days will be regarded as being doubtful. Thereafter, she should always make Ghusl in the time of each Namaaz and read that Namaaz. In the case where a female remembers that she only had Haidh once in the month and she also remembers that it was for 3 days but she is not able to remember the actual dates, then in this case she should perform fresh Wudu for every Namaaz in the times of Namaaz for the first 3 days of the month. For the remaining 27 days she should make Ghusl in the time of each Namaaz to read that Namaaz. Similarly, in the case where a female remembers her Haidh being for 4 or 5 days then in this case she should perform fresh Wudu in the time of each Namaaz and read the said Namaaz in these 4 or 5 days. In the remaining days she should make Ghusl in the time of each Namaaz to read the Namaaz. In the case where a female remembers that she used to get her cycle towards the end of the month but she cannot remember the actual dates, then in this case, for 27 days she should perform fresh Wudu in the time of each Namaaz and read the said Namaaz. She should

not read Namaaz for 3 days and when the month comes to an end she should make Ghusl once. In the case where a female knows that her cycle used to start on the 21st of the month but she is unable to remember the amount of days the cycle lasted for then after 20 days she should leave Namaaz for 3 days. Then in the 7 days which remain thereafter she should make Ghusl in the time of every Namaaz and read the said Namaaz in this time. In the case where a female remembers that in the particular five dates it came for 3 days but she is not able to remember which of those 5 days the 3 days were then in this case, in the first 2 days of the five she should make fresh Wudu in the time of each Namaaz and read the said Namaaz, leaving out the 1 day in the middle and in the remaining 2 days she should make Ghusl in the time of each Namaaz to read that particular Namaaz. If she remembers 3 of 4 days then in this case she should make fresh Wudu in the time of each Namaaz and read the said Namaaz in the first day. In the 4th days she should make Ghusl in the time each Namaaz to read that Namaaz and she should not read any Namaaz in the middle 2 days. If she remembers that it was 3 days of 6 days then in this case she should make Wudu in the time of each Namaaz and read that Namaaz in the first 3 days and in the last 3 days she should make Ghusl in the time of each Namaaz to read that Namaaz. If she remembers that it was 3 days of 7, 8, 9 or 10 days then in the first 3 days she should only make Wudu and read the Namaaz and for the remaining days she should make Ghusl for each Namaaz.

The gist of all this is that the days (i.e. part of the month) within which she is certain of having had Haidh but if she is not able to accurately remember the exact days on which they were then in this case, she should note whether these days are twice as much as the days of Haidh or whether they are more than twice as much or less than this. If they are less than double the days of Haidh then she

should not read Namaaz on the days that are definitely days (of the month) on which the Haidh would have come and as for the days regarding which she has no certainty, i.e. she is not sure whether they are definitely from the days of Haidh or not. In this case if they are the beginning days (of the month) then she should perform Wudu and read her Namaaz and if they are the ending days (of the month) then she should make Ghusl in the time of each Namaaz and read the Namaaz. If it is twice as much or more than twice as much then for the beginning days she should make Wudu and read Namaaz for the amount of days equal to the days of Haidh. Thereafter she should make Ghusl in the time of every Namaaz to read that Namaaz. In the case where she is not able to remember how many days were days of Haidh and how many were days of Tuhur and if she is not sure if it occurred during the first ten days of the month, the middle ten days or in the last ten days of the month then in this case she should try to solve this by searching her thoughts. Thereafter acting on the first thing which she firmly establishes in her heart as being correct. In the case where she is not able to firmly establish anything (and is still confused in this regard) she should perform Ghusl for every Namaaz then she should read all her Fard, Waajib and Sunnat and Mu'akkadah. She should not perform the Mustahab and Nafils. She should keep her Fard fasts and not keep any Nafil fasts. With the exception of these, all the other things which are impermissible upon a menstruating female will be regarded as impermissible upon her, such as reciting or touching the Holy Qur'an, entering the Musjid or performing Sajdah-e-Tilaawat.

LAW: A female who is not able to remember when she had her first menstrual cycle and neither can she remember on which dates it came and now she has bled for 3 days or more then it stopped. However the 15 days of 'Tuhur' had not as yet passed and she began

to bleed again and this bleeding continued forever then the ruling for her is the same as for the person who bled for the first time and the bleeding never stopped but continued forever. In other words, 10 days will be counted as Haidh and the remaining 20 days will be counted as days of 'Tuhur' (purification period).

LAW: A female who does not have a fixed cycle, for example, she sometimes bleeds for 6 days and sometimes for 7 days but now when she bled the bleeding is continuous and is not stopping then in regards to her Namaaz and fasting, the minimum duration will be counted as the days of Haidh. In other words, 6 days will be counted as Haidh (if the least she ever bled was 6 days. If the least she bled was 4 days then this will be the minimum duration) and on the 7th day (as per the example given) she will have her Ghusl and read her Namaaz as normal, and keep her fasts etc. However, after completing 7 days the command is that she should take Ghusl again and she should then make Qaza (repeat) the Fard fast which she kept on the initial 7th day. In the case of passing the Iddat and going to the husband the maximum duration will be taken. In other words, 7 days will be regarded as Haidh meaning that it is impermissible for her to be intimate with the husband on the 7th day (i.e. she can only be intimate after making Ghusl on completion of the 7 days).

LAW: If a female bled for 1 or 2 days and then stopped and 10 days had not finished as yet and she began to bleed again but it then stopped on the 10th day, then all ten days will be counted as Haidh. However, if the bleeding continued after 10 days and she does have a fixed pattern or habit then the days according to habit will be regarded as Haidh. The remainder will be regarded as Istihaaza (in the manner as explained earlier) otherwise 10 days will be regarded as Haidh and the remaining days as Istihaaza.

LAW: If a female's habit was to get her cycle on a particular date but this time she bled a day before and then the bleeding stopped. It then did not come for 10 days and then started again on the 11th day then from the 10 days in which she did not bleed she should regard the days of her normal habitual cycle as Haidh. In the case where the date of her normal cycle was fixed but the number of days was not always the same then all 10 days in which she did not bleed will be regarded as days of Haidh.

LAW: A female bled for less than 3 days and then before the completion of 15 days she bled again then the first time from when the blood came will be regarded as Haidh. If she does have a normal habitual cycle then the days equivalent to her habitual cycle will be counted as days of Haidh, otherwise the bleeding of the first 10 days should be regarded as Haidh and the blood that came later will be counted as Istihaaza.

LAW: If a female bled for 3 days and nights and then stopped but her previous habitual cycle was for longer than this then after 3 days and nights she began to have a discharge of white fluid until the end of the days of her habitual cycle. In her case, the initial 3 days and nights will be regarded as Haidh and her habitual cycle has been altered.

LAW: If a female bled for less than 3 days and nights and then she remained clean for 15 days then again she bled for less than 3 days and nights; then neither is the first or this bleeding regarded as Haidh. Both are Istihaaza.

Chapter 7

Nifaas Postnatal Bleeding

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We have already explained what Nifaas (postnatal bleeding) refers to. We will thus discuss the laws related to it.

LAW: There is no fixed minimum period for Nifaas. If a female bleeds even for a single moment after the baby has emerged more than halfway then that bleeding will be regarded as Nifaas. The maximum duration for Nifaas is 40 days and nights. The duration for Nifaas will be counted from the moment the baby has come out more than halfway. Whenever we refer to the baby being born in this chapter, it will be referring to the baby emerging more than halfway out.

LAW: If a female bled for more than 40 days and if this is her first child or if she is not able to remember how long she bled for when having her last baby, then 40 days and nights will be counted as Nifaas and whatever days are more than this, will be regarded as Istihaaza. If she has a habit in regards to Nifaas and she is able to remember this then the day's equivalent to the habitual bleeding during Nifaas will be regarded as Nifaas and the remaining days will be regarded as Istihaaza. In other words, if it was her habit to bleed for 30 days and this time she bled for 45 days then in this case 30 days will be regarded as Nifaas and 15 days will be regarded as Istihaaza.

LAW: The blood which comes before the child was born is not regarded as Nifaas but is Istihaaza even if the baby has come out halfway.

LAW: If a female miscarried and some limbs of the child have been formed, such as the hands, feet or fingers etc. then this bleeding will be regarded as Nifaas, otherwise if it remained for 3 days and nights and 15 days of 'Tuhur' has passed before this then it is regarded as

Haidh. However, if it stopped before the end of 3 days or if the full 15 day purification period has not as yet finished then it is regarded as Istihaaza.

LAW: If the child is removed in a caesarean (c-section, where the stomach is cut open to remove the baby) then the bleeding will be counted as Nifaas after the baby has been removed more than halfway.

LAW: If she bled a little before having a miscarriage and then she bled after the miscarriage; the blood which came before the miscarriage is Istihaaza and the bleeding after the miscarriage is Nifaas. This is in the case when some limbs have been formed; otherwise if the first bleeding qualifies as Haidh it will be regarded as Haidh or else it will be regarded as Istihaaza.

LAW: If she had a miscarriage and is not able to recognise whether any limbs were formed or not and neither does she know how many months pregnant she was (i.e. by which one would be able to ascertain whether any limbs were formed or not, because if 120 days have passed then it will be understood that the limbs were formed) and if after the miscarriage she bled continuously, then the ruling which is for Haidh in such a case will be applicable to her.

In other words, once the days according to her habitual cycle pass, she should perform Ghusl and commence with Namaaz and if she did not have any set habit then she should take Ghusl after 10 days and all the other rules are based on that which have already been explained in the chapter on Haidh.

LAW: A female who had twins born to her (i.e. there is less than a 6 month gap between the birth of both) then it will be regarded as Nifaas after the first child has been born. Then, if the second was born within the 40 days of the first baby and she bled then the blood from the first birth upto 40 days will be regarded as Nifaas and thereafter it will be regarded as Istihaaza. If the second child was born after 40 days then the blood that came after the second child is Istihaaza and not Nifaas but she will still be commanded to make Ghusl after the birth of the second child as well.

LAW: A female who had 3 children born to her (triplets) and the gap between the first and second child is less than 6 months and the gap between the second and the third is less than six months then even though the gap between the first and the third child is of six months, Nifaas will be counted from the birth of the first child.

If the two others were also born within the 40 days then after the first upto 40 days it will be regarded as Nifaas and if they were born after 40 days then the bleeding after this will be regarded as Istihaaza. However even after this she will be commanded to make Ghusl.

LAW: If there is a gap of 6 months or more than 6 months between both of them then the bleeding after the second child is also Nifaas.

LAW: If she bled for some days and didn't bleed for some days within the 40 days, all will be regarded as Nifaas even if there is a 15 day gap between bleeds (as long as it is within the 40 days).

LAW: The rulings regarding the colours of Nifaas are the same as that of Haidh.

Laws Regarding One Who Is In Haidh and Nifaas

Law: It is Haraam for a menstruating female or one in postnatal bleeding to recite the Qur'an either by looking or from memory. She is also not permitted to touch the Holy Qur'an, its cover, pages or sides be it with the hand, fingertips, fingers or with any part of her body as this too is regarded as being Haraam.

Law: It is also Haraam to touch any piece of paper on which a Surah or even an Ayat (verse) is written.

Law: If the Qur'an is kept in a Juzdaan (casing) then there is no harm in touching the Juzdaan.

Law: Whilst in this condition it is also Haraam for her to touch the Qur'an with the lower portion of the kurta (dress), or with the ends of the scarf, or with any other cloth which she is wearing or using to cover herself. Thus basically, the ruling in regards to touching the Qur'an-e-Majeed and all other Deeni Kitaabs is the same as that which applies to a person who is in need of a Fard bath. This has already been explained in detail in the chapter on Ghusl.

Law: If a Mu'alima (Female Islamic Teacher) has Haidh or Nifaas then in this case she should teach by reading each word separately by breaking them up taking breaths. There is also no harm in spelling the words out.

Law: It is Makruh to recite Dua-e-Qunoot whilst in this condition. Dua-e-Qunoot is from اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ up to بِالْكُفَّارِ مُلْحِقٌ

LAW: With the exception of reciting the Qur'an, it is not only permissible but also Mustahab (desirable) without any objection to recite all other Azkaar (words of remembrance) such as the Kalima Shareef and Durood Shareef etc. It is however better to make Wudu or to rinse the mouth before reciting these. If one reads these without Wudu or without rinsing the mouth it is still regarded as being permissible. There is also no objection to touching these as well.

LAW: It is permissible for a female in these conditions to respond to the Azaan.

LAW: It is Haraam for a female in this condition to enter the Musjid.

LAW: There is no harm if she entered the Musjid due to fear for a wild animal or due to fear for a thief but she should perform tayammum. Similarly, if there is water kept in the Musjid or if there is a well inside and there is no water available anywhere else then it is permissible for her to perform tayammum and then enter the Musjid.

LAW: There is no harm in her entering the Eid Gaah (Area set aside for performing Eid Prayers).

LAW: It is permissible for her to stretch out her hands to take something from the Musjid.

LAW: To enter the Holy Kaaba and to make Tawaaf of the Kaaba even if it is from outside the Musjid-e-Haraam is Haraam for women in this condition.

LAW: If the last (final) time of Namaaz has approached and she has not as yet performed her Namaaz and she began menstruating or she gave birth to a baby; then the Namaaz of that time is pardoned even if the time was so limited that there was no way to perform a Namaaz in it.

LAW: If she began menstruating or gave birth whilst in Namaaz then that Namaaz is pardoned (i.e. it is excused and there is no Qaza for it). However, if it was a Nafil Namaaz then its Qaza is Waajib (compulsory).

LAW: She should perform Wudu and engross herself in Zikr-e-Ilaahi, Durood Shareef and other Waza'if in the times of Namaaz equivalent to the amount of time it takes to perform that Namaaz, so that the habit of being in Ibaadat remains.

LAW: If a menstruating female bled for less than 3 days, she should keep her fasts and make Wudu and perform her Namaaz. There is no need to make Ghusl. Then if she bleeds again within 15 days, she should not make Ghusl. She should subtract the days of her habitual period and make Qaza for the remaining days. A female who does not have a habitual cycle should make Qaza for all the Namaaz after 10 days. However, if a female who has a habitual cycle or one who does not have a habitual cycle made Ghusl after 10 days then the Namaaz of those days will be valid. There is no need to perform any Qaza. She should keep Qaza for the fasts that came before the days of her habitual cycle. The fasts that are after this are regarded as being valid.

LAW: If a female stopped bleeding after 3 days and nights but the days of her usual habitual cycle have not ended as yet or the

bleeding of Nifaas stopped before the habitual bleeding period during Nifaas for her, then in this case she should perform Ghusl immediately after it stops. She should not wait for her habitual days to come to an end.

LAW: If the bleeding exceeds her habitual days then she should wait for 10 days in Haidh and 40 days in Nifaas. If the bleeding stops within this duration then she should take a Ghusl and commence her Namaaz. If the bleeding continued even after this duration then too she should take a bath and she should make Qaza of the Namaaz for the remaining days after the habitual cycle.

LAW: If the Haidh or Nifaas stopped before the habitual days ended then she should wait until the final Mustahab time (of the Namaaz). Thereafter she should make Ghusl and perform her Namaaz. If the habitual days have ended then there is no need to wait.

LAW: If her Haidh ends after the full 10 days and the Nifaas after the full 40 days and the amount of time remaining for a Namaaz is sufficient in which to say the words 'Allahu Akbar', then the Namaaz of that time has become Fard upon her. After taking a bath she should make Qaza of that Namaaz. If the bleeding stopped even before this and there is sufficient time to quickly take a bath, change her clothes and say 'Allahu Akbar' once; it will also become Fard upon her. She should perform the Qaza if it expires. If this is not the case, i.e. if there is not enough time to even say 'Allahu Akbar' once, then there is no need to make the Qaza.

LAW: If she became cleansed after a full 10 days and there is not sufficient time of night left wherein she can say 'Allahu Akbar' once, then the fast of that day is Waajib upon her and if she becomes

cleansed in less time than this but she has sufficient time to take a bath, change her clothes and say 'Allahu Akbar' before 'Subho Saadiq' then that fast is Fard upon her. It is better for her to take a bath otherwise she may make Niyyat (intention) for the fast even without taking a bath and she may take the bath in the morning. If she does not have sufficient time as mentioned above (from the time her bleeding stopped) then the fast of that day is not regarded as being Fard upon her. However, it is Waajib upon her to behave in the manner in which those who are fasting behave. It is Haraam for her to do anything which is contrary to a person who is fasting, such as to eat or drink etc.

LAW: If Haidh or Nifaas started whilst she was fasting that fast will be nullified. The Qaza for that fast should be kept. If it was a Fard fast, then it is Fard to keep the Qaza and if it was a Nafil fast, then to keep the Qaza is Waajib.

LAW: Sajdah-e-Shukr and Sajdah-e-Tilaawat are Haraam whilst in this condition and if she hears 'Ayat-e-Sajdah' in this condition it is not Waajib upon her to perform the Sajdah.

LAW: If she was clean when she went to sleep but when she woke in the morning she noticed signs of Haidh then the command of Haidh will be given from that moment forth. If she had not as yet read her Esha Namaaz, it is Fard for her to make the Qaza for it once she becomes cleansed.

LAW: If a female who is in Haidh slept at night but when she woke in the morning there is no sign of Haidh on the duvet or mattress etc. then she will be regarded as being clean as of that night. She should take a bath and make Qaza for her Esha Namaaz.

LAW: Sexual intercourse in this condition (i.e. when a female is menstruating or in postnatal bleeding) is Haraam.

LAW: To regard sexual intercourse as being permissible in this condition amounts to kufr (infidelity) and if one regarded it as Haraam but still did it then one is severely sinful for this. It is Fard upon one to repent for this. If one had intercourse during the beginning of the period it is Mustahab to give one dinar in Khairaat and if it was done close to the end of the period then it is Mustahab to give half a dinar as Khairaat (alms/compensation).

LAW: It is not permissible for a male to touch the body of a female with any part of his body from her naval to her knees whilst she is in this condition if there is no cloth between them, be this whilst aroused or not. If there is something between them that does not allow him to feel the warmth of her body there is no harm in touching.

LAW: There is no harm in touching any part above the naval or below the knee or taking any benefit from any of these areas. Similarly, there is no harm in lying together or kissing.

LAW: There is no harm in allowing her to eat with you or sleep next to you. To abstain from sleeping next to her because of this reason is Makruh (disliked).

LAW: A female is permitted to touch every part of the male's body whilst in this condition.

NOTE: It must be noted that wherever we mention a male being permitted to touch a female or a female being permitted to touch a

male, in this chapter, it refers to husband and wife touching each other. For a man to touch a female who is not his wife or for a female to touch a man who is not her husband is a serious offence and a sinful act.

LAW: If one feels that by sleeping together with her will cause one to be aroused and one will not be able to control his feelings, then it is better to sleep separately. However, if one definitely thinks (i.e. if he knows that there is a predominant likelihood) that he will not be able to control his feelings then in this case it is sinful to sleep together with her.

LAW: If the Haidh remained for a full 10 days then from the moment she becomes cleansed it is permissible to have intercourse with her even if she has not made Ghusl as yet. However, it is Mustahab (desirable) for him to be intimate with her after she has prayed her Namaaz, i.e. after she has taken Ghusl.

LAW: If she became clean in less than 10 days then until such time that she does not make Ghusl or the time of that Namaaz in which she became cleansed does not pass, intercourse with her is impermissible. If the remaining time (in which she became cleansed) was not sufficient time in which she could take a bath, have a change of clothes and say Allahu Akbar then it is permissible to have intercourse with her when the Namaaz time has passed or after she makes Ghusl. With the exception of either of these intercourse is not permitted.

LAW: If her cycle has ended before her habitual amount of days then even if she makes Ghusl intercourse is not permitted until the duration of her habitual cycle ends. For example, if her cycle usually

lasts for 6 days and this time it only lasted for 5 days then in this case she is commanded to perform Ghusl and start her Namaaz but it is Waajib (compulsory) for her to wait one more day before having intercourse.

Law: If she became cleansed from Haidh but she has no water at her disposal with which she may perform Ghusl; in this case if she made tayammum for Ghusl then intercourse with her is not permitted until such time that she does not perform Namaaz with that tayammum. After performing Namaaz with that tayammum, intercourse with her is permissible even though she now has water at her disposal but did not use it to make Ghusl.

Important Note: In the above mentioned issues the ruling in regards to Nifaas is the same as that of Haidh.

Law: It is permitted for a female to come out of the maternity home whilst she is in Nifaas. There is no harm in allowing her to eat with you or to eat her leftovers. In some places in India etc. some females even keep completely separate eating plates etc. for themselves and these plates etc. are regarded as being equivalent to utensils that are Najis (impure). These are Hindu customs and it is essential for us to abstain from such frivolous customs. It is also a practice amongst some women that until the entire duration (of 40 days) does not come to an end even if they are clean before this duration neither do they read Namaaz and nor do they regard themselves worthy of reading Namaaz. This is mere ignorance. The moment the Nifaas ends she should perform Ghusl and commence with Namaaz. If there is a definite fear of illness due to bathing then she should make tayammum.

LAW: If she has not as yet delivered the child more than halfway and the time of Namaaz is expiring and she believes that before the child is delivered more than halfway, the time will definitely expire then she should read the Namaaz of that time in whichever manner possible. If she is not able to make Qiyaam, Ruku or Sujood then she should read the Namaaz by making gestures (signs) and if she is not able to make Wudu, she should read it by making tayammum. If she misses this Namaaz then she has committed a sin. She should repent and after Tahaarat (purification), she should make the Qaza of that Namaaz.

ISTIHAAZA
IRREGULAR VAGINAL BLEEDING

HADITH 1: It is reported in Sahihain from Umm ul Momineen Siddiqa رضی اللہ تعالی عنہا that Faatima bint Hubaish رضی اللہ تعالی عنہا said, 'Ya Rasool'Allah ﷺ! I have Istihaaza and it does not stop; so should I not read Namaaz?' He ﷺ said, 'No, This is blood from the vein. It is not Haidh, so when the days of Haidh come, leave your Namaaz and when they pass; wash away the blood and read your Namaaz.'

HADITH 2: It is reported in Abu Dawud and Nasa'i with regards to the narration regarding Hazrat Faatima bint Hubaish رضی اللہ تعالی عنہا that Rasoolullah ﷺ told her that when it is the blood of Haidh then it is blackish. It will be recognised and when this happens leave your Namaaz and when it is of some other type then perform Wudu and read your Namaaz, as this is the blood from the vein.'

HADITH 3: It is reported in the narration of Imam Maalik, Abu Dawud and Daarimi that there was a lady who had continuous bleeding. Umm ul Momineen Umm-e-Salma رضی اللہ تعالی عنہا asked a Fatwa

(Decree) from Rasoolullah ﷺ in this regard. He ﷺ said, 'For the amount of days in a month wherein she used to get her cycle, she should leave her Namaaz in accordance with these days and when those days pass, she should take a bath, wear a loincloth and then perform her Namaaz.

NOTE: Wearing a loincloth actually refers to wearing something tight under the clothing which will avoid any blood from coming through flowing freely.

HADITH 4: It is reported in Abu Dawud and Tirmizi that He ﷺ said, 'Abstain from Namaaz in the days when you used to have your cycle, thereafter she should take a bath and perform Wudu in the time of each Namaaz and she should keep her fast and perform her Namaaz.'

LAWS OF JURISPRUDENCE REGARDING ISTIHAAZA

LAW: Neither is Namaaz nor fasting excused or pardoned in Istihaaza. Intercourse with a female in Istihaaza is also not Haraam.

LAW: If the Istihaaza has become so severe that she does not even get enough time to make Wudu and perform her Fard Namaaz, then when one full Namaaz time passes in this manner from the beginning of that Namaaz time until the end of it, she will be regarded as a Ma'zoor (one suffering chronic annulment of Wudu). In this condition, she may read as many Namaaz as she wishes in that particular Namaaz time with one Wudu. Even if she bleeds the Wudu will not break.

LAW: If she is able to hold back the blood by using a cloth etc. giving herself sufficient time to make Wudu and perform her Fard Namaaz then in this case the Uzr will not be proven. In other words she will not qualify as a Ma'zoor.

LAWS OF JURISPRUDENCE REGARDING A MA'ZOOR

LAW: Any person who has such an illness, wherein one complete time of Namaaz has gone by in a manner where he was not able to make Wudu and perform Namaaz (due to the illness) then such a person is regarded as a Ma'zoor. The ruling applicable to him is the same. In other words, he should make Wudu in the time of that particular Namaaz and he may read as many Namaaz as he wishes with that one Wudu in the time of that one Namaaz. That illness will not cause his Wudu to be nullified, such as in the case if he has an illness where droplets of urine are discharged, or he has chronic diarrhoea, or an illness where he always passes air (flatulence), or fluid that flows from an infected eye, or fluid which continuously flows out of a sore or abscess, or fluid which is discharged from the ear, naval or breast. All these are illnesses which cause the Wudu to be nullified. However, if one complete time of Namaaz passes in a condition that even though one makes a concerted effort to fulfil it, he is still not able to keep his Wudu long enough to make the Namaaz within the prescribed time and the time lapses in this way then in this case the Uzr is established.

LAW: Once the Uzr has been established then in every time (of Namaaz) for as long as that cause is prevailing even once, he will remain a Ma'zoor. For example, if at one stage a female could not find the slightest time to make Tahaarat because of Istihaaza and

now she is able to get enough time in-between, in which to make Wudu and perform her Namaaz but even now, every now and again, there is some bleeding in the time of each Namaaz then in this case she is still regarded as being Ma'zoor. The same ruling applies in all such illnesses. If the entire time passes by and she does not have any bleeding any longer then she will not be classified as being a Ma'zoor any longer. If the initial condition does transpire in the future then again she will be regarded as being a Ma'zoor and if again the entire time passes without anything then the Uzr will not be regarded as being valid any longer.

LAW: A time of Namaaz passed by in a state in which there was no Uzr present but one did not read the Namaaz. Now, when one intends to perform that Namaaz then the Wudu becomes nullified due to Istihaaza or such a chronic annulling condition; to the extent that the remaining time passed in this condition and one read the Namaaz in this condition then in this case if the entire time of Namaaz which follows after this time, passes in the same condition of Istihaaza or any other such illness then the Namaaz that one read in the preceding time will also be regarded as being valid. However, if one managed to get sufficient time in during the time of the Namaaz to make Wudu and perform the Namaaz, one should repeat the Namaaz that was read in the preceding time.

LAW: If one made Wudu whilst blood was flowing (oozing) and the bleeding stopped after Wudu but one performed ones Namaaz with the same Wudu then the time which followed also passed by without any bleeding at all, then one should repeat the preceding Namaaz. Similarly, if the bleeding stopped in Namaaz and there was no bleeding at all in the next time of Namaaz then too one should repeat that Namaaz.

LAW: The moment the time for that Fard Namaaz expires, the Wudu of a Ma'zoor will be regarded as nullified. For example, if a person who is a Ma'zoor made Wudu in the time of Asr Namaaz, his Wudu will be nullified immediately at sunset. If someone made Wudu after sunrise then until the time of Zuhr does not expire, his Wudu will not be nullified because no other time of Fard Namaaz has come in this interim.

LAW: At the time of making Wudu, if the cause for annulment which classifies him a Ma'zoor was not evident and it was not even evident after he made his Wudu, to the extent that the remaining time of Namaaz elapsed without this being evident, then in this case the Wudu is not nullified because of the time elapsing. Similarly, if this reason for annulment was evident before Wudu but was not evident in the remaining time after Wudu or in the following time of Namaaz then in this case the Wudu will not be nullified on the basis of the time elapsing.

LAW: If that cause for annulment was evident before performing Wudu and if it was evident after Wudu in the remaining time as well; or if it was evident whilst performing Wudu and was not evident in the remaining time after Wudu but was evident in the following time then in this case the Wudu will be nullified once the time elapses even though that (Hadath) nullifying agent is not evident.

LAW: The Wudu of a Ma'zoor is not nullified through the reason which classifies him a Ma'zoor. However, if some other factor which nullifies the Wudu occurs, it will nullify the Wudu. For example, if a person is Ma'zoor because of having an illness where droplets of urine are discharged then if he passes air his Wudu will break. Similarly, if a person is classified as a Ma'zoor because of an illness

wherein he passes air then droplets of urine will cause his Wudu to be nullified.

LAW: If a Ma'zoor performed Wudu after something occurred which nullified his Wudu and whilst performing Wudu that which classifies him as a Ma'zoor is not evident but after performing Wudu, that annulling factor appears then the Wudu will be nullified. For example, if a female who was in Istihaaza, performed Wudu after passing urine or stool and whilst performing Wudu there was no bleeding but the bleeding started once again after Wudu then in this case the Wudu has been nullified. If the annulling factor would have existed at the time of making Wudu then there would have been no need to make Wudu again.

LAW: If one nostril of a Ma'zoor was bleeding and after Wudu then the other nostril began bleeding, the Wudu will be nullified. Similarly, if one wound was weeping and now another wound is weeping to the extent that one pimple of measles was weeping but now another pimple is weeping, then in this case the Wudu will be nullified.

LAW: If there is some means of either reducing or stopping the Uzr, it is Fard to follow this procedure. For example, if reading in a standing position causes one to bleed but sitting stops the bleeding then it is Fard to read whilst sitting.

LAW: It the Ma'zoor has such an Uzr which causes his clothes to become soiled with impurity then if an area more than the size of a dirham has become soiled with impurity and he knows that he has sufficient time to wash it off and read Namaaz with pure clothing, then in this case it is Fard for him to wash it off and read Namaaz in pure clothing. If he knows that whilst reading Namaaz, the same

amount of clothing will become soiled with impurity again then it is not necessary for him to wash it. He may read in this condition even if the Musal'la becomes soiled. There is no harm in this. If the impurity has soiled an area the size of a dirham then in the first instance to wash it is Waajib (compulsory). If the soiled area is less than the size of a dirham then to wash it is Sunnat and in the second instance if one does not wash it at all then there is no harm in this.

LAW: If a female who is in Istihaaza performs Ghusl and performs her Zuhr Namaaz in its last proper time and she performs Wudu and makes her Asr Namaaz in its beginning time, and she makes Ghusl for Maghrib and reads it in its last valid time, and she makes Wudu and reads her Esha in its beginning time, and if she reads her Fajr Namaaz after making Ghusl as well it is better; it will not be surprising that by acting in accordance with this and through the blessing of this etiquette which has been mentioned in the Hadith that there will be benefit in her illness, i.e. it will relieve her illness.

LAW: If a fluid which does not have the ability to flow (ooze) comes out of a wound neither does it nullify the Wudu nor will one be classified as a Ma'zoor due to it. This fluid is also not regarded as an impurity.

Chapter 8

Najaasat Impurities

* Hadith Related to This 192

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* Method of Purifying Contaminated Items 204

HADITH 1: It is in Sahih Bukhari and Muslim from Asma' bint Abu Bakr رضى الله تعالى عنهما that a lady said, 'Ya Rasool'Allah ﷺ! When our clothing is soiled by some blood of Haidh, what should we do?' He ﷺ said, 'When blood of Haidh soils the clothes of any of you, first scrape it off, then wash it with water and thereafter read Namaaz in it.'

HADITH 2: It is reported in Sahihain that Umm ul Momineen Siddiqa رضى الله تعالى عنها says, 'I used to wash off any semen from the clothing of Rasoolullah ﷺ and he ﷺ would then go out for Namaaz and the signs of it being washed would be evident.'

HADITH 3: It is in Sahih Muslim that she رضى الله تعالى عنها says, 'I used to rub out (i.e. wash out) the semen from the clothing of Rasoolullah ﷺ and Rasoolullah ﷺ would thereafter perform Namaaz in them.'

HADITH 4: It is in Sahih Muslim on the authority of Abdullah ibn Ab'bas رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'When skin (animal hide) has been cooked (boiled) it becomes Paak (pure).'

HADITH 5: Imam Maalik reports from Umm ul Momineen Sayyidah Siddiqa رضى الله تعالى عنها that Rasoolullah ﷺ commanded that when the hide of the dead animals are cooked (boiled) they should be used.

HADITH 6: Imam Ahmed, Abu Dawud and Nasa'i have reported that Rasoolullah ﷺ forbade the use of the skins of beasts of prey.

HADITH 7: It has been mentioned in another narration that he forbade us from wearing and sitting on them.

Laws of Jurisprudence Regarding Impurities

Impurity (Najaasat) is of two types. The one is that concerning which the ruling is absolutely severe. This type of impurity is called 'Ghaleeza' (i.e. major impurity). The second type is that regarding which the ruling is not as severe. This is called 'Khafeefa' (i.e. minor impurity).

Law: The ruling in regards to Najaasat-e-Ghaleeza is that if the clothing or body is polluted by it and this pollution is more than one dirham, then to clean it off is Fard. If one performs Namaaz in this condition without cleaning it off the Namaaz will not be valid at all. If one intentionally performed Namaaz is this condition it is regarded a sinful act and if one did this with the intention of vilification and contempt then it is kufr. If the impurity is equivalent to the size of a dirham, then to clean it is Waajib (compulsory) and it is Makruh-e-Tahreemi to read Namaaz without cleaning it off. In other words, it is Waajib (compulsory) to repeat such a Namaaz. If one read Namaaz in this condition intentionally then he is regarded as being sinful as well. If the impurity is less than the size of a dirham then it is Sunnat to cleanse it, meaning that the Namaaz will still be regarded valid even if it was not cleaned but it is Khilaaf-e-Sunnat, i.e. contrary to the Sunnat. It is better to repeat that Namaaz.

Law: If the impurity is thick in nature, such as faeces, horse and donkey dung and cow dung etc. then the ruling regarded it being equivalent, or more or less than a dirham actually means that it should be equivalent, or more, or less than a dirham in weight. Here, the weight of a dirham in Shariat is 4 and half mashas[1] and in the

case of Zakaat the weight of a dirham is counted as 3 Masha and 1 and 1/5 ratti. If the impurity is thin, such as in the case of the urine of humans or alcohol then its comparison to a dirham is based on its length and breadth. The Shariat has stipulated its quantity and measure to be that which is equivalent to the depth of the palm of the hand. The manner of deducing this, is to spread open the palm, keeping it nice and flat then slowly pour onto the palm the maximum amount of water that can remain on it. The size of the dirham will thus be regarded based on the extent of the water on the palm and here (in India) the size of a dirham is approximately the size of an Indian rupee.

LAW: If impure oil fell onto the clothing and the area it soiled was not equivalent to the size of a dirham but thereafter it spread and covered the area equivalent to the size of a dirham, then in this regard there is a vast difference of opinion amongst the Ulama but the superior view is that it is Waajib to purify (clean) the clothing.

LAW: The ruling in regards to Najaasat-e-Khafeefa is that if it has polluted less than quarter of the portion of the clothing or part of the body, then it is excused (pardoned) and Namaaz in this condition will be valid. If the entire one quarter of that portion of the garment or part of the body is polluted by it then without washing it clean the Namaaz will not be valid.

NOTE: An example of this is that it has polluted the skirt (i.e. lower portion) of a garment then it should be less than a quarter of the

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1. This is approximately 4.7 grams. Some say it is equal to approximately 4.25 grams. The measure of 3 Masha, 1 and 1/5 ratti is approximate 3.144 grams.

skirt. If it has polluted the sleeve then it should be less than quarter of the sleeve and similarly if it has polluted the hand then it should be less than quarter of the hand for it to be excused.

LAW: The different laws which have been stipulated in regards to Najaasat-e-Ghaleeza and Najaasat-e-Khafeefa are only applicable when they pollute the body or clothing. If they fall into (i.e. pollute) anything which is fluid like, such as water or vinegar, then all of it will become Na-Paak (contaminated and impure) be it Ghaleeza or Khafeefa even if just a single drop falls into it, unless that fluid like substance does not fall within the category of being regarded as a Dah-Dardah.

LAW: Najaasat-e-Ghaleeza is that which comes out of the body of a human and necessitates Wudu or Ghusl, such as; faeces, urine, flowing blood, pus, mouthful of vomit, the blood from Haidh (menstruation), Nifaas (postnatal bleeding) or Istihaaza (irregular vaginal bleeding), Mani (semen), Mazee (pre-ejaculation fluid also known as prosthetic fluid, or pre-seminal fluid) and Wadi (urinary fluid).

LAW: As long as the blood on the body of a Shaheed Faqih (i.e. one who is regarded as a Shaheed [martyr] by the Shariah) does not separate from his body it is regarded as being pure.

LAW: The water (fluid) which comes out of an infected eye is Najaasat-e-Ghaleeza. Similarly, the fluid which is discharged from the breast or naval due to pain (or infection) is regarded as Najaasat-e-Ghaleeza.

LAW: If phlegm is discharged from the nose or the mouth, it is not regarded as being impure even if it came from the stomach or even if it is due to an illness.

LAW: The urine of milk drinking child be it a male or female is Najaasat-e-Ghaleeza. There is a common theory amongst the laymen that the urine of milk drinking children is Paak (pure). This is completely incorrect.

LAW: If a milk drinking baby (infant) vomits milk, it will be regarded as Najaasat-e-Ghaleeza if it is a mouthful of vomit.

LAW: The flowing blood of every animal which lives on land, the flesh of the carrion (dead animal) and its fat, Haraam quadruped animals such as the dog, lion, fox, cat, rat, donkey, mule and elephant; the faeces of a swine and its urine; the dung of a horse; the droppings of every Halaal quadruped animal such as the dung of the buffalo, the droppings of goats and camels; the droppings of birds which do not fly at a height, such as chickens and ducks, be they big or small; every type of alcohol and that which causes intoxication, toddy drink, date liquor; the urine and stool of a snake and the flesh of those wild snakes and frogs which have flowing blood in them even if they have been made Zibah are regarded as Ghaleeza.

The same applies to their skin even if it has been boiled (i.e. tanned) and the flesh, bones and hair of the swine even if it has been made Zibah. All that which have been mentioned above are categorised as Najaasat-e-Ghaleeza.

NOTE: If that animal which has flowing blood dies without being made Zibah according Shariah it is regarded as carrion even if it was

made Zibah, i.e. slaughtered, such as in the case of the Zabiha of a Majoosi, i.e. fire worshipper, idol worshipper or murtad (apostate) even if he sacrificed an animal that is Halaal for consumption, such as a goat etc. the meat and skin etc. of such an animal has become impure. If a person slaughters a Haraam animal using the Shariah method of Zibah then its meat has become Paak (pure) even though it is Haraam to eat. This ruling excludes a swine, as it is Najis ul Ain, i.e. intrinsically impure. It can never become pure in any way.

LAW: The blood of a lizard or chameleon is Najaasat-e-Ghaleeza.

LAW: If the syrup (sap) from grapes falls onto the clothes then even if many days pass the clothing is still pure.

LAW: The discharge (fluid) from the trunk of an elephant and the saliva (dribble) of a lion, dog, cheetah and other quadruped beasts of prey is Najaasat-e-Ghaleeza.

LAW: The urine of animals whose flesh is Halaal (such as cow, ox, buffalo, goats/sheep and camels etc.), the urine of horses and the droppings of those birds whose flesh is Haraam be they predatory birds or not (such as crows, eagles, falcons, hawks and female hawks) is regarded as Najaasat-e-Khafeefa.

LAW: The droppings and urine of a bat are both regarded as being pure.

LAW: The droppings of high flying Halaal birds such as pigeons, starlings, wild-ducks, geese etc. are regarded as being pure.

LAW: The ruling in regards to the cud[1] of every quadruped animal is the same as the ruling in regards to its faeces.

LAW: The ruling in regards to the bile of every animal is the same as the ruling in regards to its urine. The bile of Haraam animals is Najaasat-e-Ghaleeza and the bile of Halaal animals is Najaasat-e-Khafeefa.

LAW: If Najaasat-e-Ghaleeza mixes with Najaasat-e-Khafeefa then all of it is Najaasat-e-Ghaleeza.

LAW: The blood of fish, other aquatic creatures, bed-bugs and mosquitoes, the perspiration, the saliva of donkeys and mules is regarded as being pure.

LAW: If the very light spray (drops) of urine such as the size of the tip of a needle get onto the body or clothing then the body and the clothing is still regarded as being Paak (pure).

LAW: If the clothing on which such a light spray of urine (as mentioned above) touches any water then even that water will not be regarded as being Na-Paak (impure).

LAW: That blood which has not oozed (flowed) out of a wound is regarded as being pure.

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1. Cud is the portion of food that returns from the ruminant's stomach, into the mouth to be chewed for the second time. A ruminant is an animal that digests plants, grass etc. by initially softening it in the animals first stomach then regurgitating the semi-digested mass known as cud and then chewing it again.

LAW: The blood which remains in the meat, spleen or liver is regarded as being pure but if these things are soaked in flowing blood then it is regarded as being Na-Paak (impure). They will not be deemed as being Paak (pure) until they have been washed.

LAW: If a person read Namaaz whilst carrying a stillborn child in his arms then the Namaaz will be invalid even if the child was given Ghusl. However, if a person carried a child who was born alive and then died even without giving the child Ghusl in his arms and read Namaaz then the Namaaz will still be invalid. If one carried the child in his arms and read Namaaz in this condition, after giving the child Ghusl then the Namaaz will be valid but to do this is contrary to that which is Mustahab (desirable). These rules apply when it is a Muslim's child. If it is the dead child of an unbeliever then the Namaaz will not be valid under any condition; i.e. whether the baby was given Ghusl (a bath) or not.

LAW: If one performed Namaaz having a bottle in ones pocket etc. which contains urine, blood or alcohol then in this case the Namaaz will not be valid. If there is an egg in ones pocket and its yolk has turned into blood then in this case the Namaaz will be regarded as valid.

LAW: If one unrolled a woollen garment (i.e. its seams were opened) and a dried up rat was found inside then if it had a hole in it (i.e. if the garment had a hole) then one must repeat the Namaaz of 3 days and 3 nights (if Namaaz was read in it for many days). If there was no hole in it then one must repeat all the Namaaz which one read in this garment.

LAW: If there is Najaasat-e-Ghaleeza on different portions of a garment or different parts of the body and it is not equivalent to a dirham on any one place but if it is gathered, it will be equivalent to a dirham then in this case the Najaasat will be regarded as being equivalent to a dirham and if it is more then in the case of it being more then in Najaasat-e-Khafeefa as well. The ruling will be given in regards to all of it being put together, i.e. the total amount of Najaasat will be counted.

LAW: The milk of Haraam animals is regarded as Najis (impure). However, the milk of a female horse is regarded as being pure but to consume it is not permissible.

LAW: If rat droppings become mixed and ground in wheat or if it fell into oil then the oil and flour is regarded as being pure. However, if there is any alteration in its taste then it is regarded as being Najis (impure). If it becomes mixed in roti (bread) then the parts and pieces around it should be removed and there is no harm in the remainder.

LAW: The droppings and the fluid of the silkworm is regarded as being pure.

LAW: If pure (clean) clothing was wrapped in impure clothing or if impure clothing was wrapped in pure clothing and the impure clothing causes the pure clothing to become wet (damp), then in this case the pure clothing will not be regarded as being impure, on condition that the colour or the smell of the impurity is not visible on the pure clothing; otherwise it will be regarded as impure even by merely becoming damp. However, if it becomes wet it will be regarded as being impure and this is in the case where the impure

clothing is soaking with water; if the wetness of urine of alcohol is in it then the pure clothing will be regarded as impure even if it becomes damp through this. If the impure clothing was dry and the pure clothing was wet and the impure clothing became damp through the wetness of the pure clothing, and the impure clothing became so wet that this wetness seeped from the impure clothing onto the pure clothing then this too has become impure otherwise not.

LAW: If wet feet are placed on impure earth or on bedding then the feet will not be regarded as being impure even if the imprint of the wet feet is evident on it. However, if the earth or bedding becomes so wet with the wetness of the feet that it rubs on to the feet again then in this case the feet will become impure.

LAW: If one places his dry feet on wet impure earth or on impure bedding and its wetness came onto the feet then the feet will become impure. If they are merely moist then it is not regarded as being impure.

LAW: If an area was prepared with cow dung and it has already dried then keeping wet clothes on it won't make it impure until such time that the wetness of the clothes does not reach it to the extent where this wetness now comes out of it and rubs back onto the clothing from the dung.

LAW: If one slept whilst wearing Najis (impure) clothing or slept on impure bedding and perspired, then in this case if the impure area became wet due to the perspiration and the body then became wet with it then he has become impure otherwise not.

LAW: If wind passed over something impure and then touched the body or clothing, it will not make it impure.

LAW: If the gusset of the clothes was wet and one passed wind then the clothing will not be regarded as being impure.

LAW: If the smoke from some impure thing comes onto the body or clothing, it will not make it impure. The same applies to the steam that came out when burning something which is impure. It will not make the body or clothing impure even if it causes the entire clothing to become wet. However, if the signs of impurity become visible on it then it will be regarded as being impure.

LAW: If the smoke of a dung-cake (used to burn when cooking etc.) touches the roti (bread), it will not cause it to become impure.

LAW: If some impure thing was thrown into the water of a Dah-Dardah and due to this drops of water splashed onto the clothing; the clothing will not be impure. However, if you are aware that those drops are from the impure substance or thing then in this case the clothing will be impure.

LAW: If flies flew over faeces and then sat on clothing the clothing will not be impure.

LAW: The mud (sludge) on the road is regarded as being pure until such time that its impurity is not known; so if it comes onto the feet or clothing and one reads Namaaz without washing it off the Namaaz will be valid but it is better to wash it off.

LAW: If water was being sprinkled on the road and tiny drops from the ground splashed onto the clothing then in this case the clothing will not become impure but it is better to wash it.

LAW: If the skin of a human even if it be the size of a finger nail, falls into some water (i.e. less than the amount of Dah-Dardah), it will make the water impure and if the fingernail by itself falls in then it is not impure.

LAW: If one cleaned one's self after passing stool or urine with clods and thereafter that area began to perspire and the perspiration got onto the clothing, it will not make the clothing impure.

LAW: If impure water was mixed in pure sand, it has become impure.

LAW: If impure chaff was mixed in pure sand then if it is a little, it is absolutely pure and if it is a lot, it will not be regarded as being pure until such time that it dries up.

LAW: If a dog touches ones clothing or body then even if its body is wet the body and the clothes are regarded as being pure. However, if there is any impurity on its body then it is a different issue; if its saliva touches the body and clothing then it is impure.

LAW: If a dog or any other animal whose saliva is regarded as impure puts its mouth into flour then if the flour has already been kneaded into dough then the area that was touched by its mouth should be removed and the remainder is regarded as pure. If the flour was dry (i.e. not as yet kneaded into dough) then the amount of flour that has become wet should be thrown away.

LAW: 'Aab-e-Musta'mal', i.e. used water is regarded as being pure. 'Naushaadar' is also pure.

LAW: With the exception of a swine (pig), all the bones of other animals which do not have the greasiness of the dead animal on it and the hair and teeth of these animals are regarded as being clean.

LAW: The (clear) discharge which is emitted from the vagina of a female is regarded as being clean. If it comes onto the clothing or body then to wash it is not necessary. It is however, better to wash it off.

NOTE: This does not refer to semen or discharge due to arousal etc.

LAW: Meat which has become rotten and has a bad odour is Haraam to eat even though it may not be classified as being Najis (impure).

Method of Purifying Contaminated Items

Those things which are intrinsically Najis (impure) and are classified as being an impurity in itself, such as alcohol or faeces etc. cannot become Paak (pure) until it does not change or is (completely) altered from its natural state. Alcohol will remain impure until it is alcohol but if it becomes vinegar then now it is regarded as being pure.

LAW: If alcohol was kept in a vessel and the alcohol became vinegar in the vessel then the portion of the vessel which contains the vinegar will also be regarded as being purified. If droplets of alcohol contaminated the top of the vessel before it became vinegar then

that portion of the vessel will not be regarded as being purified merely on the basis of the alcohol becoming vinegar. Similarly, if alcohol was full to the mouth of the vessel and some fell out, leaving the vessel slightly empty and thereafter the alcohol turned into vinegar then in this case the upper section of the vessel which was impure before will now not be regarded as being purified. If the vinegar is poured out of it then even the vinegar will be regarded as being impure. If a ladle etc. (such as that which is used for measuring out liquids) is used to remove the vinegar then it will be regarded as being pure. If onions or garlic etc. fell into the alcohol then these will also be regarded as being pure after the alcohol has become vinegar.

LAW: If a rat fell into alcohol and swelled up and disintegrated then even after it becomes vinegar, the vinegar is impure, if the rat did not swell up and disintegrate then if the rat was removed before the alcohol became vinegar and it only became vinegar thereafter then it will be regarded as being pure. If it was removed and thrown away after the alcohol became vinegar then the vinegar is also regarded as being impure.

LAW: If a drop of urine fell into alcohol, if a dog put its mouth into the alcohol or if impure vinegar was mixed into the alcohol then even after becoming vinegar, it will still be regarded Haraam and impure.

LAW: To purchase alcohol, order it, transport it or store it are all Haraam even if it is for the purpose of turning it into vinegar.

LAW: If an impure (Najis) animal fell into a salt mine and turned into salt then that salt is regarded as being pure and Halaal.

LAW: The ash of a dung-cake is pure and if it became extinguished before burning into ash then it is impure.

LAW: There are numerous methods of purifying those things which are not intrinsically Najis (impure) but become impure because of being polluted by some impurity. An impurity can be cleansed off and made pure by using water or any liquid substance that has the ability of flowing (and which will remove the impurity). For example, vinegar and rose water (essence) can be used to remove an impurity, thus they can be used to wash and purify the body and the clothing.

BENEFICIAL NOTE: To use vinegar and rose water etc. to purify and cleanse something without a valid reason is impermissible, as it is a waste of money.

LAW: If used water and tea is used to clean off an impurity it will purify it (i.e. the clothing etc.).
LAW: If the use of saliva causes some impurity to be removed, it will be regarded as being pure, such as in the case where a child drinks milk and then vomits it on the breast; thereafter if the child drank milk a few more times causing the sign of the vomit to fade away then in this case the breast area is pure.

NOTE: In other words, if a breastfeeding child vomits on the breast of the mother the breast is purified by the saliva of the child when the child drinks a few times thereafter by suckling. Another example is that which is in regards to the condition of the mouth of the one who consumes alcohol. This ruling has been explained earlier in this section.

LAW: Cleaning with milk, gravy (soup) or oil will not make something pure, as these liquids do not allow the impurity to be removed.

LAW: If the impurity is thick, such as faeces, dung and blood etc. there are no conditions stipulating how many times it needs to be washed. It is actually necessary to wash it off completely. If it only takes one wash to clean it off then washing it once is sufficient to make it Paak (purified) and if it only becomes pure by washing it four or five times then it must be washed four or five times. However, if the impurity is cleaned off in washing less than thrice then in this case it is Mustahab (desirable) to complete washing it thrice.

LAW: If the impurity has been washed off but some effects of it, such as its smell or colour is still evident then it is necessary to get rid of this as well. However, if it is very difficult to get rid of this effect then to get rid of it is not necessary. Washing it thrice will make the item pure. To wash using soap, something sour or hot water is not necessary.

LAW: If an impure colour (dye etc.) stained the hand or if one used impure Mehndi (henna) on the hand, it should be washed so many times that clean water starts to drop off. It will then be regarded as being purified even if the colour (stain) is still evident on the hand or clothes.

LAW: If one mixed some saffron or dye to dye clothing and a child makes urine in it; or if any other impurity pollutes it then in this case if one has already dyed the clothing with it, washing the clothing thrice will make it purified.

LAW: In regards to tattooing wherein a needle is used to prick a hole and collyrium is used in it (as ink); In this case, if the amount of blood which came out is an amount that can flow then it is obvious that the blood is impure and the collyrium which was applied on it, will also become impure. Thereafter, if that area is washed it will become purified even if the colour of the impure collyrium remains there. Similarly, if ash was filled into a wound and was then washed out it will be purified even if the colour is still visible.

NOTE: This however does not mean that tattooing is permissible. Tattooing is totally forbidden and a sinful act. The ruling in regards to purifying this area has been explained in order to explain the rule of purification of impurities. For detailed explanation on the ruling regarding tattooing peruse Bahaar e Shariat Volume 16, Chapter 39.

LAW: If impure oil polluted the body or clothing, washing it thrice will allow the area to be purified even if the greasiness of the oil is still evident. There is no need for one to take the trouble of washing it with soap or hot water. However, if it was polluted by the fat of a dead animal (carrion) then until such time that its greasiness does not fade away it will not be regarded as being purified.

LAW: If the impurity is fluid like then to wash it thrice and squeeze it adequately, using ones full strength thrice will purify it. To squeeze it adequately with ones full strength means that the person who is squeezing it should squeeze it with his full strength, to the extent that if he squeezes it after this again, no drop should come out of it. If he worries about the clothing and does not squeeze it thoroughly, it will not be purified.

LAW: If the person who washed the garment squeezed it adequately to his full strength, but now it is such that if some other person who is stronger than him squeezes it, then one or two drops of water will drip off. In this case, it is regarded as purified for the one who washed it and impure for the second person. The strength of the second person is not taken into account in this case. However, if the second person washed it and squeezed it with the same amount of strength as the first person then it would have been regarded as being impure.

LAW: It is better to purify (i.e. wash) the hand after squeezing it for the first and second time and squeezing it for the third time purifies the garment and the hand as well. If there is still an amount of wetness left in the garment that if it is squeezed, one or two drops of water will still drip out then both the clothing and the hands are impure.

LAW: If one did not wash the hands after squeezing it for the first and second time and its wetness caused the clean portion of the garment to become wet then this too has become impure. Then if it became wet by squeezing after the first time, it should be washed twice more and if it became wet with the wetness on the hand after squeezing it for the second time then it should be washed once. Similarly, if some pure clothing becomes wet due to the garment which was washed and then squeezed once then this too must be washed (i.e. rinsed) twice and if that clothing became wet through it after squeezing it for the second time, then it will become purified by washing it once.

LAW: If one washed any clothing thrice and squeezed it adequately after washing it each time but after hanging it out to dry, water

dripped from it then this water is regarded as clean but if one did not squeeze it adequately then this water is regarded as impure.

LAW: The ruling with regards to a male or female milk drinking child is the same. In other words, if their urine pollutes the clothing or body it must be washed and squeezed thrice.

LAW: Items which cannot be squeezed, such as grass-mats, utensils and shoes etc. should be washed and left out until such time that the water stops dripping from it. The same process should be repeated for a second and third time. Once the water stops dripping for the third time, it will be regarded as being purified. It is not necessary to dry it each time after washing it. Similarly, that fabric which cannot be squeezed due to its delicate nature should be purified in the same manner.

LAW: If the item is such that the impurity did not become soaked into it, such as a china (porcelain) plate, an old used greasy earthen plate or items made from metals such as iron, copper and brass then to simply wash them thrice is sufficient. It is also not necessary to leave it out long enough for the water to stop dripping from it.

LAW: It is better to scour impure crockery (plates, bowls etc.) by using (pure) earth.

LAW: If boiled (tanned) hide becomes impure then if it can be squeezed it should be squeezed, otherwise it should be washed thrice and each time it should be left out for the amount of time it takes for the water to stop dripping from it.

LAW: If a mattress, carpet or any other impure fabric is left in flowing water for the entire night, it will become clean. The authenticity in this matter is that, if there is a predominant likelihood that if left in the water for a certain amount of time the flowing water will carry away the impurity, it will be regarded as being clean within that time, as squeezing the item is not a condition when purifying it with flowing water.

LAW: If a portion of the clothing has become impure and one is not able to remember which portion of the clothing this is then in such a case it is better to wash the entire garment. In other words, this is in the case where one has no idea at all regarding which portion of the clothing has been polluted. If however, one knows that the sleeve or collar has become impure but one is not sure which part of the sleeve or collar has become impure then in this case, washing the sleeve or the collar is in reality equivalent to washing the entire garment. If one considers using assumption in regards to the polluted area and one thus washes that area which one assumes has been polluted then too it will become clean. Even if one washes just any portion of the garment without even considering it then too it will be regarded as being cleaned. However, in this case if after performing a few Salaahs whilst wearing this clothing, one realises that the correct area had not been washed then it should be rewashed and those Namaaz should be repeated. If one washed it after consideration and then after reading Namaaz in those clothes realised that the wrong portion has been washed then in this case the clothing should be rewashed but there is no need to repeat the Namaaz.

LAW: It is not necessary to wash all 3 times at once. If it is washed thrice over different times and even over a period of different days, it will still be regarded as being purified.

LAW: If an item made from iron, such as a knife, dagger or sword etc. which has no rust on it or has no design or engraving on it becomes impure then properly wiping it clean will purify it. In this case, it will not make any difference whether the impurity is thick or a liquid. Similarly, wiping all other metal items such as silver, gold, gilt etc. will allow it to become pure. This is on condition that the item has no engraving or design on it or it has not become rusted. If the item has a design or has become rusted then simply wiping it will not make it pure; it must be washed.

LAW: If mirror or glassware and china (porcelain) dishware, greasy earthenware or polished (i.e. varnished) wood; in other words all such things which have no pores are wiped with a cloth or with leaves, to the extent that no sign or effect of the impurity is left on it at all, it will become purified.

LAW: If semen gets onto the clothing and becomes dry then simply rubbing it and dusting it off and cleaning it, will allow the clothing to become purified even if some stain of it is still left on the clothing after rubbing it off. In this issue, the ruling regarding semen of males, females, all humans, animals, a healthy person, a person suffering from Bright's disease (also known as chronic nephritis) is alike.

LAW: If semen gets onto the body it may also be cleansed in the same manner (as mentioned above).

LAW: If after passing urine one did not clean ones self either with water or by using a clod and semen pass on the area which has urine on it then this will not be purified by rubbing but it is necessary to wash it. In the case where one has cleaned one's self or if the semen spurts out, in a manner whereby it did not touch that actual area where there was the impurity (of the urine) then it will become purified if rubbed off properly.

LAW: The clothing which is purified by being rubbed clean will not become impure if it becomes wet by water.

LAW: If semen got onto the clothing and is still wet, it will only be cleansed by washing. Rubbing it off in this case will not be sufficient.

LAW: If thick impurity such as faeces, dung or semen gets onto the sock or shoe then even though that impurity is thick, it will be cleansed by scraping or scratching it off.

LAW: If the impurity that has got onto the clothing is thin like urine and earth, ash or sand etc. is put on it and scratched, it will still be regarded as being purified but if one did not do this and the impurity dried up then now it will not be regarded as being purified until such time that it is washed.

LAW: If impure ground (earth) becomes dry and the signs and effects of the impurity, such as its colour and smell vanish, it has become purified even if it dried due to the wind, the suns heat or due to fire. However, to use it for tayammum is not permissible but Namaaz can be performed on this ground.

LAW: If there was impure water in a well and the entire well dried up, it has become purified.

LAW: Trees, grass, walls and bricks that are fixed in the ground will all become purified by becoming dry. If the brick is not fixed to the ground, it will not become pure by becoming dry but it is necessary to wash it. Similarly, if a tree or grass was cut off before it dried, it is necessary for it to be washed to become cleansed.

LAW: If stone (rock) is of such a type that it cannot be separated from the ground then it will become cleansed by drying, otherwise it must be washed.

LAW: A grinding stone will become cleansed by drying.

LAW: Those stones or pebbles which are above the ground will not become cleansed by drying and those which are associated with the earth will fall within the ruling of earth.

LAW: Those things which were connected to the earth (ground) and became impure but were separated after becoming dry, will still be regarded as being pure.

LAW: If impure sand (clay etc) was used to make earthenware, then for as long as it is unbaked, it is regarded as being impure. It will become purified after being baked (i.e. after becoming hardened).

LAW: If drops of impure water were sprinkled on a 'Tanoor' (oven/stove) or 'Tawa' (hot plate or pan on which roti is made) and the heat caused the wetness or moisture to evaporate. Thereafter, the roti (bread) that is cooked on it will be regarded as pure.

LAW: It is permissible to burn dry dung-cakes in order to cook food.

LAW: If something which became cleansed by drying or by scraping etc. and then became wet afterwards it will not be regarded as being impure.

LAW: With the exception of a pig, the flesh and hide of every animal, be it Halaal or Haraam as long as it is an animal that can be made Zibah and it was sacrificed by saying 'Bismillahi Allahu Akbar' is regarded as being Paak (clean). In other words, if that meat is in the possession of a Namaazi (worshipper) or if he performed his Namaaz on that animal hide, the Namaaz will be regarded as being valid. However, making a Haraam animal Zibah will not render it Halaal. It will still remain Haraam.

NOTE: It must be noted that there is a difference between something being pure, i.e. clean and it being Halaal. It does not mean that if something is regarded as clean, it is Halaal for consumption or use. An example of this is sand. Even though sand is pure, it is not Halaal for consumption.

LAW: With the exception of a pig, the hide of every animal becomes clean after drying (tanning) whether it was tanned by boiling it with 'khari namak' or with any other chemical, or if it was simply left out to dry in the sun or it dried due to the wind and all its moisture dries off allowing its odour to fade away. In both cases, it will be regarded as being purified and Namaaz on it is permissible.

LAW: Even though the hide of a predatory beast has been tanned, one should neither sit on it nor perform Namaaz on it as this causes one to become harsh in temperament and it leads to pride and

arrogance. Sitting on goat and ram hide and wearing it as well causes one to become gentle in temperament and brings about humility. Even if the hide of a dog has been tanned or it has been made Zibah, it should not be used as it is advisable to protect yourself from the differences of the Learned Imams and from the repulsion of the people.

LAW: If a portion of wool has become impure and one has a positive notion that this will be blown away whilst wool-combing then combing it will allow it to be purified, if not it will not be cleansed without being washed. If one is not aware how much of it is impure then wool-combing will also allow it to become cleaned.

LAW: If the corn is on the tree (or under the feet) and whilst stamping it the oxen urinated in it then if it was distributed amongst a few people who share in it, if it was paid out as wages to the labourers or if it was distributed as Khairaat (charity) then all will be regarded as being cleansed. If all of it remains in its actual form then it is regarded as being impure. If however, one washes and purifies an amount believing that more than it could not have become impure then all of it will be become clean.

LAW: When pewter and lead are melted they become clean.

LAW: If a rat falls into clarified-butter (Ghee) which has solidified and dies then the ghee from near the rat should be removed whilst the remainder will be regarded as being pure and can be eaten. If the ghee is thin (liquid) then all the ghee has become impure and to eat it is impermissible. However, it can be used for something wherein the use of such an impurity is not disallowed. The ruling with regards to oil is the same.

LAW: If honey becomes impure then the method to clean it is as follows: Pour more water than the amount of honey into it and boil it until all the water evaporates leaving only the amount of honey which was there. Following this process thrice will purify the honey.

LAW: The method of cleaning impure oil is as follows: An amount of water equivalent to the oil should be poured into it and it should be stirred well. Thereafter the oil should be removed from the surface and the water should be thrown away. This should be done thrice. Another method is to make a hole at the bottom of the vessel allowing all the water to flow out and only the oil to remain. Doing this thrice will also purify the oil. Another method is to put in the same amount of water and then boil the oil until such time that all the water evaporates and the oil remains. Doing this thrice will also purify the oil. One other method is to take pure oil or water and keep it in a separate vessel and both the impure oil and the pure oil should be poured out in one strain together from a height. However, in this method one should make sure that the strain of the impure oil should not separate at any time from the strain of the pure oil or water and should make sure that not a single drop of impure oil has fallen into the vessel before this and nor afterwards; otherwise it will become impure again. The method of purifying other flowing things such as (liquid) ghee etc. is the same. If the ghee has become solidified then it should be melted and one of the above mentioned methods should be used to purify it. One other method of purifying such things is to keep a vessel under the roof drain-pipe and to allow something pure of the same type or water to be mixed with it and it should be allowed to flow in a manner whereby both strains fall from the drain-pipe as one strain. In this way all will become pure. Another method is to boil it with its own type of thing or with water. In this way it will be purified.

LAW: In order to read Namaaz, the area on the prayer mat (Musal'la) where the hands, feet, forehead and nose touch must be Paak (pure). If there is impurity on any other part of the prayer mat it will not hinder the Namaaz. However, it is necessary in Namaaz not to come in close contact with any impurity.

LAW: If some impurity soiled any fabric and the impurity remained on one side and did not affect the other side at all then in this case one cannot turn it over and read Namaaz on the other side, no matter how thick the fabric is; unless the impurity has not soiled the actual area on which Sajdah is made, i.e. the actual area of Namaaz as mentioned above.

LAW: If one layer of a two layer fabric has become impure and both have been sewn together then Namaaz on the other layer is not permissible. If they are not sewn together then Namaaz on the other layer is permissible.

LAW: If a wooden panel becomes impure from one side then if it is so thick that it can be ripped (split) in thickness then one may turn it over and read Namaaz on it, otherwise not.

LAW: Namaaz is not permissible on that ground which has been prepared with dung, even if it becomes dry. However, if a thick cloth has been placed over it then Namaaz may be performed on the cloth even if it has some wetness on it. The wetness should however not be to the extent that it causes the ground to become wet and in turn wets the cloth because in this case the cloth with become impure and Namaaz on it will be impermissible.

LAW: If impure Surmah (antimony) or Kaajal (collyrium) was applied to the eye and it spread then to wash it is Waajib. If it is inside the eyes only and is not on the outside then it is excused.

LAW: If one sees some impurity on the clothing of another Muslim and he believes that by informing him of this, he will clean it out then in such a case it is Waajib to inform him of it.

LAW: The clothing used by a fasiq (sinful person) where it is not known whether it is impure or not, will be regarded as being pure but the precaution in regards to the pants etc. of a person who does not pray his Namaaz is that the gusset should be purified (cleaned) because many non-Namaazis just wear their pants after passing urine. One must be even more cautious with regards to cleaning of such clothes of the unbelievers.

Chapter 9

Istinja

Cleansing One's Self After Answering The Call Of Nature

* Explanation from Qur'an and Hadith 222

* Laws of Jurisprudence 226

Allah Almighty says

فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ ۚ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ

'In this Mosque (Musjid Al Quba) there are those who are fond of remaining pure, and Allah loves those who are pure.'
[Surah 9, Verse 108]

HADITH 1: It is reported in Sunan Ibn Majah on the authority of Abu Ayub, Jaabir and Anas رضی اللہ تعالی عنہم that when this verse was revealed, Rasoolullah ﷺ said, 'O assembly of Ansaar! Allah has praised you with regards to your purification, so tell me about this purification of yours.' They said, 'We perform Wudu (ritual ablution) for Namaaz and we perform Ghusl (ritual purification bath) from Janaabat and we perform Istinja with water.' He ﷺ said, 'Then it is this, so make this necessary (i.e. a habitual practice).'

HADITH 2: Abu Dawud and Ibn Majah report on the authority of Zaid bin Arqam ﷺ that Rasoolullah ﷺ said, 'The toilets are where the Jins and shaitaans are present, so when anyone enters into a toilet, he should read:

اَعُوْذُ بِاللّٰهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ

HADITH 3: In the Sahihain, this Dua has been mentioned as follows:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

HADITH 4: It is mentioned in the narration of Tirmizi from Ameer ul Momineen Ali رضی اللہ عنہ that the veil between the eyes of the Jin and the private ornaments of a human is to proclaim 'Bismillah' when entering the toilet.

HADITH 5: Tirmizi, Ibn Majah and Daarimi report from Umm ul Momineen Siddiqa رضی اللہ تعالی عنہا that when Rasoolullah ﷺ would emerge from the toilet, he would say: غُفْرَانَكَ

HADITH 6: It is reported in Ibn Majah from Anas رضی اللہ عنہ that when he ﷺ would emerge from the toilet, he would say:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّیْ الْاَذٰی وَعَافَانِیْ

HADITH 7: It is in Hisn Haseen that he ﷺ used to say:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَخْرَجَ مِنْ بَطْنِیْ مَا یُضُرُّنِیْ وَابْقٰی فِیْهِ یَنْفَعُنِیْ

HADITH 8: It has been mentioned in numerous books from various Sahaba-e-Kiraam رضی اللہ تعالی عنہم that Rasoolullah ﷺ said, 'When answering the call of nature, neither face the direction of the Qibla nor allow the Qibla to be at your back.' He ﷺ also disallowed us from holding the private part with the right hand and cleaning the private parts with the right hand.

HADITH 9: It is reported in Abu Dawud, Tirmizi and Nasa'i from Anas رضی اللہ عنہ that Rasoolullah ﷺ would remove his ring when entering the toilet, as his blessed name was engraved on it.

HADITH 10: Abu Dawud and Tirmizi report from Anas ﷺ that when he ﷺ would intend to answer the call of nature, he would not raise his clothing until he was close to the ground.

HADITH 11: Abu Dawud reported on the authority of Jaabir ﷺ that when Huzoor ﷺ would go out to answer the call of nature, he would go so far away that none would be able to see him.

HADITH 12: Tirmizi and Nasa'i have reported from Abdullah ibn Mas'ud ﷺ that Rasoolullah ﷺ said, 'Do not use dung and bones to clean your private parts as they are the foods of your brothers the Jins.' It is mentioned in one narration of Abu Dawud that he ﷺ also cautioned us against the use of coal.

HADITH 13: Abu Dawud, Tirmizi and Nasa'i have reported from Abdullah ibn Maghfal ﷺ that Rasoolullah ﷺ said, 'One should not urinate in a bathroom, thereafter bathing or performing Wudu in it, because most evil distractions are caused by this.'

HADITH 14: Abu Dawud and Nasa'i have reported from Abdullah bin Sarjas ﷺ that Huzoor ﷺ disallowed us from urinating in a hole.

HADITH 15: Abu Dawud and Ibn Majah reported on the authority of Mu'az ﷺ that Huzoor ﷺ said, 'Abstain from the 3 things which are the cause of being cursed; urinating on a quayside, urinating on the road (publicly) and urinating under the shade of a tree.'

HADITH 16: Imam Ahmed, Tirmizi and Nasa'i report from Umm ul Momineen Siddiqa رضی اللہ تعالی عنہا wherein she says, 'If any person tells you that Rasoolullah ﷺ passed urine whilst standing then do not

regard him as being truthful. Huzoor ﷺ never passed urine except whilst sitting.'

HADITH 17: Imam Ahmed, Abu Dawud and Ibn Majah report from Abu Sa'eed Khudri رضی اللہ عنہ that Rasoolullah ﷺ said, 'Allah becomes displeased will two people who go out to answer the call of nature and they uncover their private parts and (sit there) talking to one another.'

HADITH 18: It is reported in Sahih Bukhari and Sahih Muslim from Abdullah ibn Ab'bas رضی اللہ تعالی عنہما that Huzoor ﷺ passed by two graves and said, 'Both these persons are being punished and not for a serious (which could not be avoided) reason. One of them never used to protect himself from the droplets of urine and the other was involved in tale-bearing.' Huzoor ﷺ then took a fresh date branch and broke it into two pieces and planted a piece on each grave. The Sahaba said, 'Ya Rasool'Allah ﷺ! Why did (Huzoor ﷺ) do this?' He ﷺ said, 'In hope that as long as they do not become dry, there punishment will be lessened.'

Laws of Jurisprudence Regarding Istinja

Law: When going to urinate or pass stool it is Mustahab to recite this Dua outside the toilet (i.e. before entering the toilet):

بِسْمِ اللهِ اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

Enter with the left foot first and when coming out of the toilet, come out with the right foot and after coming out, recite:

غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّیْ مَا یُؤْذِیْنِیْ وَاَمْسَكَ عَلَیَّ مَا یَنْفَعُنِیْ

Law: When urinating or passing stool or when cleansing yourself thereafter, do not direct your face or back towards the Qibla and this command is general whether you are inside a building or in an open field. If you have directed your face or back towards the Qibla by error then on remembering immediately change your direction. In this there is hope of attaining forgiveness for this immediately.

Law: It is Makruh for a person who has taken a child to the toilet to have him face the direction of the Qibla. The one responsible for taking the child to the toilet is charged with the sin for this.

Law: When urinating or passing stool one should not direct ones face or back towards the sun or the moon. Similarly, one should not urinate in the direction where the wind is blowing.

Law: To urinate or pass stool on the edge of a well, pond or spring or in water even if it is flowing water; on a quayside; under a fruit

tree, in an orchard which has fruits, in the shade where people usually sit; beside the Musjid or the Eid Gaah; in a cemetery; on a road or in a place where cattle are kept is Makruh. Similarly, it is Makruh to urinate in a place where Wudu and Ghusl are performed.

LAW: To sit on a low place and allow the strain of urine to flow towards a high place is disallowed.

LAW: To urinate on hard ground from which the drops of urine splash up towards you is disallowed. One should grade such a place and soften it or dig a pit and urinate therein.

LAW: To urinate whilst standing whilst naked and whilst lying down is Makruh. It is also disallowed to go to urinate or pass stool without covering the head or to take with you an item on which a Dua or the Name of Allah and His Beloved Rasool صلی اللہ تعالیٰ علیہ وسلم or the name of any pious personality is written. Similarly, it is Makruh to talk whilst in the toilet.

LAW: One should not remove the clothing from the body until such time that one is close to sitting and one should not expose the body more than required. Thereafter, one should sit with the legs well spread apart, putting weight on the left leg. At this time one should not ponder in regards to any Deeni issue as this is a means of deprivation. One should also not reply to a sneezing person, to Salaam and to Azaan audibly; when sneezing do not say Alhumdulillah with the tongue (i.e. audibly). It should be said in the heart. One should also not look towards the private parts unnecessarily. One should also not look towards the impurity that has been excreted from the body. One should not sit too long in the

toilet as there is a risk of haemorrhoids and piles in doing so. One should neither spit into the urine nor should one blow the nose or clear the throat without reason, or look around unnecessarily, or touch the body without reason or look towards the sky. One should rather lower the head with modesty. When one has completed answering the call of nature, a male should rub the penis from the base towards the head, so that those drops of urine that are held back may come out. Thereafter, one should cleanse oneself using a Dhela (clod) and stand up. He should cover his body before standing up straight. When the drops have stopped, he should move away to some other place and then sit down to perform purification. In doing so, he should first wash both hands thrice each. When entering the purification area, he should recite:

بِسْمِ اللّٰهِ الْعَظِيْمِ وَ بِحَمْدِهٖ وَالْحَمْدُ لِلّٰهِ عَلٰى دِيْنِ الْاِسْلَامِ اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ الَّذِيْنَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ط

He should then pour water with the right hand and clean the area with the left hand. He should hold the jug that is being used to pour water at a height when pouring, so that drops of water do not splash onto you. He must first wash the front private part and thereafter he should wash the rear private part (anus). When performing purification, put pressure on ones breath pushing downwards and keep a clod and then wash thoroughly, so that afterwards there is no odour left on the hand. Thereafter use a pure (Paak) piece of cloth to dry the area. If one does not have a cloth, he should use the hand to wipe the area a few times until there is no real moistness remaining. If one is overwhelmed by ‘waswasa’ (shaitaani distraction) then sprinkle some water on the gusset. Then emerge from this area and recite:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَ الْمَآءَ طَهُوْرًا وَّ الْاِسْلَامَ نُوْرًا وَّ قَائِدًا وَّ دَلِیْلًا اِلَی اللّٰهِ وَ اِلٰی جَنَّاتِ النَّعِیْمِ

اَللّٰهُمَّ حَصِّنْ فَرْجِیْ وَ طَهِّرْ قَلْبِیْ وَ مَحِّصْ ذُنُوْبِیْ

LAW: If one passes any impurity from either the front or rear private part, it is Sunnat to clean oneself using a clod. If one only used water to perform the purification then this too is permissible, but it is Mustahab to make Tahaarat with water after using the clod.

LAW: If any other impurity comes out of the front or rear private parts, such as blood or pus etc. or if impurity comes onto that area due to excretion then too if one uses a clod to perform purification, it is valid as long as it did not spread out of that area. However, it is Mustahab to still wash using water.

LAW: The usage of a prescribed number of stones is not Sunnat. It all depends on how many are sufficient to attain purification. If the use of just one clod/cleansing stone allows one to become cleansed, the Sunnat has been fulfilled. If one took 3 clods and one was still not able to become clean then the Sunnat has not been fulfilled. However, it is Sunnat to use an odd number of cleansing stones and at least 3 should be used. If using 1 or 2 allowed one to be cleansed then one should complete the counting of 3. If one used 4 to cleanse oneself then one should use 1 more, so that it will become an odd number.

LAW: Purification with a clod will only be valid if the area around the opening of the private part is not messed more than the area of one dirham. If it becomes messed more than a dirham then to wash is Fard. However, it is still Sunnat to use the clod.

LAW: Stones, pebbles and torn (old) fabric also fall within the category of a clod. To cleanse oneself with any of these is also permissible without any objection. One may also use a wall to dry (i.e. stone from a wall) on condition that it is not the property of someone else. If it is the property of another person or it is 'Waqf' then in this case, to make use of it for Istinja is Makruh. However, if one does use it, the purification will be regarded as valid. One can dry off Istinja from the wall of the building which he is renting.

LAW: To use a cleansing stone from the wall of a stranger is not permissible even if the house is being rented by him.

LAW: It is Makruh to make Istinja (cleanse one's self) with bones, food, dung, baked bricks, pottery, glass, coal, hay for animals and any such thing which has some value to it even if it is one or two cents.

LAW: To make Istinja using paper is not allowed even if nothing is written on it or even if it has the name of an unbeliever such as Abu Jahl written on it.

LAW: It is Makruh to use the right hand to perform Istinja. If a person's left hand is paralysed (or he is not able to use it due to some injury etc) then he may use the right hand.

LAW: It is Makruh to touch the private parts with the right hand or to hold the cleaning stone in the right hand when passing it over this area.

LAW: It is Makruh to re-use the cleaning stone that has already been used once for the purpose of Istinja. If the opposite side of it is clean then that side may be used.

LAW: The Mustahab manner of using the clod after passing stool is as follows for males: During summer, use the first cleaning stone, wiping from the front to the back and the second from the back to the front and then the third from the front going towards the back. During winter, the first clod should be used to wipe from the back to the front, the second from the front to the back and the third from the back to the front.

LAW: Females should always (i.e. during any season) use the method that the males use in summer.

LAW: It is Mustahab to keep the clean clods on ones right and to keep them to ones left after using them, in a manner whereby the area which is soiled with impurity should be kept facing the back.

LAW: After passing urine, if one has a doubt that some drops are still remaining and it will be released then in this case it is Waajib (compulsory) for him to perform 'Istibra' (i.e. after passing urine to do something which will cause the drops that are held back to drop off). Istibra can be performed by walking, striking the feet on the ground, by applying pressure by keeping the right leg on the left or the left leg on the right, by coming down from a high place, climbing onto a high place from a low place, by coughing or by lying on the left side. One should perform Istibra until such time that the heart is content. Some Ulama have mentioned that one should walk 40 paces but the correct view is that it depends on whatever makes the heart content and sure. This ruling of Istibra is only for males. Females

should wait a short while after finishing and then perform purification.

LAW: The Mustahab method of performing Istinja with water after pasting stool is as follows: One should sit with both legs well spread out, pouring water slowly and using the stomach of the fingers to wash. The tips of the fingers should not touch. One should first raise his middle finger over the rest when commencing the Istinja then the finger which is next to it and then the little finger should be raised. One should wash thoroughly. One should not use more than 3 fingers to wash. One should wash slowly so that all the greasiness goes away.

LAW: Purification (Tahaarat) will also be valid if one washes using the palm of the hand.

LAW: A female should wash herself using only her palm and she should sit with her legs more spread out than a male.

LAW: The hands will become purified after Tahaarat but to still wash the hands thereafter and to do so using sand is Mustahab.

NOTE: Nowadays soap etc. is used to wash the hand. This is permissible on condition that the soap does not have any impure and Haraam ingredient in it.

LAW: During winter, one should make a greater effort and wash more intensely compared to in summer and if one uses hot water to perform the purification in winter, then one should be as intense as one is in summer. There is more thawaab (reward) in performing

purification with cold water than with hot water and using hot water for this person is not without the risk of illness.

LAW: When fasting one should not sit with the legs spread out too wide and one should also not wash too intensely.

LAW: If a man's hand is disabled then his wife may assist him in Istinja and if the wife's hand is disabled then the husband may assist her in Istinja. If a man does not have a wife or if lady does not have a husband; then in this case, any other relative such as ones daughter, son, brother or sister are not allowed to make the Istinja for them. In such a case it is excused.

LAW: It is Makruh to cleanse one's self during Istinja by using Zamzam Shareef and if one did not use the clod prior to this then it is impermissible.

LAW: The leftover water which is remaining after purifying oneself may be used for Wudu. Some people throw this water away. This should not be done as it falls within the category of being wasteful.

قَدْتَمَّ بِحَمْدِ اللهِ سُبْحٰنَه ٗ وَ تَعَالٰی هٰذَا الْجُزْءُ فِیْ مَسَائِلِ الطَّهَارَةِ وَلَهُ الْحَمْدُ اَوَّلًا وَ اٰخِرًا وَ بَاطِنًا وَ ظَاهِرًا كَمَا یُحِبُّ رَبُّنَا وَ یَرْضٰی وَ هُوَ بِكُلِّ شَیْءٍ عَلِیْمٌ وَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ الْعَلِیِّ الْعَظِیْمِ وَ صَلَّی اللهُ عَلٰی خَیْرِ خَلْقِهٖ سَیِّدِنَا وَ مَوْلٰینَا مُحَمَّدٍ وَ اٰلِهٖ وَصَحْبِهٖ وَ اَبْنِهٖ وَ ذُرِّیَّتِهٖ وَ عُلَمَاءِ مِلَّتِهٖ وَ اَوْلِیَاءِ اُمَّتِهٖ اَجْمَعِیْنَ اٰمِیْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ وَاَنَا الْفَقِیْرُ الْمُفْتَقِرُ اِلَی اللهِ الْغَنِیِّ اَبُوالْعُلَا اَمْجَد عَلِی الْاَعْظَمِی غَفَرَ اللهُ لَهٗ وَ لِوَالِدَیْهِ اٰمِیْن

The Venerable Endorsement and unparallel Commendation by The Helper of the Deen and The Muslim Nation, The Reviver of the Shariah, The Demolisher of waywardness, The Extinguisher of Innovations, The Reformer of this Century, The Expert and Conqueror, my Leader, my Support, my Treasure and my Grand Reservoir (of Knowledge), for my present and my future, Aala Hazrat Maulana Maulvi Haji Qaari Mufti Ahmed Raza Khan Saahib Qaadiri Barkaati (Allah grant benefit to Islam and the Muslims, through his kindness and blessings).

بسم اللہ الرّحمٰن الرحیم

الحمد للہ و کفی و سلم علی عبادہ الّذین اصطفٰی لا سیّما علی
الشّارع المصطفٰی و مقتفیہ فی المشارع اولی الطّہارۃ والصّفا

This humble servant غفرله المولى القدير perused the blessed book Bahaar e Shariat which discusses the rules of Tahaarat and is the superb compilation by my brother in the Deen of Allah; the honourable, dignified, pleasant in nature, sound thinker, exalted and highly acclaimed Maulana Abul Ulaa Maulvi Hakeem Muhammad Amjad Ali Qaadiri Barkaati Aazmi رزقه الله فى الدارين الحسنٰى

Alhamdulillah, I have found the book to comprise correct, sound, well researched and well clarified rulings. Nowadays, there was a need for such a book, so that our brothers in the general public may obtain the correct laws in simple Urdu language, thereby protecting themselves from being misled and drawn into error by raising their sights to look in the direction of fake and gilded ornaments.

I pray that Allah ﷻ blesses the author will abundance in his age, deeds and blessings, affording him the guidance to compile a complete book of this nature discussing every topic from Aqaa'id, to the essential branches of Religion which will serve as a sufficient contribution and which will be efficacious, adequate and a cleanser.

I pray that Allah ﷻ publicises him amongst the Ahle Sunnat, making him beneficial and well accepted in this world and in the hereafter.

والحمد لله رب العٰلمين و صلّى الله تعالٰى علٰى سيّدنَا و مولٰنا محمّد

و اٰله و صحبه و ابنه و حزبه اجمعين اٰمين

١٢ ربيع الآخر شريف ١٣٣٥ هجريه

علٰى صاحبها و اٰله الكرام افضل الصّلٰوة و التّحيّة آمين

Appendix to Bahaar-e-Shariat Volume 2

بسم اللہ الرحمن الرحیم

نحمدہ و نصلی علی رسولہ الکریم

In the section wherein this humble servant listed the Juziyaat (fine points and details) regarding Aab Mutlaq (water which is absolutely pure and can be used to purify) and Aab Muqay'yad (restricted water) one of the laws stipulated there was in regards to the water of the Huqqa being regarded as pure, even though there maybe some alteration to the colour, smell or taste of the water.

Wudu with such water is permissible. If there is a sufficient amount of this water available, tayammum is not permitted. There was unnecessary difference in this regard, amongst some of the general public in certain areas of Kathiawar and a letter was sent here by them in which they requested proof in this regard.

In actual fact, those opposing this ruling should be the ones furnishing the proof against it, as furnishing the proof is their responsibility and not ours because water in reality is pure and purifying. Almighty Allah says

وَأَنزَلۡنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا

'And We sent down from the sky water, (as) a purifier'

[Surah 25, Verse 48]

And Almighty Allah says

يُنَزِّلُ عَلَيۡكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ

*He (Allah) caused water to rain down upon you from the sky, so you that you may be purified through it' [*Surah 8, Verse 11]

It is mentioned in Raddul Muhtar as follows:

ویستدل بالآیه ایضا علی طهارة اذالامنه بالنجس

That ruling of Jurisprudence states that if a kaafir gives information with regards to any water being impure (najis), his word will not be accepted and Wudu with that water is permissible because Najaasat is conditional and the statement of an unbeliever in the issues of Diyanaat (Issues of Faith i.e. Religious Issues) is not regarded as reliable; thus the water will remain in its natural state of being pure. This alone, is sufficient in support of our statement but all this is only of benefit to one who says or is intending to say that which is in accordance with the rules and theories of Shariat and nowadays this can hardly be found الاماشاءالله

Nowadays, the manner of people is to utter anything and then cause dispute and confusion amongst the general masses. They do not even care whether (what they are saying) is correct or incorrect, even though those who are objecting regard (water) as being impure. Thus, it was sufficient for us to merely present this evidence

in regards to its Tahaarat, that it is water and water by itself (naturally) is not impure, until such time that it is not contaminated or mixed with anything which is Najis (impure). Only then will it be regarded as becoming impure (due to contamination). Contamination due to impurity is in the case of it being contaminated through alcohol, urine or other such impurities which become mixed in it. So, if the (water) is a little, in other words, if it is less than that which is in a Dah-Dardah then in this case it will be regarded as becoming impure (due to such contamination). However, if it is a Dah-Dardah, then contamination (mixing in it) of any impurity will only cause the water to become impure if that impure thing caused the colour, smell or taste of the water to be altered. It is in Durr-e-Mukhtar:

وينجس بتغيّر احد اوصافه من لون او طعم او ريح بنجس الكثير ولو جارياً اجماعا القليل فينجس وان لم يتغير

It is in Fatawa Alamgiri

الماء الراكد اذا كان كثيراً فهو بمنزلة الجاري لايتنجّس جميعه بوقوع النجاسة في طرف منه الّا ان يّتغيّر لونه او طعمه او ريحه وعلى هذا اتّفق العلماء وبه اخذ عامّة المشائخ رحمهم الله تعالى كذا في المحيط

Touching the water (i.e. mixing) means that the impurity should touch the water; even if its pieces or parts do not mix in the water (touching the water is sufficient). Little water (i.e. less than Dah-Dardah) will become impure; such as in the case of any part of the body of a pig touching the water even if it be only the hair; even if it

was immediately moved away and even if no saliva or anything else from its body fell into the water.
It is mentioned in Hindiya:

و ان کان نجس العین کالخنزیر فانّه یتنجّس و ان لم یدخل فاہ

It is mentioned in Hindiya as well:

امّا الخنزیر فجمیع اجزائه نجسة

It is mentioned in Raddul Muhtar:

و ظاهر الروایة انّ شعرہ نجس و صحّحه فی البدائع و رجّحه فی الاختیار فلو صلّی و معه منه اکثر من قدر الدرهم لا تجوز و لو وقع فی ماءٍ قلیلٍ نجّسه

Similarly, if any Damawi animal dies after falling into the water or if it falls in already dead then the water will be regarded as being impure, even if its saliva etc. does not mix with the water, as the contact of the corpse with the water, causes 'Aab-e-Qaleel' (water less than that of a Dah-Dardah) to become impure. It is mentioned in Durr-e-Mukhtar:

او مات فیها (ای فی بئرٍ دون القدر الکثیر) او خارجها و القی فیها حیوانٌ دمویٌّ

With the exception of a pig, if any other animal falls in then the saliva of which is impure and that animal emerged alive then until one cannot confirm that its mouth touched the water, it will not be regarded as being impure.

It is mentioned in Fatawa Alamgiri:

والصّحیح انّ الکلب لیس بنجس العین فلا یفسد الماء ما لم یدخل فاہ ھکذا فی التّبیین و ھکذا سائزما لا یوکل لحمہ من سباع الوحش والطیر لا یتنجّس الماء اذا خرج حیًّا و لم یصل فاہ فی الصّحیح ھکذا فی محیط السرخسی

It is mentioned in Durr-e-Mukhtar:

لو اخرج حیّا و لیس ینجس العین و لا بہ حدث او خبث لم ینزح شئٌ الّا ان یدخل فمہ الماء فیعتبر بسؤرہ فان نجسا نزح الکّل و الّا لا ھو الصّحیح

It is mentioned in Raddul Muhtar:

بخلاف ما اذا کان علی الحیوان خبث ای نجاسۃ و علم بھا فانّہ ینجّس مطلقًا قال فی البحر و قیّدنا بالعلم لانّھم قالوا فی البقر و نحوہ یخرج حیّا لا یجب نزح شیءٍ و ان کان الظاھر اشتمال بولھا علی افخاذھا لکن یحتمل طھارتھا بان سقطت عقب دخولھا ماء کثیراً مع انّ الاصل الطّھارۃ اہ و مثلہ فی الفتح اہ

From this statement of Durr-e-Mukhtar, it is evident that unless there is no definite evidence of something being impure, the ruling regarding it being impure will not be given, even if apparently it is said to be impure, so in regards to the water of the Huqqa; unless it cannot be confirmed definitely that it is impure, it cannot be regarded as being impure. Leave alone it being definitely confirmed as being impure, in the case (of the Huqqa), there is not even an assumption or thought of it being impure. It will only be regarded as

being impure, if there is definite confirmation that it was contaminated by impurity mixing in it or touching it and both these are absent, so it will be regarded as remaining in its natural state of purity. This is our objective (i.e. it has been already explained, but I must further say), that every person knows well, that this is the same water which was pure and purifying before it was put into the Huqqa. However, if one refreshed (prepared) the Huqqa with impure water (i.e. already contaminated with impurity), or there was impurity in that Huqqa, or afterwards some impurity got into that water, be it inside the Huqqa, or after taking it out (of the Huqqa) then in all such cases it will undoubtedly be regarded as being impure. Who can ever be of the opinion that such water is pure? Instead of the Huqqa, if a clay pot or jug etc is impure then the ruling of the water being impure will also apply here; no sane and intelligent person can say that the water of a pot or the jug will be regarded as being absolutely impure (in such a case) because this impurity of the water is only because the pot or the jug was impure (thus the water became contaminated, so one cannot say that the jug water is impure), and it is not so that the water is regarded as impure because it was kept in a pot or a jug (but it was because of impurity in that particular pot or jug). Similarly (in the case of the Huqqa), the water will only be regarded as being impure if the utensil has impurity in it or if some impurity contaminated (i.e. mixed in) the water.

It cannot be said, that because it is a Huqqa, it is reason for the water to be impure. The argument that we are presenting here is that, the smoke of the Huqqa passing over the water will not cause the water to become impure, so when this is the same water which was pure from before and now its qualities have changed due to the passage of time and smoke, then it must be said that if the changing of the

qualities is the cause of it becoming impure, then it will be necessary that milkshake, juices, rose essence, fragrant essence, tea, gravy and that water in which saffron or Shihaab have been put or all those things which cause the quality of the water to be altered, will all be regarded as having become impure and this is intuitively baseless, so it has been proven that it (water) will not be regarded as becoming impure, by just anything mixing in it but for it to be regarded as Najis (impure), it is necessary for the impurity to have contact with it.

So firstly, (those who oppose the ruling) should first prove that the (said) tobacco is impure and then they should prove that the smoke also according to Shariah is impure. Only thereafter they should declare it being impure. It is well known even to every child in India that tobacco is the leaf of a tree in which some things are mixed and people, eat, smoke and inhale it. Here also, the same applies that the leaves are not impure. As for the other ingredients such as syrup or other ingredients that are added to it for fragrance or other benefits, such as 'Sumbulut Teeb (Nardostachys jatamansi), pineapple, Amaltas (a kind of fruit), Jujube, jackfruit etc. and none of these things are regarded as being Najis, so (this) tobacco is still regarded as being pure.

It must however be said that if eating or smoking it causes one to lose consciousness or such a condition then due to becoming weak, to eat and smoke it to such an extent is regarded as Haraam as it has been mentioned:

نھی رسول اللہ صلی اللہ تعالی علیہ و سلم عن کل مسکر و مفترٍ

It must be noted that being Haraam is one thing and being Najis is another issue. Even to eat sand to the extent of it causing harm is also Haraam, whereas sand is pure and is regarded as a purifying agent. There are numerous Juziyaat in the books of Fiqh which mention the eating of many things in excessiveness to be Haraam but those things are regarded as being pure. It is in Tanweerul Absaar والمسك طاهر حلال and based on this, the author of Raddul Muhtar has mentioned that:

زاد قوله حلالٌ لانّه لا يلزم من الطهارة الحلّ كما فى التراب منح اى
فان التّراب طاهرٌ ولا يحلّ اكله

When Tobacco is regarded as being Paak (pure), how then can its smoke be regarded as being impure? A thing that is pure is something which is by itself regarded as pure. In regards to the ruling on smoke, the Hanafi Jurists have mentioned that as long as the effect of that impure thing is not evident in it, it will be regarded as being pure. It is mentioned in Raddul Muhtar:

اذا احرّقت العذرة فى بيت فاصاب ماء الطابق ثوب انسان لا يفسده استحسانًا ما لم يظهر اثر النجاسة فيه و كذا الاصطبل اذا كان حارًا و على كوته طابق اوكان فيه كوز معلّق فيه ماءٌ فترشح وكذا الحمام لو فيها نجاساتٍ فعرق حيطانها و كواتها و تقاطر

It is in Fatawa Alamgiri:

دخان النجاسة اذا اصاب الثوب او البدن الصحيح انّه لا ينجس هكذا فى السراج الوهّاج وفى الفتاوى اذا احرقت العذرة فى بيت فعلا دخانه و بخاره الى الطبق و انعقد ثم ذاب و عرق

الطابق فاصاب ماؤہ ثوبًا لا یفسد استحسانا مالم یظھر اثر النجاسۃ و بہ افتی الامام ابوبکر محمّد بن الفضل کذا فی الفتاوی الغیاثیہ و کذا الاصطبل اذا کان حارًا و علی کوتھا طابق او بیت البالوعۃ اذا کان علیہ طابق و تقاطر و کذا فی فتاوی قاضیخان

Naushaadar (Amoni Chloridium) which is made from gathering the steam of unclean substances is regarded as being pure by the Ulama. It is in Raddul Muhtar النوشادر المستجمع من دخان النجاسہ فھو طاھر

From these quotations, it has been well proven through the Just and compliant Fuqaha (Jurists) that the water from the Huqqa is pure. As for this ignorant reservation, that if it is pure then why do we not drink it? (It must then be said) that mucus from the nose is also regarded as being Paak (pure), so why is it not eaten? Saliva is also pure, but why do we not just drink it? Even opium and cannabis are also not regarded as impure, so will you smoke it? When paak things are to the degree of being Haraam, then according to temperament how hard is it for it to be Makruh and disliked. These are all the proofs which I have furnished. Now, those who regard it as being impure should also present there evidence and show from which Verse of the Qur'an, which Hadith or which authentic book, they can prove this; and when there is no (proof) from anyone of these then will this not be regarded as levelling a false charge against the Shariah or not? Muslims should abstain from making false charges against the Shariah. Allah bless them with guidance and Taufeeq! Aameen

As for the issue of it (the Huqqa) water being a purifying agent (i.e. can be used for purification as mentioned in the inception of this discussion), then it must be noted that this argument is based on the

ruling of 'Maa-e-Mutlaq' (Natural water), because Wudu and Ghusl with Mutlaq water is permissible. It not from 'Muqay'yad' (i.e. restricted water) كما هوا مصرح فى المتون so, we will first explain what is 'Mutlaq' water, by which one will be able to easily make a distinction between 'Mutlaq' and 'Muqay'yad' waters. The comprehensive definition of 'Mutlaq' which does not challenge the recognized Juziyaat, is that which has been presented in the book رساله النور النورق by Sayyidi wa Sanadi, Mustanadi, The Mujaddid of the Century, Aala Hazrat ﷺ wherein he states: *'Mutlaq water is water which remains in its natural thin form (i.e. with its natural fluidity), and any such thing which is more or equivalent to it in volume has not been mixed in it. Nor has any such other such thing been mixed in it, that after been mixed, it will be regarded as some other thing, for some other purpose, causing the name of the water to be changed, such as if it is now called, juice, lassi (milk drink), Nabeez (date drink) or ink etc.'*

All its branches and issues have been explained in two stanzas:

مطلق آبے است کہ بر رقت طبعی خود است　　نہ در و مزج دگر چیز مساوی یا بیش
نہ بخلطے کہ بہ ترکیب شود چیز دگر　　کہ بود ز آب جدا در لقب مقصد خویش

For further reassurance, I also felt it appropriate to give the definition regarding the restrictions as well, so that the one, who is making the claim, may understand it without difficulty. The first condition and restriction is that the natural fluidity should remain.

In this regard it is in Shabia ala Zail'ee as follows:

الماء المطلق ما بقی علی اصل خلقته من الرقة والسیلان فلو اختلط به طاهر اوجب غلظه صار مقیّدا

It is mentioned in the Fatwa of Faqih An Nafs Qadi Khan:

لووقع الثلج فی الماء و صار ثخینا غلیظا لا یجوز به التوضؤ لانه بمنزلة الجمد وان لم یصر ثخینًا جاز

Similarly, it is in Khania and Fatawa Alamgiri

لوبل الخبز بالماء و بقی رقیقا جاز به الوضؤ

It is in Khania

ماء صابون و حرض ان بقیت رقته ولطافته جاز التوضؤ به

Muhaqqiq alal Itlaaq Imam Ibn Humaam states in Fathul Qadeer

فی الینا بیع لونقع الحنّص و الباقلاء و تغیّرلونه و طعمه و ریحه یجوز التّوضی به فان طبخ فان کان اذا برد وثخن لا یجوز الوضؤ به اولم یثخن و رقة الماء باقیة جاز

It is also further mentioned in the same book as follows:

لاباس بماء السیل مختلطا بالطین ان کانت رقة الماء غالبة فان کان الطین غالبا فلا

It is in Bada'i of Imam Malikul Ulama as follows:

لوبغیّر الماء بالطین او بالتراب یجوز التوضؤ به

It is stated as follows in Muniya:

یجوز الطّهارة بماء خالطه شئ طاهر فغیّر احد اوصافه کماء المدّ و اماء الّذی اختلط به الزّعفران بشرط ان یکون الغلبة للماء من حیث الاجزاء ولم یزل عنه اسم الماء و ان یکون رقیقا بعد محکمه حکم الماء المطلق

It is in the Fatwa of Imam Gharbi Tamartaashi:

مآء الصّابون لو رقیقا یسیل علی العضو یجوز الوضوٴ بہ و کذا الواعلی بالاشنان و ان ثخن لا کما فی البزازیہ

In brief, just these few statements are sufficient to clarify the ruling, and similar to this, there are numerous others in the books of Fiqh which mention that once the fluidity and thinness of the water is lost, it is not suitable for Wudu and Ghusl any longer. The second restriction or condition is that such a thing should not be mixed with it, which is more or equal in volume, such as the essence of 'Gauzuban' (onosma bracteatum) or 'kyawra' (fragrant plant), rose essence and willow musk essence etc. which does not have fragrance and which does not have any real taste. It these are mixed in the water, then as long as the water is more in quantity, the Wudu is permissible otherwise not.

It is in Bahrur Raa'iq:

ان کان مائعا موافقا للماء فی الاوصاف الثلاثۃ کالمآء الّذی یؤخذ بالتقطیر من لسان الثور و ماء الورد الّذی انقطعت رائحتہ اذا اختلط فالعبرۃ للاجزاء فان کان الماء المطلق اکثر جاز الوضوٴ بالکلّ و ان کان مغلوبا لا یجوز و ان استویا لم یذکر فی ظاھر الروایۃ و فی البدائع قالوا حکمہ حکم المآء المغلوب احتیاط

It is in Durr-e-Mukhtar

لو (کان المخالط) مائعا فلو مبیانًا لاوصافہ فتغیّرا کثرھا او موافقاً کلبن فیاخذھا او مماثلاً کمستہل فبالاجزاء فان المطلق اکثر من النّصف جاز التطھیر بالکل والّا لا

It is in Hindiya

وان كان لا يخالفه فيها تعتبر فى الاجزاء و ان استويا فى الاجزاء لم يذكر فى ظاهر الظاهر الرّواية قالوا حكمه حكم الماّء المغلوب احتياطاً هكذا فى البدائع

The third restriction and condition is that such a thing should not be mixed in it which causes it to become something other than water, and its use is for some other purpose, whereby it is given some other name instead of water, be this by boiling it after adding something to it, such as soup and gravy etc. which is now not classified as water any longer.

It is mentioned in Mukhtasar Al Qudoori, Hidaya and Sharah Wiqaaya and other well-known books: لايجوز بالمرق
It is in Bahrur Raa'iq

لايتوضؤ بماء تغير باتطبخ بما لا يقصد التنظيف كماء المرق والباقلا لانّه بماء مطلق

Also if one did not cook anything in it but even if one just mixed something in it such as juice of honey or shakr misri.

It is in Hidaya etc.

لايجوز بالاشربه

Regarding this, it has been mentioned in Inaaya, Kifaayah, Binaaya and Ghaya as follows:

ان اراد بالاشربة الحلو لمخلوط بالماء كالدبس والشّهد المخلوط به كانت للماء الّذى غلب عليه غيره

It is mentioned in Majma ‘ul Anhur

قال صاحل الفرائد المراد من الاشربة الحلو المخلوط بالماء كالدّبس والشهد

If such a thing is mixed in it, the aim of which is to remove dirt or was mixed and cooked in it then unless the thinness and fluidity of that water does not vanish, it is valid for Wudu. Categorical statements have already been presented from Fathul Qadeer, Fatawa Khania and Fatawa Imam Sheikh Al Islam Tamartaashi (in this regard).

It is mentioned in Bahr:

امّا لو كانت النّظافة تقصد به كالسّدر والاشنان والصّابون يطبخ به فانّه يتوضّؤ به الّا اذا خرج الماء عن طبعه من الرّقة والسّيلانِ

It is in Hindiya:

و ان طبخ فى الماء ما يقصد به المبالغة فى النّظافة كالاشنان والصابون جاز الوضوءُ به بالاجماع الّا اذا صار ثخيناً فلا يجوز هكذا فى محيط السّرحسنى

Similarly, if an amount of saffron or dye is mixed in water, whereby clothes can now be dyed with it, then in this case, this water is not valid for Wudu even though the thinness and fluidity may still be prevailing because this water will now not be called water. It will be classified as a colour or dye.

It is in Raddul Muhtar:

ومثله الزعفران اذا خالط الماء و صار بحيث يصبغ به فليس بماءٍ مطلق من غير نظر الى الثخانة

It is in Muniya:

لاتجوز بالماء المقيد كماء الزعفران اذا قال في الحلية محمول على ما اذا كان الزّعفران

Most likely it is in Hindiya

وان غلبت الحمرة وصار متماسكاً لايجوز التوضى كذا في فتاوى قاضيخان

If it is not of the condition where it can be used to dye clothing then it can be used for Wudu. It is in Sagheeri as follows:

القليل من الزعفران يغير الاوصاف الثلثة مع كونة رقيقا فيجوز الوضوء والغسل به

It is in Hindiya:

التوضئ بماء الزعفران والزردج والعصفر يجوز ان كان رقيقاً والماءُ غالب

Similarly, if alum or gall-nut is mixed in it, allowing one to be able to write with it (like ink) then in such a case Wudu is not permissible with it because it is no longer regarded as water but will be called ink.

It is in Tajnees, Bahrur Raa'iq, Hindiya and Raddul Muhtar:

وكذا اذا طرح فيه زاجٌ اوعفص وصار ينقش به لزوال اسم الماء عنه

If it cannot be used for writing, then Wudu with it is permissible, even if it becomes black, because the name has not actually changed.

It is in Hindiya:

اذا طرح الزاج او العفص فی الماء جاز الوضوء به ان کان لاینقّش اذا کتب کذا فی البحر نا قلا عن التجنیس

It is in Fatawa Khania:

اذا طرح الزاج فی الماء حتی اسود لکن لم تذهب رقته ، جاز به الوضوء

It is in Huliya:

صرّح فی التجنیس بانّ من التریع علی اعتبار الغلبة بالاجزاء قول الجرجانی اذا طرح الزاج اوالعفص فی الماء جاز الوضوء به ان کان لا ینقش اذا کتب فان نقش لایجوزوا لماء هوالمغلوب

Similarly, if gram, potherb or any other grain etc is soaked in the water; or if mud, mortar or lime was mixed with it then as long as its fluidity is still prevailing, Wudu with it is permissible otherwise not. The details in regards to all of these are present in all the general books (of Fiqh).

It is in the Bada'i of Imam Malik al Ulama:

تغیر ماء المطلق بالطین او بالتراب او بالجصّ او بالنورة او بوقوع الاوراق او الثمار فیه او بطول المکث یجوز التوضؤ به لانّه لم یزل عنه اسم الماء ویبقی معناه

Also, from the definition of Mutlaq water and from all the details presented, it has become completely clear that, the mere alteration of the qualities is not sufficient grounds for the water to be restricted; until such time that the name of the water is not changed.

The water in which gram was soaked, or a small amount of saffron was soaked, a little gall-nut was mixed, thereby not allowing it to become useful for writing or similar things which have been clarified

in the books of Fiqh and which is still valid for Wudu. In this regard, have the qualities of such waters not been altered? If the changing of the qualities makes the water absolutely and completely restricted then it could never be valid for Wudu. Now, we will present statements which show that even though all 3 qualities have changed, it is still regarded as valid for Wudu. If a rope which is hanging in a well, causes the colour, taste and smell of the water to be altered, i.e. all 3 qualities are altered, Wudu with it is still permissible.

It is has been mentioned in the Fatawa of Imam Sheikh al Islam Tamartaashi:

سئل عن الوضوء والاغتسال بماء تغيّر لونه و طعمه و ريحه بحبله المعلّق عليه الاخراج الماء فهل يجوز ام لا اجاب يجوز عند جمهور اصحابنا اه ملتقطاً

During autumn months if leaves fall into the water in abundance, causing the 3 qualities to be altered then even if the colour has changed to an extent that if it is taken in the hand, it can be noticed but if the fluidity is still prevailing then according to the proper Madhab, it is permissible for Wudu.

It is in Siraaj Wahaaj, Fatawa Alamgiri, Jauhira Nayyira and the Fatawa of Imam Gharbi Tamartaashi:

فان تغيّرت اوصافه الثلثة بوقوع اوراق الاشجار فيه وقت الخريف فانّه يجوز به الوضوء عند عامّة اصحابنا رحمهم الله تعالى

It is also in Fatawa Imam Gharbi from Mujtaba Sharah Qudoori:

لوغيرالاوصافه الثلثة بالاوراق ولم يسلب اسمَ الماء عنه ولا معناه عنه فانّه يجوز التوضؤ به

It is in Inaaya, Huliya, Bahr, Nahr, Miskeen and Raddul Muhtar:

المنقول عن الاسابذة انّه يجوز حتى لو انّ او راق الاشجار وقت الحريف نقع فى الحياض فيتغيّر ماؤُها من حيث اللون والطّعم والرّائحة ثمّ انّهم يتوضّون منها من غير نكيرٍ

It is in Durr-e-Mukhtar:

و ان غيّر كلّ اوصافه فى الاصحّ إن بقيت رقّته اى و اسمه

It is in Raddul Muhtar under the statement فى الاصح

مقابله ما قيل انّه ان ظهر لون الاوراق فى الكفِّ لا يتوضّؤ به لكن يشرب والتّقيّد بالكفِّ اشارة الى كثرة التغيّر لانّ الماء قديرى فى محلّه متغيّراً لونه لكن لو رفع منه شخص فى كفِّه لا يراه متغيّراتامّل

If dates were put into water, causing the water to become sweetened, yet it did not reach the extent of become Nabeez (traditional date drink) then it is unanimously agreed that Wudu with it is permissible.

It is in Hilya, Tabayyan and Hindiya as follows:

الماء الّذى القى فيه تميرات فصار حلوا ولم يزل عنه اسم الماء وهو رقيق يجوز به الوضوء بلا خوف بين اصحابنا

From the statements of the distinguished Jurists and esteem Imams, it can be ascertained that merely the alteration of the qualities, is not sufficient to classify the water to be invalid for Wudu, until such time that it becomes some other thing for some other purpose, whereby the name of water is no longer applicable to it.
Now, in regards to the issue being discussed, if the Huqqa was refreshed (i.e. prepared) using some used water or some other thing

which was not valid for Wudu, such as rose, or essence of Gauzuban or essence of aniseed; then it must be noted that all of these things were not valid for Wudu or Ghusl from inception, so what fault is it of the Huqqa.

We have not even claimed that Wudu with such things is permissible. The only time it can be objected to, is if the water was invalid for Wudu from before, and if it became altered because of the Huqqa, then the same previous ruling is applicable. Now, after preparing it, even if one smoked one round of it, then it is common that the alteration of the qualities are not really felt, so what argument can there be in this case, in regards to Wudu being permitted with it, and in the case where there has been alteration, even if it is to all the qualities, but the fluidity still remains. Based on statements of the A'ima and the Ulama of the Madhab, no Hanafi should have any objection to this because the definition of Mutlaq water is still applicable to it because neither has the fluidity been diminished, nor has any such thing been mixed in it which is more or equal and nor is it some other thing, which is for the purpose of something else, whereby its name has been changed and it is not classified as water any longer; but actually everyone still refers to it as water. Even the person objecting is saying that 'The Huqqa water is being said to be pure'

It is mentioned in Tanweerul Absaar and Durr-e-Mukhtar:

يجوز بماء خالطه طاهر جامد) مطلقا (كفاكهة وورق شجر وان غيّر كلّ اوصافه
(فى الاصح ان بقيت رقته) اى اسمه

It is in Ghurar يجوز وان غيّر اوصافه جامد كزعفران وورق فى الاصح

It is mentioned Noor ul Idha لایضرّ تغیّرا وصافہ کلّھا بجامدٍ کنہفران

Now, as for the issue of it being attributed to the Huqqa when it is being mentioned (by saying Huqqa Water), then this does not cause the water to be completely restricted water, just as one says 'clay pot water' or 'Deg water'. This attribution is an attribution of description and not restrictive, such as in the case of saying ماءالبئرماء البحر ماءالزعفران It is in Tabayyan:

اضافۃ الی الزعفران ونحوہ للتعریف کاِضافۃِ الی البئرِ

It is in Shabia alal Zail'ee

اضافۃ الی الوادی والعین اضافۃ تعریفٍ لا تقییہ لانّہ تتعرف ماھیتہ بدون ھٰذہ الاِضافۃ

If one has this notion, that it is impermissible because the water of Huqqa has a foul odour, then firstly, this notion that the water of Huqqa has a foul odour, is absolutely incorrect, and secondly the ruling is based on it being Mutlaq or Muqay'yad and not in regards to whether it has a good fragrance or an odour, such as in the case of Saffron; if saffron is mixed in a huge quantity in water, whereby it can now be used to dye clothing, then Wudu with it is not permissible, no matter how good the fragrance may be.

Rose (essence) has a beautiful scent, but it has been mentioned in the general books that to use it for Wudu is impermissible. It is in Hidaya and Hindiya as follows: لابماء الورد

It is mentioned in Muniya and Ghuniya:

لایجوز الطھارۃ الحکمیۃ بماء الورد و سائرالازھار

Will there be no foul smell, if leaves fall into the water causing the 3 qualities to be altered? Whereas it has been proven from the categorical statements of the Madhab that Wudu with this water is still permissible. We have already heard the statement of Imam Sheikh al Islam Gharbi Tamartaashi regarding a rope which is hanging in a well, thereby causing the 3 qualities of the water to be altered, yet he decrees its use permissible for Wudu. If tar falls into the water causing the water to give off a strong foul odour, Wudu is still permissible with this water, if it has not become thick.

It is in Fatawa-e-Zainiyah

سئل عن الماءُ المتغيّر ریحه بالقطران یجوز الوضوءُ منه ام لا اجاب نعم یجوز ثالثًا

It has been mentioned in numerous books that the mere alteration of the 3 qualities does not hinder the permissibility of Wudu (with such water). None of the scholars have restricted its use due to either good fragrance or foul odour, so Praise to Allah, the ruling is in accordance (with what we have mentioned).

So, in the light of the clear evidence which we have presented, it has been confirmed that this water is regarded as being pure and a purifying agent. If one washes his face and hands and then runs out of water to wash his feet, and has no other water to complete his Wudu, except for Huqqa water, which is sufficient for him to wash his feet; then on the basis of no other water being available to him at all, and the water of the Huqqa being sufficient for washing the

limbs of Wudu, the command of Tayammum cannot be given, as Almighty Allah commands:

فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا صَعِيدًا

'It water cannot be found, then perform Tayammum on pure sand' (The order of Tayammum cannot be given because he has water in his possession).

Those who refute and object to this must say whether they are not opposing the command of Allah by not making use of the water available to them, and performing Tayammum instead; and is his Tayammum valid or not in such a situation?

He is definitely going against the command of Allah, and his Tayammum is definitely invalid. However, if the time is still remaining (i.e. sufficient for a Salaah), and there is a foul odour, then it is necessary for one to wait for a while, until the odour fades away, as it is Makruh for a foul odour to emit from the body whilst in Namaaz. Such a person will not be permitted to enter the Musjid in this condition, as it is Haraam to enter the Musjid with such a bad odour prevailing. In regards to raw garlic and onions, it has been mentioned in the Hadith:

من اكل من هٰذه الشجرة المنتنة فلا يقربنّ مسجدنا فانّ الملائكة تتأذى ممّا يتأذى به الانس

'One who eats from the foul-odour tree should not come near our Musjid, as the Angels feel discomfort in that which causes discomfort to humans' [Reported in Bukhari and Muslim from Jabir ﷺ]

It has been further mentioned: و ان یمرفیه بلحم 'None should pass through a new Mosque, carrying raw meat'. It is mentioned in Durr-e-Mukhtar in this regard: واکل نحوثوم

It is in Raddul Muhtar:

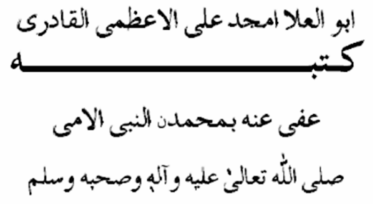
ای کبصلٍ و نحوہ ممّاله رائحة کریهة للحدیث الصحیح فی النهٰی عن قرابات اکل الثوم و البصل

It is for this reason that it is Haraam to burn paraffin and such lamps and wicks which emit foul odour, in the Musjid. It is mentioned in Raddul Muhtar:

قال الامام العینی فی شرحه علی صحیح البخاری قلت علته النهی اذی الملئکة و اذی المسلمین ولا یختصُّ بمسجدہ علیه الصّلوٰة والسّلام بل الکل سواء لروایة مساجدنا بالجمع خلافًا لِمن شذّ و یلحق بما نصّ علیه فی الحدیث کل ماله رائحة کریهته ماکولًا او غیرہ و انما خصّ الثوم ههنا بالذکر و فی غیرہ ایضا بالبصل والکراث لکثرات اکلهم لها و کذالك الحق بعضهم بذالك من بقیّة بخرابه جرح له رائحة و کذلك القصاب والسماك والمخدوم والابرص اولی بالالحاق اه و صلی الله تعالی خیر خلقه سیّدنا محمّدٍ و آله وصحبه وابنه وحزبه اجمعین والحمدلله ربّ العالمین والله سبحٰنه وتعالٰی اعلم وحلمه جل مجدہ اتم واحکم

Muhammad Amjad Ali Aazmi Razvi





Endorsement By

The Reformer of the 14th Century Hijri
Aala Hazrat Ash Shaykh Al Imam
Ahmed Raza Khan رحمۃ اللہ علیہ

بسم اللہ الرحمٰن الرحیم

نحمدہ و نصلی علی رسولہ الکریم

That which has been written by Maulana Maulvi Amjad Ali Saaheb Qaadiri Aazmi سلمہ in regards to the water of the Huqqa being pure and a purifying agent; and in regards to it being used in the condition of necessity and when water cannot be found, thereby making the use of it (for Wudu) necessary; and to perform Tayammum when this is available, is not valid; and the issue of using it for Tahaarat without a valid reason when it has a foul odour is not advised; and to enter the Musjid whilst the odour is still prevailing is Haraam, and Namaaz in this condition is Makruh, is correct, and to oppose (what he has written) is either plain ignorance or blatant animosity, and it is Fard-e-Qat'ee upon every Muslim to abstain from such (characteristics). واللہ تعالیٰ اعلم



فقیر احمد رضا قادری عفی عنہ

Endorsement By

Muhadith-e-Azam Hind ﷺ

بسم الله الرحمٰن الرحيم

لك الحمد يا الله والصّلوٰة والسّلام عليك يا رسول الله

Hazrat Maulana Maulvi Amjadi Ali Saaheb Qaadiri Aazmi مدظله has presented such clear-cut research in regards to the water of Huqqa being pure and a purifying agent, with reference to the evident books of Fiqh, that those who oppose it are ignorant, and I sincerely hope that they will accept the truth. It is best for the antagonists to remain silent. ربنا افتح بيننا وبين قومنا وانت خير الفاتحين

والله تعالى اعلم وصلّى الله تعالى على خير خلقه الملك الناصر السيد محمّد وسلم

كتبه عبيده العاصى

فقير ربه واسير ذنبه ابو المحامد سيد محمد الاشرفى جيلانى الكچهوچهوى عفى عنه

Endorsement By

Allama Muhammad Israar-ul-Haq Siddiqi Chishti Nizami ﷺ

بسم اللہ الرحمٰن الرحیم

نحمدہ و نصلی علی رسولہ الکریم

The in-depth explanation which Hazrat Maulana Maulvi Amjad Ali Saaheb Aazmi Razvi has presented in regards to the water of Huqqa being pure and a purifying agent, from the authentic books of Fiqh, is without any doubt correct and proper. In the presence of such clear and evident research; for one to oppose it is blatant ignorance and an error on their part. Alhamdulillah, Hazrat Maulana has not left any degree of doubt and no stone unturned in explaining this ruling. He presented the ruling after carefully study and consideration on this issue. It is necessary upon a Muslim that once he has been informed in regards to that which had no knowledge of before, he should not reject or oppose it, but should accept it with an open heart and pure intention. I am completely satisfied and in agreement with this decree of Hazrat Maulana, and with the supporting endorsements of the other distinguished Senior Ulama.

واللہ تعالی اعلم وعلمہ اتم واحکم

خاکسار ابوالابرار محمد اسرار الحق حنفی صدیقی چشتی نظامی قادری رھتکی عفا اللہ عنہ

Endorsement by

Allama Qadi Muhammad Ehsanul Haq Naeemi رضی اللہ عنہ

الخق ان الحق فی ھٰذہ الصورۃ مع العلامۃ اللبیب الحضرت مولانا امجد علی صاحب القادری الرضوی سلمہ اللہ تعالی والحق احق ان یتبع

کتبہ العبد المعتصم بذیل النبی محمد احسان الحق نعیمی قاضی بلدہ و مفتی درگہ معلّی بھرائچ شریف

Endorsement By

Allama Abdul Ahad رضی اللہ عنہ Student of Huzoor Muhadith-E-Surti رضی اللہ عنہ

That which has been written by Hazrat Maulana Al Hakeem, the helper of the Sunnat, the destroyer of innovations, the ingenious scholar, the radiant and meritorious scholar, Maulvi Amjadi Ali Saaheb Qaadiri Razvi is the correct, true and proper view.

فقط فقیر قادری حکیم عبد الاحد خادم مدرسۃ الحدیث پیلی بھیت تلمیز مولانا وصی احمد صاحب قبلہ محدث سورتی قدس سرہ العلی بجاہ النبی الامی صلی اللہ تعالی علیہ و سلم واللہ تعالی اعلم وعلمہ جل مجدہ اتم احکم

Endorsement by

Abu Siraaj Abdul Haq Razvi
Student Huzoor Muhadith-E-Surti ﷺ

ما اجاب به العالم النبیل والفاضل الجلیل مولانا المولوی محمد امجد علی صاحب

فهوحق صریح

ابوسراج عبد الحق رضوی تلمیز مولانا المولوی محمد وصی احمد سورتی غفر الله العلی

Endorsement By

Allama Sayyid Muhammad Hassan Al Sanoosi Al Madani Al Hanafi Al Mujaddidi ﷺ

بسم الله الرحمٰن الرحیم و بحمده و عونه فکل ما حرره العالم العلیم الذی هوللقلوب حکیم قوی حضرت مولانا وبالفضل اولانا جناب المولوی امجد علی حرسه ربه القوی و نصره علی کل مخالف بجاه النبی العربی صلی الله علیه و سلم فهذا تحریر الطهارة ماء القلیان بعد استعماله فیه لاشك فی طهارة و طهوریة کما فی الاصل و انا الحقیر سید محمد حسن السنوسی المدنی الحنفی المجددی عفی عنه

Endorsement By

The Roving Ambassador of Islam
Allama Abdul Aleem Siddiqi رحمۃ اللہ علیہ

مبسملا وحامدا و محمدًا ومصلّیا و مسلما محمدًا

By writing such a comprehensive book like Bahaar-e-Shariat (Volume 2) on the topic of Laws relating to Tahaarat (purification), Hazrat Maulana Amjad Ali Saaheb دامت برکاتہم has done a great service to the Muslims of India, for which true gratitude can never be shown.

I pray that Almighty Allah rewards the respected Maulana abundantly. The evidence in regards to the water of Huqqa being pure and a purifying agent has been presented with complete evidence in this book.

It has been clearly mentioned in this book that, 'In the case of availability of this water, Tayammum is not permissible'. Nowhere has he mentioned that one should make Wudu with this water without reason, if there is better water available. Opposing this is the action of those whose aim is to cause dispute and mischief.

واللہ تعالی اعلم وعلمہ جل مجدہ اکمل واتم

فقیر محمد عبد العلیم الصدیقی قادری عفی عنہ

Bahaar e Shariat

Volume 3

Compiled By
Qadi Sadrush Shariah Hazrat Allama Maulana Mufti
Mohammed Amjad Ali Aazmi Razvi رحمۃ اللہ علیہ

Translated into English through the Blessings of
Ghaus-ul-Waqt Huzoor Mufti-e-Azam Hind رحمۃ اللہ علیہ

By a humble servant of Allah
Muhammad Afthab Cassim al-Qaadiri Razvi Noori

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Dua by Janasheen Huzoor Mufti-e-Azam Huzoor Taajush Shariah, Rahbar-e-Tareeqat Ash Shaykh Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla

بسم الله الرحمن الرحيم

Choicest and Countless Blessings upon our Beloved Prophet ﷺ and His Holy Offspring and Companions

I have been told that Maulana Afthab Qasim has translated some volumes of "Bahaar-e-Shariat", the great work of the great scholar Sadrush Shariah, Maulana Allama Amjadi Ali Qaadiri Razavi Aazami.

May Allah accept this work and give him reward for his efforts.



Mohammed Akhtar Raza Qaadiri
29th Sha'baan Al Moazzam 1431 Hijri [Madina Tayyaba]

Dua by Mumtazul Fuqaha Janasaheen Huzoor Sadrush Shariah, Huzoor Muhadith-e-Kabeer Allama Mufti Zia-ul-Mustafa Qaadiri Amjadi Qibla

بسم الله الرحمن الرحيم

الحمد لله لوليه والصلوة على نبيه وعلى اله واصحابه المتادبين بادابه

اما بعد

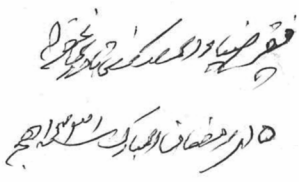
The Kitaab before me, 'Bahaar-e-Shariat' is an exceptionally beautiful English translation. The book consists of a vast number of Shariah Rulings, to solve the issues and needs of people which present themselves in their daily lives. The one who practices and acts upon the Rulings and Laws mentioned in this book will be able to fulfil his necessary requirements and is also able to guard himself in an Islamic mould, it is this which is the true objective in life.

Hazrat Maulana Afthab Cassim Saaheb deserves to be commended, for the sentiment in his heart to inculcate true Islamic teachings amongst the English speaking Muslims and by doing so; he has fulfilled the debt (i.e. the obligation) of the Ulama. (I pray that) Allah grants his efforts the acceptance and gratitude that it deserves, granting him a generous reward (Aameen). Maulana has compassion and sensitivity in his heart in regards to keeping the Muslim Community established and steadfast. It is for this reason that he is always absorbed in

writing and compiling Deeni books and engrossed in the translation and compilation of numerous reliable Kitaabs, such as 'Kanz ul Imaan' and Bahaar-e-Shariat which he has translated in eloquent English.

He has also published the translations of numerous books in English, allowing them to reach the homes of the English speaking populace, causing the waves of Islam to rise passionately within the hearts of thousands of people.

(I pray that) Allah grants Maulana superb reward and grants him countless blessings in all accomplishments in his age and in his religious affairs, granting him acceptance. (Aameen)



Faqeer Zia-ul-Mustafa Qaadiri
15th Ramadaan-ul-Mubaarak 1431 Hijri

Dua by Mujahid-e-Ahl-e-Sunnat, Hazrat Allama Sayed Shah Turab-ul-Haq Qaadiri Razvi Noori

بسم اللہ الرحمن الرحیم

I was delighted to hear that the very diverse book 'Bahaar-e-Shariat', by Sadrush Shariah Badrut Tariqah Hazrat Allama Hakeem Muhammad Amjad Ali Aazmi علیہ الرحمہ has been translated into English by Hazrat Maulana Afthab Cassim Saaheb and is about to be published. Since the mother tongue of the young Faadil is English, this translation will definitely benefit those who read English. Even though the translator has already translated other volumes of Bahaar-e-Shariat but because Volume 16 deals with laws relating to our daily lives and to Islamic Morals and Etiquettes that are beneficial to both the experts and the general masses, it was published first. In translating Bahaar e Shariat, the translator has fulfilled a great need of the English speaking Muslims, especially those in South Africa and in other countries where English is spoken. Hazrat Maulana Muhammad Afthab Cassim Saaheb, has also translated many parts of the world renowned Kanz ul Imaan, the world renowned Translation of the Qur'an by A'la Hazrat Imam Ahmed Raza Khan Muhadith-e-Bareilvi علیہ الرحمہ.

It is my earnest Dua that Almighty Allah accepts these efforts of Maulana, through the blessing of His Beloved Prophet ﷺ rewarding him abundantly with a blessed reward.

آمین ثمہ آمین بجاہ النبی الکریم علیہ وعلیٰ الہ افضل الصلوۃ والتسلیم

Sayyid Shah Turabul Haq Qaadiri
Ameer Jamaát-e-Ahl-e-Sunnat, Pakistan, Karachi

An Introduction to Bahaar-e-Shariat

By Hazrat Maulana Qaisar Ali Razvi Misbahi

Bahaar-e-Shariat is the dynamic work of Khalifa-e-A'la Hazrat Sadrush Shariah Badrut Tariqah Faqih-e-Azam Hazrat Allama Maulana Ash Shah Amjad, Muhadith-e-Ghoswi عليه الرحمه. Bahaar-e-Shariat is without doubt an 'Encyclopaedia of Hanafi Fiqh' which has been a means of direction for the Muslims for the last 95 years. Today, there is hardly a Darul Ifta that does not carry a copy of Bahaar-e-Shariat. With the exception of Darul Iftas, there are also numerous Mosques the world-over that have classes in which the Bahaar-e-Shariat is taught to the worshippers; numerous Muslim Colleges and Universities in the World have introduced Bahaar-e-Shariat as a part of the syllabus for those studying to become Ulama. Undoubtedly, in the present time, there has not been any other Book of Fiqh that has been written in the Urdu language, which compares to Bahaar-e-Shariat. The world-renowned 'Fatawa Alamgiri' was compiled by the devoted efforts of hundreds of the most learned Ulama of the time but Qadi Sadrush Shariah عليه الرحمه compiled a voluminous book like Bahaar-e-Shariat single handedly. This great and memorable service of Faqih-e-Azam Qadi Sadrush Shariah عليه الرحمه is of such magnitude, that the Muslim Ummah will forever remain indebted to him. 17 Volumes were originally written by Sadrush Shariah عليه الرحمه and due to ill health, he was not able to go any further, so the last three Volumes were written by his students on his request. Bahaar-e-Shariat is divided into volumes in the following format:

Volume 1	Book of Imaan and Aqaa'id (Correct Beliefs)
Volume 2	Book of Tahaarat (Purification)
Volume 3	Book of Salaah (Prayer)
Volume 4	Book of Salaah, Book of Illness & Death
Volume 5	Book of Zakaat (Alms)
Volume 6	Book of Hajj (Pilgrimage)
Volume 7	Book of Nikah (Marriage)
Volume 8	Book of Talaaq (Divorce)
Volume 9	Book of Slaves, Oaths, Expiation & Punishment
Volume 10	Book of Abandoned Children, Unclaimed Property, Missing Person, Partnerships & Appropriations

Volume 11	Book of Sales
Volume 12	Book of Guarantees, Transfer of Debt, Judiciary, Evidence & Testimony
Volume 13	Book of Claims, Admissions
Volume 14	Book of Muzaribat, Deposits, Loans, Gifts, Hiring
Volume 15	Book of Compulsions, Inhibition, Partitions, Cultivation, Sacrificing (Zibah), Halaal & Haraam Animals, Qurbani, Aqeeqah,
Volume 16	Book of Morals & Etiquettes
Volume 17	Book of Intuitions, Wastelands, Pawns
Volume 18	Book of Offences, Reprisal, Blood money
Volume 19	Book of Bequests
Volume 20	Book of Inheritance

Issues in Bahaar e Shariat have been explained in the light of Qur'an and Hadith, in a very simple manner, thus making it beneficial for the general public and for the professionals alike. Allah bless the custodian of Maslak-e-A'la Hazrat, the embodiment of knowledge and sincerity, the Khalifa of Huzoor Taajush Shariah, our beloved Hazrat Allama Maulana Muhammad Afthab Cassim Sahib Qaadiri Razvi Noori, who recognised a very important necessity of the time and translated the above mentioned Book into the English language. In carrying out this memorable service, he has presented such an everlasting gift particularly to the Muslims of South Africa and to Muslims the world-over which the Men of Knowledge and Intellect will be proud of for centuries to come. This is not my devotion but it is a fact, that the amount of effort that Hazrat Maulana Afthab Cassim, Head of Imam Mustafa Raza Research Centre has put into propagating and publicising the teachings of Maslak-e-A'la Hazrat through writing, publishing books in English and through other endeavours, in such a short period of time, is itself a unique service. This is the result of his unselfish and sincere efforts, together with the blessings and the Duas of Huzoor Taajush Shariah Qibla and Huzoor Muhadith-e-Kabeer Qibla. It is my sincere Dua in the Court of Almighty Allah, that Allah Almighty blesses Hazrat Maulana Sahib Qibla with long life and good health. Aameen

A Seeker of Duas
Muhammad Qaisar Ali Razvi Misbahi (Khateeb & Imam Masjid-e-Khalid)

Translator's Note

بسم اللہ الرحمٰن الرحیم

اَلْحَمْدُ لِلّٰہِ رَبِّ الْعَالَمِیْنَ حَمْدَ الشَّاکِرِیْنَ وَالصَّلٰوۃُ وَالسَّلَامُ عَلٰی سَیِّدِ الْاَنْبِیَاءِ وَالْمُرْسَلِیْنَ

وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ اَجْمَعِیْنَ

All Praise is to Allah, Cherisher and Sustainer of the Worlds. Durood and Salaams upon the Leader of the Ambia and Mursaleen ﷺ and upon his Noble Family and Illustrious Companions. Bahaar-e-Shariat is the distinguished masterpiece of the eminent and celebrated Khalifa of the Mujad'did-e-Deen-o-Mil'lat A'la Hazrat Ash Shah Imam Ahmed Raza Khan Qaadiri رحمۃ اللہ علیہ and the great Faqih of the era, Sadrush Shariah Qadi Hakeem Allama Abul Ulaa Amjad Ali Aazmi Razvi رحمۃ اللہ علیہ. By the Grace of Allah and the Mercy of the Holy Prophet ﷺ Volumes 3 & 4 of this masterpiece is in your hands. I must thank Almighty Allah through the Wasila of the Beloved Rasool ﷺ for affording me the opportunity to translate this distinguished work of Huzoor Sadrush Shariah رحمۃ اللہ علیہ. The articles which follow in this book will introduce Huzoor Sadrush Shariah رحمۃ اللہ علیہ and Bahaar-e-Shariat to you in greater detail. Alhamdulillah, I have been working on the translation of the entire Bahaar-e-Shariat for the past few years and this translation is now in the process of being published. I sincerely pray that Almighty Allah blesses me with the strength to complete this honourable task, through the Wasila of Nabi-e-Kareem ﷺ and through the Karam of Huzoor Ghaus-e-Azam رضی اللہ عنہ and all our Masha'ikh-e-Kiraam. Like all my other translations, I have tried to keep the language and the manner of translation very simple, so that the readers may find the book simple to understand, as the aim of translating a document is so that it is easily understood. Readers will find footnotes on many pages, which explain important terms and other important points that required further explanation. All verses of the Holy Qur'an have also been referenced with the Surah and Ayat number. I have also included in this book an introduction to Fiqh and Imam Azam Abu Hanifa رحمۃ اللہ علیہ who is the Imam of the Hanafis. This will allow us to better appreciate the importance of acquiring knowledge of Fiqh. It must also be noted that all the laws

mentioned in this book are in accordance with the Hanafi School of Fiqh. If there is any shortcoming in this book, it should be attributed to the translation and should not be attributed to the eminent author, Sadrush Shariah in any way. I must place on record my special thanks and appreciation to Murshid-e-Kaamil Huzoor Taajush Shariah Rahbar-e-Tariqat Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla; Mumtaz-ul-Fuqaha Huzoor Muhadith-e-Kabeer Allama Zia-ul-Mustafa Qaadiri Amjadi Qibla and Mujaahid-e-Ahl-e-Sunnat, Hazrat Allama Sayed Shah Turabul Haq Qaadiri Qibla for their special Duas and words of encouragement. I would further like to thank all those who have supported us morally and financially, in the publishing of this book. In doing so, I must firstly thank my beloved parents Haji Cassim GUlam Rasool and Hajiya Khadija GUlam Rasool for their valuable Duas and my wife Fathima Cassim for her moral support. I must thank all those who assisted with this second addition and I would have failed in my duty in doing so if I do not thank Brother Muhammad Rukhsar Qaadiri Amjadi for the lengthy hours he put in to proofread this book before it went to press. Allah reward him immensely for his sincere and true efforts. Aameen

I must also thank Shehzada-e-Taajush Shariah Hazrat Allama Asjad Raza Khan; son in-law of Huzoor Taajush Shariah Hazrat Allama Mufti Shuaib Raza, Shehzada-e-Sadrush Shariah Allama Mufti Jamaal Mustafa and my dear colleague Allama Maulana Arif Barkaati for their kind support and duas. I would also like to thank Hazrat Maulana Turab Ali al-Qaadiri Razvi and Hazrat Maulana Qaisar Ali Razvi for their continuous support and encouragement; and to all the other Ulama who sent their congratulatory messages and Duas on the publishing of this book. May Allah through the blessing of Rasoolullah ﷺ reward all those who assisted in any way possible in making this publication a success, with a befitting reward. Aameen

Sag-e-Mufti-e-Azam
Muhammad Afthab Cassim al-Qaadiri Razvi Noori
Imam Mustafa Raza Research Centre (Overport, Durban, South Africa)

The Importance of Fiqh & A Brief Introduction to Imam Azam Abu Hanifa

Compiled from the Book 'Imam Azam Abu Hanifa' By Mujaahid-e-Ahl-e-Sunnat, Hazrat Allama Sayed Shah Turab-ul-Haq Qaadiri Razvi Noori

Fiqah refers to Islamic Jurisprudence and is the explanation of the Shariah in the light of the Qur'an and Sunnah. There are four well-known schools of Jurisprudence, namely; Hanafi, Shafi'i, Hambali and Maliki. Fiqh plays a very important part in the life of every Muslim. The learned Jurists (Fuqaha) have derived the important rulings of the Shariah based on the commands of Qur'an and Sunnah. The importance of Fiqh and the excellence in understanding the Deen has been mentioned clearly in the Holy Qur'an and the Hadith.

Fiqh in the Light of the Qur'an

Intellect, acumen and understanding are great blessings of Allah. It is necessary for a Muslim to be blessed with these if he wishes to understand the Holy Qur'an, The Hadith and the secrets and laws that have been mentioned therein. Almighty Allah says

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

'Verily, in it are signs for those who understand' [Surah 30 Verse 24]

In another verse of the Holy Qur'an Allah ta' aala says

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

'Verily, in it are signs for those who deliberate.' [Surah 30, Verse 21]

Almighty Allah says

وَتِلْكَ ٱلْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

'And We present these examples for the people, so that they may contemplate' [Surah 59 Verse 21]

Allah Ta'aala says

قَدْ فَصَّلْنَا ٱلْآيَـٰتِ لِقَوْمٍ يَفْقَهُونَ

'Undoubtedly, we have explained the signs in detail; for those who understand.' [Surah 6 Verse 98]

The above mentioned verses of the Holy Qur'an make it very clear that to attain Tafaquh fid Deen, i.e. proper understanding and appreciation of the Deen; one has to be blessed with intellect and the capability to understand. Those who have been blessed with the knowledge of Deen and especially with the knowledge of Fiqh are those who have been bestowed with special blessings by Allah. The Holy Qur'an makes it very clear that those with knowledge and those who are unaware are not alike. Almighty Allah says

قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ

'(O Beloved) Say you; Are those who know and those who know not equal? Surely, it is the wise alone that recognize the guidance.' [Surah 39 Verse 9]

Almighty Allah says

وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ

'And he, who has been blessed with wisdom, has surely been blessed with great virtue.' [Surah 2 Verse 269]

It must be noted that the Mufasireen (commentators of the Qur'an) have mentioned that wherever in the Qur'an the mention of Wisdom has come, it refers to the knowledge of Fiqh. The importance of Fiqh, i.e. understanding the Deen is also evident from this verse of the Holy Qur'an. Almighty Allah says

فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

'And it is not possible for all the believers to go out (at once); then why should a delegation not come forth from every grouping, so that they may attain the understanding of Religion, thereafter returning to their people, warning them, in the hope that they may remain guarded. [Surah 9 Verse 122]

Whilst explaining this verse of the Holy Qur'an, Sadrul Afaadil Allama Sayyid Na'eemud'deen Muradabadi علیہ الرحمہ says; 'It is not necessary for every person to become an Aalim or Faqih. However, every individual has to attain sufficient knowledge to be able to differentiate between that which is lawful, unlawful, to know what Fard is and what Waajib is. To acquire this amount of knowledge is Fard-e-Ain upon every Muslim and to acquire more knowledge than this is Fard-e-Kifaayah. It has been mentioned in the Hadith, that it is Fard upon every Muslim to acquire knowledge (of Deen).' [Tafseer Khaza'inul Irfaan]

The Excellence of a Faqih in the Light of Hadith

Up this point we have mentioned the importance of Fiqh in the light of the Holy Qur'an. This has been further explained and clarified in the Hadith Shareef مَنْ يُرِدِ اللهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّيْنِ Hazrat Ameer Mu'awiyah رضی اللہ عنہ has reported that the Beloved Rasool ﷺ said 'If Allah wills to bestow someone with special virtue; He makes him a Faqih of the Religion'. [Bukhari, Muslim, Mishkaat]

خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْاِسْلَامِ اِذَا فَقِهُوْا

Hazrat Abu Hurairah ﷺ reported that Rasoolullah ﷺ said; 'Those who were good in the days of ignorance are also good in Islam, if they have understanding of the Deen.' *[Bukhari, Muslim, Mishkaat]*

In this Hadith, Rasoolullah ﷺ mentioned that people are bestowed with being better, on the basis of Fiqh, i.e. on the basis of their understanding of their Deen. This also proves that according to Rasoolullah ﷺ, one of the best qualities in a person is for him to have knowledge of Fiqh. Once the Holy Prophet ﷺ made the following Dua for Hazrat Abdullah ibn Ab'bas رضی الله تعالی عنهما by saying; اَللّٰهُمَّ فَقِّهْهُ فِي الدِّيْنِ O Allah! Make him a Faqih of the Religion *[Bukhari]*

Hazrat Ibn Ab'bas رضی الله تعالی عنهما says that Rasoolullah ﷺ said

فَقِيْهٌ وَاحِدٌ اَشَدُّ عَلَى الشَّيْطَانِ مِنْ اَلْفِ عَابِدٍ

'One Faqih is more superior over shaitaan than a thousand worshippers.' *[Tirmizi, Ibn Majah, Mishkaat]*

From this Hadith it is evident that a single Faqih (Jurist) is more powerful over shaitaan than a thousand devout worshippers. The reason for this is that due to the knowledge which Allah has bestowed upon him and due to his understanding of the Deen he is able to recognise and avoid the traps and the trickery of shaitaan. In reality, he becomes the one who assist others to be protected from the trickery and deception of shaitaan. In Ilm-ul-Hadith, there are two things that are fundamental. The first being, the authenticity of the chain of transmission and its narration; the second being its meaning and understanding it. The Muhaditheen of the Ummah memorised and preserved the words and chain of transmission of the Hadith, whereas the distinguished Fuqaha carried the responsibility of understanding its true meaning and wisdom. It should also be noted that

the distinguished Fuqaha also have complete expertise and proficiency in the subject of Hadith. One incident pointing to the importance and excellence of the Fuqaha is as follows: Khateeb Baghdadi mentions that a Group of Muhaditheen were present when a woman who used to bathe deceased females came forth and asked a question, 'Can a female who is menstruating give Ghusl to a female who has passed away or not?'

Imam Yahya bin Mu'een, Abu Hatheema, Zuhair bin Harb and Khalf bin Saalim etc. who are regarded amongst distinguished Muhaditheen رحمهم الله were present there. Each one of them began to look at the other and none of them was able to give an answer immediately. At that moment, Imam Abu Thaur رحمة الله عليه who with the exception of being a Muhadith was also a Mujtahid and a Faqih, passed by. The lady approached him and queried regarding the said issue. He said, 'Yes, a female who is menstruating is permitted to give Ghusl to a deceased female.' The reason being that once Rasoolullah ﷺ said to Hazrat A'isha رضى الله تعالى عنها 'Your menstruation is not in your hand'. It is also mentioned in the Hadith that whilst in the condition of Haidh, Hazrat A'isha رضى الله تعالى عنها used to sprinkle water in the hair of the Prophet ﷺ and she would comb a path in his hair. So, if in such a condition, water can be poured onto the head of a living person then why can a deceased not be given Ghusl?' When the distinguished Muhaditheen heard this Fatwa of Imam Abu Thaur رحمة الله عليه they began to discuss the chain of transmission of the Hadith he had mentioned, mentioning who its narrators were and how it was narrated. When the woman heard this, she said 'Where were you all this while?' In other words, she tried to say that if that were the case, why then did they not give the answer'. *[Tareekh-e-Baghdad Volume 6 Page 67]*

Imam Azam Abu Hanifa

All that has been mentioned up to this point makes the importance of Fiqh and the status of the Fuqaha very evident. It must be noted that amongst the Four Great Imams of Fiqh, the most superior and blessed status has

been afforded to Imam Abu Hanifa and it is for this reason that even the greatest Imams in History have referred to him as Imam-e-Azam ﷺ.

The Imam of the Shafi'i Madhab, Hazrat Sayyiduna Imam Ash Shafi'i ﷺ says:

اَلنَّاسُ عِيَالٌ فِي الْفِقْهِ عَلَى اَبِيْ حَنِيْفَةَ مَنْ لَّمْ يَنْظُرْ كُتُبه لَمْ يَتَبَحَّرْ فِي الْعِلْمِ وَ لاَ يَتَفَقَّه

'All the Ulama and Fuqaha amongst the people are the descendants of Imam Abu Hanifa ﷺ in the issue of Fiqh and Imam Abu Hanifa ﷺ is the distant ancestor. Without reading and studying his books neither can anyone become a big Aalim nor can he become a Faqih.'

Imam Abu Hanifa Nu'man bin Thaabit ﷺ was born in Kufa. There is a difference of opinion amongst the Ulama regarding the year of his birth, some say 70 Hijri and some mention that he was born in the year 80 Hijri. Shareh Bukhari Mufti Muhammad Shariful Haq Amjadi علیه الرحمه says, 'Many people give preference to his birth being in 80 Hijri but many of the Muhaqiqeen have given preference to 70 Hijri. According to this humble servant (Shareh Bukhari), 70 Hijri is the correct date.' His name was Nu'man bin Thaabit and his title 'Abu Hanifa'. Regarding the excellence of Imam Abu Hanifa ﷺ, Shaykh Abdul Haq Muhadith Dehlwi ﷺ writes: 'Some of the Ulama have mentioned that mention of Imam Abu Hanifa ﷺ has been made in the Taurat. There is a narration from Hazrat Ka'ab bin Ahbar ﷺ that in the Taurat which was revealed upon Hazrat Moosa ﷺ, we have found that Almighty Allah says; *"There will be a Noor in the Ummat of Muhammadur Rasoolullah ﷺ and its title will be Abu Hanifa."* This is verified by the title Siraajul Ummat which has been afforded to Imam Abu Hanifa ﷺ. *[Taáruf Fiqh wa Tasawuf pg 225]*

Allama Maufiq bin Ahmed Makki ﷺ (575 A.H.) reports that it is narrated on the authority of Hazrat Abu Hurairah ﷺ that Rasoolullah ﷺ said, *'A man*

will be born in my Ummat, who will be known as Abu Hanifa. He will be the lamp of my Ummah on the Day of Qiyaamah.' [Manaaqib lil Maufiq pg 50]

Hazrat Anas ﷺ reports that Rasoolullah ﷺ said, *'A person will be born in my Ummat, who will be named Nu'man and his title will be Abu Hanifa. He will revive the Deen of Allah and my Sunnah.' [Manaaqib lil Maufiq pg 55]*

Imam Abu Hanifa is a Taabi'ee

A Taabi'ee is one who saw a Companion of the Holy Prophet ﷺ with the eyes of Imaan. This is the next level of excellence that has been awarded to anyone after the status of the Companions of Rasoolullah ﷺ. Hazrat Imam Azam Abu Hanifa ﷺ was afforded with the honour and the status of being a Taabi'ee. Allama Ibn Hajar Makki ﷺ says, *'It is reported from Imam Zahabi ﷺ and proven from an authentic narration that as a child, Imam Abu Hanifa ﷺ was blessed with seeing Hazrat Anas bin Maalik ﷺ. He used to apply a reddish dye. Most of the Muhaditheen agree that a Taabi'ee is one who saw any Sahabi.'* [Al Khairaatul Hasaan pg 73]

One narration mentions that Hazrat Anas bin Maalik ﷺ passed from this world in 90 Hijri and another narration mentions that he passed from this world in 93 Hijri. In both cases, it would be correct to accept that Imam Abu Hanifa ﷺ did make Ziyaarat of him. When Hafiz Ibn Hajar Shafi'i was asked with regards to Imam Abu Hanifa ﷺ being a Taabi'ee, he answered with the following words, 'Imam Abu Hanifa was blessed with seeing a Mubaarak Jamaát of Sahaba-e-Kiraam. According to one narration he was born in 80 Hijri in Kufa. At that time, amongst the Sahaba-e-Kiraam that were present in Kufa, was Hazrat Abdullah ibn Abu Ufa ﷺ. He either passed away in 88 Hijri or just after that. At the same time, Hazrat Anas bin Malik ﷺ was in Basra. He passed from this world in 90 Hijri or just after that. Ibn Sa'ad has mentioned with a very authentic merit, that Imam Abu Hanifa ﷺ saw Hazrat Anas bin Malik ﷺ. With the exception of these Sahaba-e-Kiraam, numerous other Sahaba were present in numerous other cities at this time, who lived after this. Imam Suyuti ﷺ says that Imam Abu Ma'shar Tabri

Shafi'i ﷺ mentioned Hadith in his books, which Imam Azam ﷺ mentioned which he narrated from Sahaba-e-Kiraam رضی اللہ تعالی عنہما. He mentions that Imam Abu Hanifa ﷺ met with the following seven companions of Rasoolullah ﷺ:

1. Sayyiduna Anas bin Malik *2. Sayyiduna Abdulla bin Haarith bin Jaza'*
3. Sayyiduna Jaabir bin Abdullah *4. Sayyiduna Mu'qil bin Yasaar*
5. Sayyiduna Waathila ibnil Asqa' *6. Sayyiduna Abdullah bin Unais*
7. Sayyidatuna A'isha bint Ajrad رضی اللہ تعالی عنہم اجمعین

Imam Azam reported 3 Hadith from Hazrat Anas ﷺ; 2 Hadith from Sayyiduna Waathila ﷺ; and 1 Hadith each from Sayyiduna Abdullah bin Unais, Sayyidatuna A'isha bint Ajrad and Sayyiduna Abdullah bin Jaza'. He also reported a Hadith from Sayyiduna Abdullah bin Abi Ufa ﷺ and all these Ahadith are reported other than this chain of transmission as well. [Tabayazus Sahifa pg 7] It is further mentioned in Durr-e-Mukhtar that Imam Abu Hanifa ﷺ met with twenty companions of Rasoolullah ﷺ and it has been mentioned in Khulaasa Akmaal fi Asma'ir Rijaal that he saw 26 Sahaba-e-Kiraam. If we accept that Imam Azam Abu Hanifa ﷺ was born in 80 Hijri then it must be noted that the following Sahaba-e-Kiraam were still physically in this world at that time in numerous cities. Those who are known to have been physically in this world in that time are:

1. Hazrat Abdur Rahman bin Abdul Qari	[81 Hijri]
2. Hazrat Taariq bin Shihaab Kufi	[82 Hijri]
3. Hazrat Umar bin Abu Salma	[83 Hijri]
4. Hazrat Waathil ibnil Asqa	[83, 85 or 86 Hijri]
5. Hazrat Abdullah bin Jaza'	[85 Hijri]
6. Hazrat Amr bin Hareeth	[85 Hijri]
7. Hazrat Abu Umama Baahili	[86 Hijri]
8. Hazrat Qabisah bin Zuwaib	[86 Hijri]
9. Hazrat Abdullah bin Abu Ufa	[87 or 88 Hijri]
10. Hazrat Utbah bin Abdus Salma	[87 Hijri]
11. Hazrat Miqdam bin Ma'di Kurb	[87 Hijri]
12. Hazrat Sahl bin Sa'ad	[88 or 91 Hijri]
13. Hazrat Abdullah bin Basr	[88 or 96 Hijri]

14. Hazrat Abdullah bin Tha'lba	[89 Hijri]
15. Hazrat Saa'ib bin Khilad	[91 Hijri]
16. Hazrat Saa'ib bin Yazid	[91, 92 or 94 Hijri]
17. Hazrat Mahmood bin Rabi'	[91 or 99 Hijri]
18. Hazrat Malik bin Aus	[92 Hijri]
19. Hazrat Anas bin Malik	[92, 93 or 95 Hijri]
20. Hazrat Malik ibnil Hawareeth	[94 Hijri]
21. Hazrat Mahmood bin Lubaid	[96 Hijri]
22. Hazrat Abu Umama Ansari	[100 Hijri]
23. Hazrat Abu Tufail Aamir bin Waathila	[102 or 110 Hijri]
24. Hazrat Abul Badah	[117 Hijri]

His Character

Imam Abu Hanifa ﷺ possessed exemplary character and moral values. Abu Nu'aim ﷺ says as follows, 'Imam Abu Hanifa ﷺ had a pleasant face. He was well dressed and fragrant and his gatherings were virtuous. He was a very caring, kind person and showed much affection and care towards his companions.' Umar bin Ham'mad ﷺ says, 'He was very handsome and well dressed. He used a lot of fragrance. When he approached or when he emerged from his home, the scent of his fragrance would reach there even before he arrived.' [Khateeb Baghdadi Vol.13 Pg.330]

Hazrat Abdullah ibn-e-Mubaarak ﷺ said to Hazrat Sufyan Thauri ﷺ, 'Hazrat Imam Azam Abu Hanifa ﷺ remained miles away from committing gheebat. I have never ever heard of him backbiting in regards to any of his opponents.' Sufyan ﷺ said, 'By Allah! He was a very intelligent person. He did not wish to place any such thing of his good deeds which would be a source of destroying his virtuous deeds.' Once, a woman intended to sell a bail of silk fabric to him. He asked her regarding the price of the fabric. She mentioned that she would charge a 100 for it. He said that she was asking for a very minimal price as the fabric was much more valuable. The lady then said that she would charge 200. Again he objected and said that it was too cheap, so she increased the price by another 100. This went on, until the price reached 400. He said, 'This is even more valuable than four hundred.'

She said, 'Are you mocking me?' He gave her 500 and then purchased the fabric. His piety and truthfulness benefited his business instead of plunging him into any loss. Subhaan'Allah! Look at the character and the manner in which Imam Abu Hanifa ﷺ did business.

His Fear for Allah and Piety

Hafiz Ibn Hajar ﷺ whilst discussing the piety and Allah fearing of Imam Abu Hanifa writes as follows in Al Khairatul Hasaan: 'Asad bin Amr ﷺ says that at night, the sound of Imam Azam Abu Hanifa's weeping could be heard. He would weep to the extent that his neighbours would feel sad for him. Waqi'ﷺ says that he was faithful and trustworthy and Allah's Grandeur and Magnificence was well embedded in his heart. He gave precedence to the Pleasure of Allah, over everything else and even if he had to be cut into pieces with a sword, he would not have left seeking the pleasure of his Creator. His Rub became so pleased with him, like he is pleased with an Abraar. Imam Azam Abu Hanifa ﷺ was from amongst the Abraar.' [Al Khairatul Hasaan page 12]

Hazrat Abdullah ibn Mubaarak ﷺ says, 'I have not seen a person more pious than Imam Azam Abu Hanifa ﷺ. What can be said about such a person, before who heaps of wealth is placed, yet he does not even raise his eyes to look towards it. He was lashed for this reason but still he remained patient. What can be said about that person, who for sake of Allah's Pleasure endured hardships but he did not accept wealth and the like and he did not desire (wealth or it's like) like others usually do, for which people make hundreds of excuses and efforts to attain it. By Allah! He was different from all those scholars who desired that the world should follow them. He used to flee from it. [Manaaqib lil Maufiq] After presenting a lengthy discussion on Imam Abu Hanifa ﷺ Imam Ibn Hajar Shafi'i ﷺ says, 'When he would perform his Namaaz at night then the sound of his tears falling on the grass mat could be heard, just as one hears the raindrops fall. The sign of his fasting could be seen in his eyes and on his face. (All I can say) is that, Allah have Mercy on him and be pleased with him.' [Al Khairatul Hasaan]

His abstention from the company of the Rulers

Once, the Abbasi Khalifa sent him 200 Dinars. He returned it by saying, 'I have no right over it'. Once, the Ameerul Momineen of the era sent forth a beautiful servant to him but he did not accept. He said, 'I do all my chores with my own hands. Thus, I have no need for a slave-girl (maid).'

Once, the Governor made a request to him by saying, 'Sir! You should visit me every now and then, so that I too may acquire some benefit.' He boldly replied, 'What will I get from meeting with you? If you treat me with compassion then I will fall within your payroll and if you become upset with me and then distance me after granting me closeness then for me it is a means of embarrassment. So, I have no need for the wealth which you possess and none can rob me of the wealth (i.e. knowledge) which I possess.'

Love for His Parents

Even though he was blessed with such vast knowledge and excellence, Imam Abu Hanifa was a humble and affectionate personality. He showed dear love to his parents and honoured them with the honour that they deserved. His mother would often pity him due to the hardships he was forced to face in striving for the truth. Imam Azam Abu Hanifa رضي الله عنه personally mentions the following: 'When I would be lashed (for speaking the truth), my mother would say to me; 'Abu Hanifa! Knowledge has brought you to this level of endurance. Leave this knowledge and live the life of the ordinary people in the world.' I said, 'My Beloved Mother! If I have to leave knowledge, how then will I attain the Pleasure of Allah?'

Imam Abu Hanifa says, 'I give out 20 Dirhams of Khayraat (charity of good virtue) every Friday, for the Esaal-e-Thawaab of my parents and I have taken a vow for this. I give 10 dirhams for my father and 10 dirhams for my mother.' With the exception of this, he used to distribute other things as Sadqa on behalf of his parents as well. [Al Khairatul Hasaan 196]

Imam Azam's Intelligence and Insight

Imam Azam ﷺ was a very intelligent and wise personality. It was his intelligence and wisdom that complimented his personality. Imam Ali bin Aasim ﷺ says, 'If the intelligence of Imam Azam Abu Hanifa ﷺ had to be weighed with the intelligence of half the people of the world then the intelligence of Imam Abu Hanifa ﷺ would supersede them all.' A few incidents relating to the intelligence of Imam Abu Hanifa ﷺ are being presented below.

First Incident: A man had an argument with his wife and during the course of the argument; she had a cup of water in her hand and was walking towards him with it. He said, 'If you drink water from that cup, then there are three Talaaqs upon you; if you drop it (pour it) onto the ground then too there are three Talaaqs upon you; and even if you give it to some other person to drink, there are three Talaaqs upon you.' After his anger subsided, he realised what he had done and thus took his case before the learned Ulama but none could find a solution to stop the Talaaq from applying on his wife. Finally, he went to Imam Azam Abu Hanifa ﷺ and presented his case. He said, 'Put a rag into the cup and soak the water into it. In this way, your condition will be fulfilled and your wife will be saved from Talaaq.'

Second Incident: There was a wealthy Raafdhi (Shia) residing in the city of Imam Abu Hanifa ﷺ. He had an abundance of wealth. He always hosted gatherings but during these gatherings, he would audaciously claim that (Allah Forbid) Hazrat Uthman-e-Ghani ﷺ was a Jew. Hazrat Imam Azam Abu Hanifa ﷺ went to his home. He recognised Imam Azam ﷺ based on his knowledge and standing in the community. Imam Azam ﷺ commenced a conversation with him and whilst talking to him, he said; 'I have brought a proposal of marriage for your daughter. He is the son of a Sayed and also a very wealthy person. He has memorised the Qur'an-e-Paak and he stays away for most parts of the night praying. In an entire night, he completes the recitation of the entire Qur'an. He is very afraid of Allah.' When the

Raafdhi heard this, he said, 'Sir! It is very difficult to find a person of such standing. Please be swift in this arrangement. I do not want any delays in this. I have been in search of a son in-law like this.' Imam Azam ﷺ said, 'There is however one issue. He has such a quality which you will not be pleased with.' He asked what this was, so Imam Azam ﷺ said, 'He is a Jewish by faith.' He said, 'Being an Aalim, you are advising me to marry my daughter to a Jew!' Imam Azam ﷺ said; 'If you are not willing to marry your daughter to a wealthy and reputable Jew then could Rasoolullah ﷺ have given two of his daughters into the marriage of someone if he was a Jew?' On hearing what Imam Azam ﷺ had to say, he immediately repented and changed his view in regards to Hazrat Uthman ﷺ. These incidents and all that has been mentioned in this discussion point to the intelligence and wisdom of Imam Azam Abu Hanifa ﷺ. There is no doubt that he is Imam Azam. Imam Abu Hanifa ﷺ passed from this world in 150 Hijri.

We pray that Almighty Allah showers the rains of Mercy over his Holy Grave and blesses us through his Blessings and knowledge.

A Brief Account of the Author

Faqih-e-Azam Hind, Sadrush Shariah Hazrat Allama Muhammad Amjad Ali علیہ الرحمہ والرضوان was amongst one of the most prominent and illustrious personalities of India. Huzoor Sadrush Shariah, Badrut Tariqat Hazrat Allama Shah Amjad Ali Aazmi the son of Hakim Jamaalud'deen, son of Maulana Khuda Bakhsh, son of Maulana Khairud'deen was born at a place known as Karimud'deen which is situated in the district of Ghosi, in the well-known town of Azamgarh in India. His father and grandfather both were renowned scholars in Religious theology and expert specialists in Unani medicine. When his grandfather, Hazrat Maulana Khuda Bakhsh علیہ الرحمہ went to perform Hajj, he received the permission for the recitation of Dala'il al-Khayrat in Madinatul Munawwarah from the Shaikhud Dalaa'il. He was also a great Saahib-e-Karaamat. He received his elementary education from his grandfather, thereafter studying under the watchful eye of elder brother Maulana Muhammad Siddique علیہ الرحمہ. After completion of his elementary studies, he was enrolled for higher education at the Madrassa Hanafiya in Jaunpur. This was a very famous and reputable Islamic University in that time. There, he studied under the guidance of a very reputable and distinguished Aalim-e-Deen of the time, Jaami' Ma'qulat Wa Manqulat, Hazrat Allama Maulana Hidayatullah Khan Rampuri Jaunpuri, who passed away in 1326/1908. Maulana Hidayatullah Khan علیہ الرحمہ was the student of the personality, who was known for first inspiring the Movement for Independence in India, namely; The Imamul Falsafa, Mujahid-e-Jalil, Hazrat Allama Fazl-e-Haq Khayrabadi علیہ الرحمہ. After observing his immense wisdom and acumen, Ustaazul Asaatiza Allama Hidayatullah Khan, counted him amongst his most reputable students which can be better understood from the words of Allama Sayed Sulaiman Ashraf Bihari (Professor of the Religious Faculty at Aligarh Muslim University): Hazrat Ustaazul Asaatiza was kind and attentive towards all his students but he would place his special attention over three of his students. He used to say, *'I wish to take whatever is in my heart and pass it on to these three students.'* (The 3 students being mentioned were Maulana Muhammad Siddique, Maulana Amjad Ali and Maulana Sulaiman Ashraf).

It is for this very reason that once his beloved teacher said as follows regarding him: *'I managed to find one (true) student and that too, in my old age.'* After completion of his studies in Jaunpur, on the request of his teacher, he journeyed to Madrasatul Hadith in Pillibhit to specialise in Hadith where he studied Hadith at the feet of Haafizul Hadith, Hujjatul Asr Allama Wasi Ahmed Surti عليه الرحمه who passed away in 1334/1916. He graduated and attained his Degree in 1320/1905. As a student, his teachers and management of the Madrassa acknowledged his acumen and intellect alike. This can be gathered from the report presented by the Director of the Madrassa which he had published in Tohfa-e-Hanafiya in Patna. The report reads as follows: *'Alhamdulillah, Hazrat Maulana Maulvi Shah Muhammad Salaamatullah Saaheb Rampuri took the exams for our students on the 6th of Zil Hijjah 1324. After completing the books of his course, Maulvi Amjad Ali also studied the Sihah Sit'ta, Musnad Shareef, Kitaabul Athaar Shareef, Mu'atta Shareef, and Tahaawi Shareef with great enthusiasm and dedication throughout the year. He studied by both listening and reading and thus, excelled in his examination with distinction. The examiner was completely impressed with his ability, acumen, intellect and talent. The Dastaar was then tied on his head.'*

After graduating and acquiring his degree, he was immediately engaged as the Principal of Madrassa Ahl-e-Sunnat which was one of the most reputable Madrassas in Patna, Bihar. The excellence and repute of this Madrassa can be understood from the fact that before the arrival of Huzoor Sadrush Shariah عليه الرحمه illustrious personalities like the distinguished student of Allama Fazl-e-Haq Khayrabadi, Allama Maulana Abdul Aziz Mantaqi and Hafizul Hadith Huzoor Muhadith-e-Surti عليه الرحمه held the positions of Shaikh-ul-Hadith at this Madrassa. The first book that he was asked to teach whilst at the Madrassa was 'The Hidaya Volume 2'. He explained the issues presented therein with such proficiency and so clearly, that the Ulama and all those present there were astonished. The Manager of the Institute, Qadi Abdul Waheed awarded him the responsibility of handling all the Educational Affairs of the Madrassa. After the passing away of Qadi Abdul Waheed, he did not remain there for too long. He then journeyed to Lucknow where he studied 'Ilm-ut-Tibb' for two years. After

completion of this course, he returned home and commenced serving the people by starting a clinic. His clinic began to progress successfully. When Huzoor Muhadith-e-Surti علیہ الرحمہ heard that Sadrush Shariah علیہ الرحمہ had started practicing and had opened a clinic for this purpose, he became very sad. At this time, The Faqih of Faqihs of the Century, The Imam amongst Imams, the Great Reviver of Islam, A'la Hazrat Imam Ahl-e-Sunnat رضی اللہ عنہ Imam Ahmed Raza Khan required the services of a teacher at the Darul-Uloom Manzar-e-Islam. Sadrush Shariah then left his clinic and proceeded to Bareilly. At Bareilly, he first served as a teacher. When Huzoor Sadrush Shariah intended to visit Bareilly Shareef from Pillibhit, Huzoor Muhadith-e-Surti علیہ الرحمہ wrote a letter to A'la Hazrat, Imam Ahmed Raza Khan رضی اللہ عنہ asking him to inspire him to continue in the field of Ilm-e-Deen. Within a few months, Mujad'did-e-Deen-o-Millat Imam Ahmed Raza Khan رضی اللہ عنہ arranged for Sadrush Shariah to reside permanently in Bareilly Shareef. He was entrusted with many responsibilities by Imam Ahmed Raza Khan رضی اللہ عنہ. Important affairs such as, The Educational Affairs of Madrassa Manzar-e-Islam, The management of Anjuman Ahl-e-Sunnat, The management of the printing press, arrangement of manuscripts, proofing of books that were being prepared for publishing, issuing Fatawa and dispatching important postage entrusted to him. Due to his potential and his devotion and sincerity, Imam Ahmed Raza رضی اللہ عنہ looked at him with great respect and due to this he had immense trust and faith in him. After approximately fifteen years, he journeyed to Ajmer Shareef in 1343/1924 to take up the position as Principal at Darul Uloom Mu'eenia Uthmania. He remained there until 1350 and quenched the thirst of those who came in search of knowledge. The most intelligent and bright students travelled from all corners of the country to humble themselves before him, quenching their thirst for true knowledge and wisdom.

Shaykh-ul-Ulama Allama Ghulam Jilani Ghoswi writes: *'The standard of education at Darul Uloom Mu'eenia excelled to such a high level, that it became famous all over. Students journeyed from the Northern Provinces, Bihar and Hyderabad etc. to acquire knowledge from him, after hearing of his manner of*

teaching. Those who lived in Ajmer Shareef say that never before did they see such an atmosphere and environment of learning which they saw in his era.'

He returned to Bareilly Shareef in 1351 and for 3 years he served as a teacher at the Darul Ifta. In 1354, Nawaab Haji Ghulam Muhammad Khan Sherwani, the Governor of Dadon Aligarh invited him to take up the post as principal at Madrassa Haafizia Sa'eedia which he accepted. He remained there for seven years and taught during this time with sincerity and devotion, producing dynamic and capable scholars. He was truly proficient in the art of teaching and instructing. With the exception of instructing the students through the customary books and the set books, he also taught them in other fields through other books as well. He taught the books that were part of the syllabus but at the same time he taught those books that were not part of the syllabus. He did this by explaining to students the footnotes and commentaries in regards to these books. He used to even spend time after Madrassa hours to tutor the students. He would even teach in the days when there was no Madrassa. His manner of teaching and instruction gained prominence throughout the country. He would explain absolutely difficult and intricate issues to the students in a very simple manner, that even a very weak student would be able to understand his explanation. There came a time when the Aligarh Muslim University intended to initiate a department which would specialise in Eastern education which would allow students to study right and achieve an M.A. and for this, they were in search of scholars who understood the current day situation and the manner of instruction in the current day classroom. Amongst those who were appointed to plan this faculty, was Sadrush Shariah عليه الرحمه.

The Roving Ambassador of Islam Allama Abdul Aleem Siddiqi Meerati عليه الرحمه presented the contents to a syllabus which he prepared, for correction and setting, to Huzoor Sadrush Shariah (alaihi rahma). Whilst delivering a discourse at the Annual Jalsa of Madrassa Haafizia Sa'eedia Maulana Habibur Rahman Sherwani paid tributes to the Allama Amjadi Ali عليه الرحمه as a person and as a professional with these words: *'There are only four or five*

teachers in the continent that I regard as completely proficient and appointed on merit, and Maulana Amjad Ali is amongst them. The fact that students are becoming Faazils at his hands and acquiring certificates of merit is clear evidence of his proficiency. He is not just a Maulvi by name.'

When there was the need to appoint a Principal for Darul Uloom Manzar-e-Islam, students were prepared and sent over to him for lessons. Huzoor Hujjatul Islam Maulana Haamid Raza Khan رحمۃ اللہ علیہ observed his manner of teaching from a distance. After he had observed him teaching, he returned and said as follows: *'When Maulana Amjad Ali was answering the students, it seemed like a vast sea that in which waves (of knowledge) were rising.'* It is the blessing of the teaching of Huzoor Sadrush Shariah علیہ الرحمہ that those who are his students directly or indirectly can be found throughout the globe today propagating Islam. There is probably not a single Madrassa or Darul Uloom in the Indo-Pak sub-continent that does not have at least one teacher that has not attained his blessings. His works in the field of Fiqh are undoubtedly shining evidence of his services. Why should this not be so, when with the exception of his special intelligence and expertise, he was blessed with serving in the field of Jurisprudence as a Mufti under the guidance of such a great and expert Jurist and Imam of the era, as Mujad'did-e-Azam Imam Ahmed Raza علیہ الرحمہ a personality whose expertise and proficiency in Fiqh is not only accepted by us but also the refuters. This is the reason that not only did Mujad'did-e-Azam acknowledge and have full faith in his understanding of issues of Fiqh and in matters related to Fatawa. However, Imam Ahmed Raza Khan had full confidence in Allama Amjad Ali Khan on account of his diligence and competence in the mission entrusted to him. Whilst paying tribute to his excellence, Imam Ahmed Raza Khan رحمۃ اللہ علیہ said: *'You will find the quality of understanding the religion (Tafaquh) to a greater degree in Maulvi Amjad Ali incomparable to others present here. The reason being that he is proficient in announcing, writing and examining the various Fatawa. He writes down what I say in response to the inquiries sought in this behalf. He has an adoptive nature and he grasps the point of the issue without much effort. He has acquired familiarity with methods and procedures which are an asset for him in this profession'* This alone shows that Imam Ahl-e-Sunnat

acknowledged that Huzoor Sadrush Shariah's proficiency as a Mufti and regarded him as being masterful in this regard. When the senior Ulama of the time would find difficulty in resolving any issue, they would present their problems to Huzoor Sadrush Shariah علیہ الرحمہ.

Once, Maulana Israar-ur-Rahmaan Saaheb of Hyderbad Dakkan sent a query to him on the 18th of Rajab 1346 which consisted of a few issues that needed to be resolved. In the beginning of his Istifta, he writes: 'These issues are of such a nature that not everyone will be capable to write a satisfactory answer to it. After much deliberation, I noticed that Almighty Allah, through His Grace and Blessing, and through the blessing of the Holy Prophet ﷺ made you worthy of this position. May Almighty Allah grant you abundance in your knowledge, age, blessings and may the Muslims benefit from your blessings. Aameen Thumma Aameen.' Other learned and great personalities like Hazrat Maulana Ziaúd'deen Pillibhiti علیہ الرحمہ, Imam-un-Nahw Allama Ghulam Jilani Meerati علیہ الرحمہ and Khair-ul-Azkiya Maulana Ghulam Yazdani Ghoswi also referred to him whenever they faced issues in Fiqh etc which found difficult to resolve. Huzoor Sadrush Shariah علیہ الرحمہ took Bai'at at the hands of the Mujad'did-e-Deen-o-Millat Imam Ahl-e-Sunnat, A'la Hazrat Ash Shah Imam Ahmed Raza Khan رضی اللہ عنہ. He was blessed with the Khilaafat and the Wakaalat from Huzoor A'la Hazrat رضی اللہ عنہ and great personalities like Hazrat Allama Hashmati Ali Khan علیہ الرحمہ took the Bai'at of A'la Hazrat رضی اللہ عنہ through the hands of Sadrush Shariah علیہ الرحمہ. Imam Ahmed Raza Khan رضی اللہ عنہ admired his effort and his sincerity and devotion at the Darul Ifta and in every other field that he partook in. He spent his days and nights working and sincerely striving for the betterment of the Ummah. It was due to this dedication and his striving sincerity that Imam Ahmed Raza رضی اللہ عنہ said: *'Maulana Amjad Ali Sahib is a work machine'*

Sadrush Shariah علیہ الرحمہ contributed greatly to the initiation and finalisation of the world-renowned translation of the Holy Qur'an by Imam Ahmed Raza, entitled Kanz-ul-Imaan. It is regarded as the most unique Urdu translation of the Holy Qur'an. Huzoor Sadrush Shariah was fundamentally and psychologically capable as a religious scholar but he was also

conversant with the politics of the day. Whenever and wherever the need arose, he defended and decorated the Muslims. Allah Almighty blessed Huzoor Sadrush Shariah with proficiency in many different sciences and branches of knowledge but he had an intrinsic inclination towards Tafseer, Hadith and Fiqh. His expertise in Fiqh is why Imam Ahmed Raza رضي الله عنه conferred the title '*Sadrush Shariah*' to him. Huzoor Sadrush Shariah initially started writing marginal notes on the voluminous book of Imam Abu Ja'far Tahawi on Hadith, entitled 'Sharh Ma'ani'ul Athar' and in a short period of seven months, he completed a comprehensive annotation of more than 450 pages on this masterpiece. Another distinguished work of Huzoor Sadrush Shariah is his Fatawa Amjadia, which is in four volumes, comprising of several of his Fatawa. Bahaar-e-Shariat is that universally acclaimed book of Huzoor Sadrush Shariah which can be justifiably called the Encyclopaedia of Hanafi Fiqh. Huzoor Sadrush Shariah wrote 17 parts of the 20 part book. The remaining three volumes were completed by his students. It must be noted that the world renowned book Fatawa-e-Alamgiri also known as Hindiya was compiled by the efforts of more than five hundred outstanding scholars at that time.

Huzoor Sadrush Shariah on the other hand, wrote the famous Bahaar-e-Shariat single handedly. This book has been written in such a beautiful and simple manner that not only can the Ulama make use of it but even the general public is able to derive benefit through it. A'la Hazrat Ash Shah Imam Ahmed Raza Khan رضي الله عنه personally listened to the first six parts of Bahaar-e-Shariat as Huzoor Sadrush Shariah recited it to him. After listening to the first six parts, Huzoor A'la Hazrat رضي الله عنه mentioned to Sadrush Shariah عليه الرحمه that he had his blessings to continue and there was now no need to read it to him anymore. This was the confidence that Imam Ahmed Raza رضي الله عنه had in the work of Sadrush Shariah. Sadrush Shariah found time to do all this even though he spent most of his time instructing students.

The students of Huzoor Sadrush Shariah عليه الرحمه include some of the greatest Ulama of the time. Some of the names of his students are as follows:

1. Sh'er Besha-e-Sunnat, Allama Hashmat Ali Khan
2. Muhadith-e-Azam Pakistan, Mufti Sardar Ahmed
3. Huzoor Mujahid-e-Millat, Allama Habibur Rahmaan
4. Imam-un-Nahw Allama Sayyid Ghulam Jilani Meerati
5. Hafiz-e-Millat Allama Abdul Aziz Muhadith
6. Amin-e-Shari'at, Maulana Rifaqat Hussain Muzafarpuri
7. Shamsul Ulama Qadi Shamsud'deen Jaunpuri
8. Khairul Azkiya Allama Ghulam Yazdani Aazmi
9. Sayyidul Ulama Hazrat Sayed Aal-e-Mustafa Marehrawi
10. Fakhrul Amasil Allama Muhammad Sulaiman
11. Shaykh-ul-Hadith Hazrat Allama Abdul Mustafa Aazmi
12. Allama Abdul Mustafa Azhari (son of Sadrush Shariah)
13. Khalil-ul-Ulama Maulana Mufti Khalil Khan Barkaati
14. Shaykh-ul-Ulama Hazrat Allama Ghulam Jilani Ghoswi
15. Ra'is-ul-Muhaditheen Allama Mubinud'deen Amrohwi
16. Abul Mahasin Allama Mohammad Mohsin
17. Faqih-e-Azam Allama Mufti Sharif-ul-Haq Amjadi
18. Hazrat Maulana Mohammed Ilyas Siyalkoti
19. Hazrat Maulana Mufti Mohammed A'jaz Razvi
20. Hazrat Maulana Mufti Waqarud'deen Amjadi
21. Hazrat Maulana Taqaddus Ali Khan

There were also many great and blessed personalities in the time of Huzoor Sadrush Shariah who would be regarded as his contemporary Ulama. Some of the contemporary scholars in the time of Huzoor Sadrush Shariah were as follows:

1. Sadrul Afadil Allama Sayyid Na'imud'deen Muradabadi
2. Hujjatul Islam, Allama Hamid Raza Khan
3. Mufti-e-Azam-e-Hind Allama Mustafa Raza Khan
4. Malikul Ulama Allama Zafrud'deen Bihari
5. Umdatul Mutakal'limin Sayyid Sulaiman Ashraf Bihari
6. Hazrat Allama Sayyid Ahmed Ashraf ibn Ashrafi Miya
7. Muhadith-e-Azam Hind Sayed Muhammad Kichauchavi

8. Hazrat Maulana Hakim Barakat Tonki
9. Hazrat Allama Wakil Ahmed Sikandarpuri
10. Hazrat Allama Maulana Fadl-e-Haq Rampuri
11. Hazrat Allama Mu'inud'deen Ajmeri
12. Hazrat Maulana Noorul Hasan Rampuri
14. Maulana Qadi Abdul Wahid Sahib
15. Hazrat Allama Ziaud'deen Pilibhiti
16. Mubaligh-e-Islam Allama Abdul Aleem Siddiqi Meerati
17. Hazrat Maulana Sayyid Misbahul Hassan

Huzoor Sadrush Shariah عليه الرحمه blessed some great and learned personalities with his Khirqa. In other words, he honoured them with being amongst his Khulafa. Some of the names of his Khulafa are as follows:

1. Sher Besha-e-Sunnat, Allama Hashmat Ali Khan
2. Muhadith-e-Azam Pakistan Maulana Sardar Ahmed
3. Hafiz-e-Millat Allama Abdul Aziz Muhadith-e-Muradabadi
4. Shaykh-ul-Ulama Allama Ghulam Jilani Aazmi
5. Mufti-e-Azam Kanpur, Mufti Rifaqat Husain Kanpuri
6. Hazrat Allama Hafiz Qari Muhammad Muslihud'deen Siddiqui (Uncle and father in-law of Mujahid-e-Ahle Sunnat Allama Sayed Shah Turab-ul-Haq Qaadiri Razvi Noori)
7. Allama Ghulam Yazdani Ghoswi

Huzoor Sadrush Shariah عليه الرحمه married four wives and was blessed with many pious children from all his wives. Below are the names of his respected wives and children:

1st wife: Mohtarama Karima Khatun Sahiba:

- Hakim Shamsul Huda Marhum
- Zubeda Khatun marhuma
- Maulana Mohammed Yahya Marhum
- Allama Abdul Mustafa Azhari Marhum
- Allama Ata-ul-Mustafa Marhum

2nd wife: Mohtarama Safiy an Nisa Sahiba

- Ra'isa Khatun Marhuma

3rd wife: Mohtarama Rabi'a Khatun Sahiba

- Muhammad Ahmed Marhum
- Qari Raza-ul-Mustafa Sahib

4th wife: Mohtarama Hajra Bibi Sahiba

- Mohtarama Sa'ida Khatun Marhuma
- Mohtarama Aisha Khatun
- Muhadith-e-Kabeer, Hazrat Allama Maulana Zia-ul-Mustafa Qaadiri Amjadi
- Muhammad Marhum
- Maulana Sana-ul-Mustafa Sahib
- Allama Baha-ul-Mustafa Sahib
- Maulana Fida-ul-Mustafa Sahib

Huzoor Sadrush Shariah travelled from this mundane world into the hereafter on Monday, the 2nd of Zil Qadah 1327 Hijri, coinciding 6th September 1948 at 11pm whilst intending to journey for his second Hajj and Ziyaarat. Allah ta'aala, grant him a special closeness in the shade of His Mercy. Aameen

Important Shari' Terminology

There are a few important technical terms of Shariah that need to be explained here, as they will be helpful throughout this book.

Fard-e-E'tiqaadi (Explicit Obligatory Act): refers to a command of Shariah which is proven by the distinct evidence of Shariah (in other words by such proof that is beyond any doubt). According to Hanafi scholars, one who denies this is an absolute infidel.

There is Ijma (consensus of the learned Muslim scholars) that the one who denies any Fard-e-E'tiqaadi, the ruling regarding which is commonly known and obvious as to be related directly to an issue of Obligation in Religion then such a person is not only himself an infidel but one who doubts the infidelity about such a denier, is himself regarded as an infidel. Nonetheless, one who deliberately leaves out even once, any Fard-e-E'tiqaadi such as Namaaz, Ruku, Sujood without a valid reason permitted by Shariah is a Faasiq (a transgressor), guilty of having committed a major sin and is deserving of the torment of hellfire.

Fard-e-Amali (Implicit Obligatory Act): This is a command of which is not as explicit (as Fard-e-E'tiqaadi) but in view of the consensus of the Mujtahideen, (if) the command is based on the evidence of Shariah one is regarded as guilty of transgression (if left out) and one will not be relieved of his responsibility unless he fulfills it and such as the case when it is Fard in any Ibaadat (worship), then that (Ibaadat) will be regarded as invalid and nullified if that particular (action) is not fulfilled.

To reject (deny) it without valid reason is an act of transgression and misguidance. However, if there is one who based on the views of Shariah, is worthy of arguing a certain view (This refers to a Mujtahid) then he has the right to differ with it on the basis of any evidence of the Shariah.

(An example) of this is the differences between the righteously guided A'ima-e-Mujtahideen (viz. Imam Abu Hanifa – Imam Shafi'i, Imam Ahmed bin Hambal – Imam Maalik), where one Imam considers something to be Fard whilst the other does not. For example, according to the Hanafi School of thought the Masah (to pass wet hands over the head in Wudu) of one-fourth of the head in Wudu (ablution) is Fard and according to the Shafa'i school of thought, even the Masah of one strand of hair is sufficient (to fulfill the Fard); whilst according to the Maaliki school of thought the Masah of the entire head (is Fard). Another Example is that according to the Hanafi School of thought, to recite the Bismillah and to make the intention for Wudu is Sunnat, whereas these are regarded as Fard according to the Hambali and Shafi'i Schools of thought; i.e. saying Bismillah is Fard for Hambalis and Niyyat is Fard for Shafi'is; and with the exception of these, there are numerous other examples. In Fard-e-Amali, every person should adhere to the (principles of) the Imam of whom he is a Muqallid (adherent). It is unlawful (impermissible) to follow any other Imam besides your own Imam without any legitimate reason of Shariah.

WAAJIB-E-E'TIQAADI (EXPLICIT COMPULSORY ACT): is that which is proven as essential through Daleel-e-Zan'ni (a tradition reliably transmitted by one or a few people). Fard-e-Amali and Waajib-e-Amali are the two categories of this and it is enclosed within these two.

WAAJIB-E-AMALI (IMPLICIT COMPULSORY ACT): is that Waajib-e-E'tiqaadi that even though one does not fulfill it, there is the probability that one will be absolved of his responsibility. However, its necessity (to be fulfilled) is given precedence. If the Waajib-e-'Amali is omitted in any Ibaadat (worship) where it is regarded as necessary to be fulfilled (in other words it is an essential part of that Ibaadat) then without it being done, such Ibaadat will be regarded as defective but valid. A Mujtahid has the right to disagree with (differ regarding) the rules of a Waajib, based on evidence in the light of the Shariah. To intentionally omit even a single Waajib is a minor sin (Gunah-e-Sagheera) and to do so more than once (i.e. a few times) is a major sin (Gunah-e-Kabeera).

SUNNAT-E-MU'AKKADAH (REGULAR EMPHASISED PRACTICE OF THE HOLY PROPHET ﷺ): It is a practice which was always (regularly) practiced by the Holy Prophet ﷺ but he occasionally omitted it to show it as permitted (i.e. so that it is not regarded as Fard). It (can also be understood) in the sense of it being an importantly emphasised practice, to which he ﷺ did not completely close off the part of it being omitted. To leave it out is Isa'at (bad but less than abhorrent) and to practice it is Thawaab (deserving of reward). To miss it on the odd occasion is deserving of a warning of serious consequences and to leave it out habitually is deserving of punishment.

SUNNAT-E-GHAIR-MU'AKKADAH (Not A Regular Practice But Deserving Of Reward): It is that desired action in the light of Shariah, that leaving it out is regarded as undesirable but it is not regarded as undesirable to the extent where (one who omits it) has been warned of receiving punishment for doing so, even if the Holy Prophet ﷺ regularly practiced it or not. To practice it is to attain reward and to omit it even habitually does not incur warning of serious consequences.

MUSTAHAB (DESIRABLE ACTION): This refers to that practice, which in the view of the Shariah is desirable and omitting it is not regarded to be undesirable, even though it was practiced by the Holy Prophet ﷺ himself and it was something that was encouraged; or even if the Learned Scholars of Islam (Ulama) were pleased with it (being practiced) even though it may not have been mentioned in the Ahadith. It is worthy of reward if it is done and if it is not done then there is absolutely no accountability.

MUBAH (LAWFUL): The law regarding this is alike, either if it is done or not (In other words either doing it or not doing it, are both lawful).

HARAAM-E-QAT'AI (EXPLICITLY PROHIBITED): This is comparable to Fard. To intentionally carry out such an action is a major sin and transgression (of the law) and to abstain from (such an action) is Fard (an obligation) and deserving of reward.

MAKROOH-E-TAHREEMI (DISAPPROVED TO THE POINT OF BEING FORBIDDEN): This is comparable to Waajib. By committing such an action, the Ibaadat becomes defective and one who commits such an action is regarded as sinful, even though the sin of such an action is less than that of committing a Haraam (Forbidden / Prohibited) offence; the committing of such an offence on a few occasions' amounts to it being regarded a major sin (Kabeera).

ISA'AT (BAD ACTION): The committing of such an action is bad and one who commits it occasionally deserves chastisement, whereas making it a habitual action causes one to be culpable of punishment. This (Isa'at) is comparable to Sunnat-e-Mu'akkadah.

MAKROOH-E-TANZEEHI (UNDESIRABLE ACTION): That action which is regarded as undesirable in the Shariat but it is not to the extent where there is warning of any punishment for committing it. This is comparable to Sunnat-e-Ghair Mu'akkadah.

KHILAAF-E-ULA (CONTRARY TO WHAT IS BEST): This means to do something which was best not done. However, if it is done, then there is no harm or any chastisement for it. This is comparable to Mustahab.

One will find numerous discussions regarding these technical terms of Shariat, but this (which has been presented) is the essence of the research done.

وللہ الحمد حمدً کثیرًا مبارکً فیہ مبارکا علیہ کما یحب ربنا ویرضی

Dedication

In The Love & Honour of
A Sea of Knowledge, Wisdom,
Piety and humility

The Great Imam of Fiqh

Hazrat Nu'man ibn Thaabit
Imam-e-Azam Abu Hanifa رحمۃ اللہ علیہ

I would like to dedicate this translation
to two of the Greatest Imams of Fiqh
Of Our Time

Murshid-e-Barhaq, Huzoor Taajush Shariah, Rahbar-e-Tariqat Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla

&

Mumtaz ul Fuqaha, Huzoor Muhadith-e-Kabeer, Ja Nasheen-e-Sadrush Shariah Hazrat Allama Zia-ul-Mustafa Qaadiri Amjadi Qibla

Bahaar e Shariat

Volume 3

[BOOK 0FSALAAH]

Comprising approximately 213 Ahadith & 868 Laws of Fiqh, referenced to Authentic Books of Hadith & Jurisprudence

Compiled By
Sadrush Shariah Hazrat Allama Maulana Mufti
Mohammed Amjad Ali Aazmi Razvi رحمۃ اللہ علیہ

Translated into English through the Blessings of
Ghaus-ul-Waqt Huzoor
Mufti-e-Azam Hind رحمۃ اللہ علیہ

By a humble servant of Allah
Muhammad Afthab Cassim al-Qaadiri Razvi Noori

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Chapter 1

Namaaz

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بسم الله الرحمن الرحيم

نحمده و نصلی علی رسوله الکریم

Namaaz (Prayer)

After Imaan (belief) and refinement of one's beliefs as per the true tenets of the Ahle Sunnat Wa Jama'at, Namaaz is regarded the most essential and exalted Fard (obligatory act) of all Fard actions.

The Holy Qur'an and the Ahadith of the Holy Prophet ﷺ announces and presents the splendour and excellence of Namaaz (Salaah).

The Qur'an and Ahadith regularly emphasise the importance and excellence of Namaaz, and strict caution and warning (of chastisement) is for those who omit it (Namaaz).

There are a few verses and Ahadith quoted below, so that Muslims may take heed to the commands of their Creator Allah Almighty and His Beloved Prophet ﷺ in this regard, and by virtue of the guidance bestowed upon them, they may practice accordingly.

Qur'anic Verses

Almighty Allah says

هُدًى لِّلْمُتَّقِينَ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ

'In it, there is guidance for the pious (Allah Fearing). Those who believe without seeing; and (who) perform Namaaz (prayer) regularly, and (generously) spend in Our Way, of the sustenance which We have provided for them' [Surah 2, Verse 2-3]

Almighty Allah says

أَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱرْكَعُواْ مَعَ ٱلرَّٰكِعِينَ

'And (establish) perform prayers regularly, and give Zakaat (poor-due) and bow down with those who bow (in Namaaz)' [Surah 2, Verse 43]

In other words, to bow in Namaaz with Muslims as is done in Ruku is only in our Shariat. This could also refer to performing Namaaz with Jama'at (congregation).

Allah says

حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ

'Guard all your Prayers, (particularly) the middle Prayer; and stand before Allah in sincere reverence' [Surah 2, Verse 238]

Almighty Allah says

وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ

'And undoubtedly, Namaaz is definitely intense; except to those who humble themselves before Me in heartfelt devotion' [Surah 2, Verse 45]

To leave out and omit performing Namaaz absolutely is an outrageous and inexcusable act. Almighty Allah says as follows in regards to those who perform their Namaaz after the prescribed time has expired (i.e. they allow it to become Qaza):

فَوَيْلٌ لِّلْمُصَلِّينَ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ

'So, affliction unto those worshippers who are neglectful of their Namaaz' [Surah 107, Verses 4-5]

There is an abyss in the depths of Hell, which Hell itself dreads and from the intensity of which, Hell itself asks deliverance from. This abyss is called 'Wail'. Those who intentionally delay their Namaaz causing the time to expire (i.e. become Qaza), will be deserving of (Hell).

Allah says

فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ أَضَاعُوا۟ ٱلصَّلَوٰةَ وَٱتَّبَعُوا۟ ٱلشَّهَوَٰتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا

'Then in their place, after them, came those undutiful ones; who ruined Namaaz and followed their lustful desires; so it is near that they will encounter in hell, the harshness of Ghay' [Surah 19, Verse 59]

'Ghay' is an abyss in the depths of Hell. It is the deepest and the most scorching abyss. There is a well (pit) in Hell called 'Habahab'. When the fire (flames) of Hell is about to be extinguished (i.e. become less intense), Allah Almighty opens this well (pit), and the fire of Hell begins to blaze and rage like it did before.

Allah says

كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا

'And whenever it is close to being extinguished, We shall cause it to rage.' [Surah 17, Verse 97]

This well is for those who omit their Namaaz; for adulterers and fornicators; for those who consume alcohol; for those who take usury (interest); and for those who cause anguish and heartache to their parents. One may also ascertain the excellence and importance of Namaaz by Almighty Allah revealing all His commands upon Prophet ﷺ on the Earth, but when He willed to reveal and bestow Namaaz upon him, Almighty Allah invited the Beloved Nabi ﷺ unto Himself, beyond the Divine Arsh, where He made Namaaz Fard. Allah blessed him with Namaaz the most Blessed Gift on the eve of 'Isra' (i.e. Night of Me'raj).

Ahadith-e-Nabawiyyah

Hadith 1: It is reported in Sahih Bukhari and Muslim from Ibn Umar رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'The foundation of Islam is established on 5 Pillars. (1) To bear testimony that there is none truly worthy of worship besides Allah and Muhammad ﷺ is the chosen servant and Prophet of Allah. (2) To establish Namaaz. (3) To give Zakaat. (4) To perform Hajj. (5) To Fast in the month of Ramadan.' *[Mishkaat pg.12]*

Hadith 2: Imam Ahmed, Tirmizi and Ibn Majah report that Hazrat Mu'az رضی الله عنه says, 'I asked the Holy Prophet ﷺ to inform me regarding that practice which will take me into Jannat and save me from Hell. He ﷺ said, 'Worship Allah and do not associate any partner with Him, and establish Namaaz and give Zakaat, and Fast in the month of Ramadan, and make Hajj of Baitullah (Kaaba).' In the Hadith it has been stated that Namaaz is a Pillar of Islam. *[Mishkaat pg.14]*

Hadith 3: In Sahih Muslim from Abu Hurairah رضی الله عنه it is narrated that Rasoolullah ﷺ said, 'The five Salaahs, from Jummah to Jummah and from Ramadan to Ramadan, wipes out all the sins that are between them, as long as one abstains from Kaba'ir (major sins).' *[Mishkaat pg.57]*

Hadith 4: It is in Sahihain from Abu Hurairah رضی الله عنه it was narrated that Rasoolullah ﷺ said 'Tell me, if someone has a river outside his door and he bathes in it five times a day, will there be any dirt left on his body?' They replied, 'No'. He ﷺ said, 'This is the very example of the five daily Salaahs. Almighty Allah removes ones sins due to this.' *[Mishkaat pg.57]*

HADITH 5: Sahihain have reported from Ibn Mas'ud ﷺ that a person committed a sin and thereafter came (to Rasoolullah ﷺ) and confessed. Upon this, the verse:

وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيۡلِۚ إِنَّ ٱلۡحَسَنَٰتِ يُذۡهِبۡنَ ٱلسَّيِّـَٔاتِۚ
ذَٰلِكَ ذِكۡرَىٰ لِلذَّٰكِرِينَ

'And establish Namaaz on both ends of day and in some portion of the night. Undoubtedly, good deeds remove sins. This is advice to those who accept advice.' [Surah 11, Verse 114]. The person asked, 'Ya Rasool'Allah ﷺ is this command specific to me?' He ﷺ said, 'It is for my entire Ummah.' *[Mishkaat pg.58]*

HADITH 6: It is reported in Sahih Bukhari and Muslim that Abdullah Ibn Mas'ud ﷺ says, 'I asked Rasoolullah ﷺ regarding which action (good deed) is most beloved to Allah. He ﷺ said, 'Namaaz in its appointed time.' I asked what was thereafter; (and) he said, 'To be kind towards your parents', (and) I asked what was after that, and he said, 'To make Jihad (i.e. to strive) in Allah's way.' *[Mishkaat pg.58]*

HADITH 7: Baihaqi reported from Hazrat Umar ﷺ that a person asked, 'Ya Rasool'Allah ﷺ in Islam which is the most beloved deed by Allah?' The Prophet ﷺ said, 'to perform Namaaz in its appointed time (He ﷺ further said), and one who has omitted his Namaaz has no Deen, (for) Namaaz is the pillar of Deen.'

HADITH 8: Abu Dawud reported from Amr ibn Shu'aib who narrated from his father, who narrated from his grandfather that

Rasoolullah ﷺ said, 'When your children reach the age of seven, instruct them to perform Namaaz and when they reach the age of ten get them to read even if one has to hit them[1].' *[Mishkaat pg.58]*

HADITH 9: Imam Ahmed reported that Abu Zarr رضي الله عنه mentioned that the Holy Prophet ﷺ went out in cold weather, it was autumn. He ﷺ held two branches and the leaves began to fall off. He ﷺ said, 'O Abu Zarr!' I said, 'I am present Ya Rasool'Allah ﷺ, He ﷺ then said, 'When a Muslim servant performs Namaaz for Allah, his sins are shed, just as the leaves have fallen from this tree.' *[Mishkaat pg.58]*

HADITH 10: It is reported in Sahih Muslim Shareef from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'When a person performs Tahaarat (Ghusl and Wudu) at his home and then walks towards the Masjid to fulfil his Fard, then one sin is washed away on every step and on the next step his status is elevated one fold.'

HADITH 11: Imam Ahmed has reported from Zaid ibn Khalid Al Jahni رضي الله عنه that Rasoolullah ﷺ said, 'Whosoever performs 2 Raka'ats of Namaaz without making any error in it then all his sins before this are forgiven' (This refers to Sagha'ir, i.e. minor sins). *[Mishkaat pg.58]*

HADITH 12: Tabrani reported from Abu Umaama رضي الله عنه that Rasoolullah ﷺ said, 'When a servant stands in Prayer (i.e. for Namaaz), then the Doors of Jannat (paradise) are opened unto him

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1. Hitting here does not mean that one should severely beat ones child, but it merely means that one should be stern and reprimand him so that he may realise the importance of Namaaz. It is disallowed to beat and abuse ones child inhumanely under any circumstances.

and the veils are removed from between him and His Creator, and the Maidens of Jannat welcome him; for as long as he does not blow his nose or clear his throat.'

HADITH 13: Tabrani reported in Awsat and Zia reported from Anas ﷺ that Rasoolullah ﷺ said, *'On the Day of Qiyaamat (Retribution), the servant will first be held accountable for his Namaaz. If this is in order, then the rest of his actions (deeds) will be in order, and if this is flawed then all will be regarded as being flawed.'*

In one narration it is stated that (if not all his actions are in order) then such a person shall be in severe loss and affliction.

HADITH 14: Imam Ahmed, Abu Dawud, Nasa'i and Ibn Majah have reported a narration from Tameem Daari ﷺ wherein it is mentioned that, if one completed his Namaaz in full. Then it shall be recorded as being fulfilled properly and if it is not completed correctly (i.e. if there is some impairment in it etc.), it will then be said to the Angels, '*Observe if there are any Nawafil (optional Namaaz) of my servant, so that you may use it to fulfil his Fard*'. The accountability for his Zakaat will be taken in a similar manner, followed by (accountability) for the rest of his actions.

HADITH 15: Abu Dawud and Ibn Majah have reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'When a Muslim enters Jahanum[1] (and we seek protection in Allah from that), then the fire of hell will devour his entire body, except for the limbs on which he performs Sajdah, for Allah has made such limbs Haraam (forbidden) upon the fire (of Hell).'

HADITH 16: Tabrani has mentioned in Awsat, that Rasoolullah ﷺ said, 'Allah loves a person most when he sees him in the position of Sajdah, whereby he is rubbing his face in the dust.'

HADITH 17: Tabrani has mentioned in Awsat from Anas رضي الله عنه that Rasoolullah ﷺ said, 'Not a single morning or evening passes by without one portion of the earth calling out to another portion of the earth saying; Did a servant pass by you today, who performed his Namaaz on you, or made Zikr-e-Ilaahi (remembered Allah)? If it replies in the positive, it is afforded superiority based on this.'

HADITH 18: In Sahih Muslim narrated from Jaabir رضي الله عنه that Rasoolullah ﷺ said, 'Namaaz is the Key to Paradise, and Tahaarat (purification) is the Key to Namaaz.'

HADITH 19: Abu Dawud reported from Ibn Umaama رضي الله عنه that Rasoolullah ﷺ said, 'The reward of one who leaves his home after performing proper Tahaarat (ablution) to fulfil his Fard Namaaz is like that person who has journeyed for Hajj, and the reward of one who leaves his home for Chasht Namaaz, is like one who has journeyed for Umrah. If a person does not behave in an obscene manner between two Salaahs, then his Namaaz shall attain the exalted level of acceptance.'

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1. In other words when a sinful Muslim enters fire of hell to pay for his sins. However, it should be noted that no matter how sinful he may be, as long as he is a true Muslim, he will pay for his sins and then through the intercession of Rasoolullah ﷺ or through the blessing of Rasoolullah ﷺ and through the intercession of any other pious ones, he will be removed from the fire of hell and allowed to enter Holy Paradise.

HADITH 20/21: Imam Ahmed, Nasa'i and Ibn Majah have reported from Abu Ayub Ansari ﷺ and Uqba bin Aamir ﷺ that Rasoolullah ﷺ said, 'One who performs proper Wudu like he has been commanded to, and then performs his Namaaz like he has been commanded to, then all which he has done before this is forgiven.'

HADITH 22: Imam Ahmed has reported from Abu Zarr ﷺ that Rasoolullah ﷺ said, 'For the one who performs one Sajdah for Allah; Allah records for him one good deed, forgives one of his sins and elevates his status by one fold.'

HADITH 23: It is reported in Kanz-ul-Um'mal that Rasoolullah ﷺ said, 'That person who performs 2 Raka'ats of Namaaz in such a manner that with the exception of Allah and the Angels none other sees him then salvation from hell is written for him.'

HADITH 24: It has been mentioned in Muniyatul Musal'la that Rasoolullah ﷺ said, 'There is a sign for everything and the sign (of recognition) for Imaan is Namaaz.'

HADITH 25: It is mentioned in Muniyatul Musal'la that Nabi Kareem ﷺ said, 'Namaaz is a pillar of Deen (Religion). Whosoever kept it established has kept Islam (well) established and whosoever has omitted it, he has ruined (his) Deen.'

HADITH 26: Imam Ahmed and Abu Dawud have reported from Ubadah bin Saamit ﷺ that Rasoolullah ﷺ said, 'Almighty Allah has made 5 Salaahs Fard upon His servants. Whosoever performs Wudu properly, performed it (Namaaz) in its appointed time, fulfilled the Ruku, and prayed with devotion then Allah has given His Divine

Promise that He shall forgive him. There is no promise for him who did not do so; Allah may either forgive him or punish him.'

HADITH 27: Haakim has reported in his Taarikh from Ummul Momineen Siddiqa رضی اللہ تعالیٰ عنہا that Rasoolullah ﷺ said, Almighty Allah says, 'If my servant performs his Namaaz in the appointed time, then it is My Divine Promise as per My Mercy that I may not punish him, and I may enter him into Holy Paradise without any reckoning.'

HADITH 28: Dailmi has reported from Abu Sa'eed رضی اللہ عنہ that Rasoolullah ﷺ said, 'Almighty Allah has not commanded any Fard, which is more virtuous than Tauheed (Accepting his Oneness) and Namaaz. If there were anything more virtuous than this, then He would have made it Fard upon the Angels. Some from amongst them are in Ruku whilst others are in Sajdah.'

HADITH 29: Abu Dawud and Tayalsi report from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'The Angels seek the forgiveness for a person who performs his Namaaz and then remains seated there, until such time that his Wudu breaks or he stands up (from where he is seated). The Istighfar, which the Angels make on his behalf, is اَللّٰھُمَّ اغْفِرْلَہٗ اَللّٰھُمَّ ارْحَمْہُ اَللّٰھُمَّ تُبْ عَلَیْہِ *'Allahum'magh Firlahu Warhamhu, Allahum'ma Tub Alaih'*

Translation: 'O Allah, Pardon him! O Allah, have Mercy on him! O Allah, accept his repentance!'

It has also been mentioned in numerous Ahadith that for as long as a person is seated waiting to commence Namaaz, he is regarded as being in Namaaz (i.e. he receives the reward of Namaaz).

The Above Mentioned Narrations Were All Related To The Merits And Virtues Of Namaaz In General. Those Ahadith Mentioned In Regards To Specific Salaahs, Are As Follows:

Hadith 30: Tabrani has reported from Ibn Umar رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'One who performs his Morning Prayer (Fajr) is in the Divine Protection of Allah until evening.' In another narration: 'Do not breakaway from the protection of Allah, for one who breaks away from the protection of Allah; Allah will throw him face down into hell.'

Hadith 31: Ibn Majah reported from Salman Farsi رضی الله عنه that Rasoolullah ﷺ said, 'One who has gone for the Morning Namaaz has gone to it with the Flag of Imaan, and the one who has gone to the marketplace in the morning has gone with flag of shaitaan.'

Hadith 32: Baihaqi reported in Sha'bul Imaan from Uthman رضی الله عنه (with merit of it being a Mauquf[1] narration), that one who goes for the morning Namaaz (Fajr) with the intention of attaining reward, it is as if he remained standing (in Ibaadat) for the entire night. The one who goes for Esha Namaaz is like one who remained standing in Ibaadat for half the night.'

Hadith 33: Khateeb reported from Anas رضی الله عنه that Rasoolullah ﷺ said, 'Almighty Allah will grant a person who consistently performs his Fajr and Esha Salaah with Jama'at (in congregation) for 40 days,

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1. A Mauquf, i.e. stopped narration refers to a narration, which is directly mentioned by the Companion wherein he directly relates the words of the Hadith.

with salvation from two things; the first being the fire (of Hell) and the second being hypocrisy.'

HADITH 34: Imam Ahmed reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'The Day and Night Angels assemble at the times of Fajr and Asr Namaaz. When they return, Allah says to them, 'From where are you returning?' even though He Knows Well. They say, 'from (visiting) your servants. When we went to them, they were engrossed in performing Namaaz. We have returned to You, leaving them in the state of Namaaz.'

HADITH 35: Ibn Majah reported from Ibn Umar رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'Allah Almighty declares salvation from hell, for the person who performs his Esha Namaaz with Jama'at in the Mosque for 40 nights consecutively without missing the first Raka'at.'

HADITH 36: Tabrani reports from Ibn Mas'ud ﷺ that Rasoolullah ﷺ said, 'The weightiest amongst the Salaahs for a hypocrite are the Esha and Fajr Salaahs. If only you knew the virtues of these Salaahs, you would have definitely presented yourselves for them, even if it meant dragging yourself on your rear end.' (In other words, by any means possible).

HADITH 37: Baz'zaar reported from Ibn Umar رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'May Allah not allow his eyes to sleep, who sleeps before Esha.'

Below Are The Ahadith That Are Related To The Warnings And Harmful Effects Of Not Reading Namaaz:

Hadith 38: It is reported in Sahihain from Naufil bin Mu'awiyah ﷺ that Rasoolullah ﷺ said, 'For one who missed his Namaaz, it is as if he has lost his family and wealth.'

Hadith 39: Abu Nu'aim reported from Abu Sa'eed ﷺ that Rasoolullah ﷺ said, 'One who intentionally leaves out his Namaaz, has his name written on the door of hell.'

Hadith 40: Imam Ahmed reported on the authority of Umm-e-Aiman رضی اللہ تعالی عنہا that Rasoolullah ﷺ said, 'Do not omit your Namaaz intentionally for Allah and His Rasool ﷺ are not responsible for the one who intentionally omits his Namaaz.'

Hadith 41: The Shaykhain have reported on the authority of Uthman ibn Abul A'as ﷺ that Rasoolullah ﷺ said, 'That Deen which has no Namaaz has no good (benefit) in it.'

Hadith 42: Baihaqi reported from Umar ﷺ that Rasoolullah ﷺ said, 'He who has omitted Namaaz has no Deen. Namaaz is the Pillar of Deen (Islam).'

Hadith 43: Baz'zaar reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'In Islam, there is no share for him, who has no Namaaz.'

Hadith 44: Imam Ahmed, Daarimi and Baihaqi reported in Sha'bul Imaan that Rasoolullah ﷺ said, 'The Namaaz of one who guarded it

(i.e. he performed it punctually and consistently), shall be a lustre and glowing light, and means of salvation for him on the Day of Qiyaamat. For the one who did not guard it, there is neither any light, nor radiance or salvation, and on the Day of Qiyaamat he will be with Qaroon, Firawn, Hamaan, and Ubay bin Khalf.'

HADITH 45: Bukhari, Muslim and Imam Maalik report from Naafi' ﷺ that Hazrat Ameer-ul-Mo'mineen Farooq-e-Azam ﷺ sent a decree towards his entire empire (cities), in which he decreed, 'The most important action of all your actions in my sight is Namaaz. Whosoever guarded it has guarded his Deen, and whosoever wasted it, he will harm others more than that.'

HADITH 46: Tirmizi reported from Abdullah ibn Shaqeeq ﷺ that the Sahaba-e-Kiraam never regarded the omission of any amal (action) as kufr (cause for infidelity) except for Namaaz.

Numerous Ahadith have reported, wherein the apparent meaning of it demonstrates that it is kufr to omit Namaaz intentionally. This was the Madhab (thought/view) of certain Sahaba-e-Kiraam such as Hazrat Ameer ul Mo'mineen Farooq-e-Azam, Hazrat Abdur Rahmaan ibn Auf, Abdullah ibn Mas'ud, Abdullah ibn Ab'bas, Hazrat Jaabir bin Abdullah, Mu'az ibn Jabal, Abu Hurairah and Abu Dardah رضی الله تعالی عنهم. This was also the view of certain A'ima (Righteous Leaders) such as Imam Ahmed ibn Hambal, Ishaq bin Rahwiya, Abdullah ibn Mubarak and Imam Nakhi'i. However, our Imam Azam and the other A'ima, including numerous Sahaba-e-Kiraam, do not pass the verdict of (Takfeer) infidelity on such a person. Therefore, this cannot regard this as a minor issue when such great personalities have regarded such a person (i.e. one who intentionally omits his Namaaz) as a kaafir.

Laws of Jurisprudence

Law: Namaaz is Fard-e-Ain (individual obligation) upon every Mukal'laf (responsible and accountable) person. It is Fard on every person who is Aaqil (sensible/of sane mind) and Baaligh (i.e. one who has reached the age of puberty). One who rejects Namaaz to be Fard (obligatory) is a kaafir (infidel), and one who intentionally omits it even once, is a Faasiq (transgressor). One who does not perform his Namaaz must be imprisoned (in a Muslim State), until such a time that he repents and starts performing his Namaaz. According to the three Imams, i.e. Imam Maalik, Imam Shafi'i and Imam Ahmed رضی اللہ تعالی عنہم the Sultan-e-Islam (Rightly appointed Muslim Ruler) has the right of executing such a person. *[Durr-e-Mukhtar Vol.1 pg. 235]*

Law: A child who has reached the age of seven should be taught how to perform Namaaz, and when the child reaches the age of ten, he should be hit and made to read Namaaz (i.e. reprimanded for not reading Namaaz). *[Abu Dawud & Tirmizi]*

Law: Namaaz is purely an individual physical means of Worship. There can be no deputising in It; neither can one read Namaaz on behalf of some other person, and nor can any amount of money be given as Fidya (compensation / payment) for not reading it in one's lifetime. However, if a person has passed away and one intends to give out an amount as compensation for the Salaahs which the deceased has missed, then this may be done and there is hope that it will be accepted, In Sha Allah. Even if the deceased did not advice that it should be done, his heirs may do so on his behalf, as there is hope that it will be accepted and he will be pardoned. *[Durr-e-Mukhtar, Raddul Muhtar pg.237 and other authentic books]*

LAW: The Fardiyat of Namaaz, i.e. based on the direct Divine Command of Almighty Allah, and the evident rationale for it is 'Time'. It will be regarded as being fulfilled if it is performed in any time between the starting and ending time of that Namaaz, thus the responsibility of the Fard will be regarded as being discharged. If one did not read (the Namaaz) and only a very small portion of the prescribed time is left, this time is the last time and will be rationale. Therefore, if an insane person regained sanity, or an unconscious person became conscious, or a female menstruating female became pure, or a child reached puberty, or a person who has reached puberty becomes a Muslim, and the amount of time remaining is only sufficient to say اَللّٰہُ اَکْبَر *'Allahu Akbar'*, then the Namaaz for that time becomes Fard (obligatory) upon all of them. If the insanity of a person or the unconscious state of a person does not exceed the five times (of prayer) or more than that, then even if he does not have sufficient time to make the Takbeer-e-Tahreema (First Takbeer to commence Namaaz) that Namaaz is still Fard (upon him) and he must perform the Qaza. *[Durr-e-Mukhtar Vol.1 pg.238]*

The explanation regarding females in menstruation (Haidh) and those who are bleeding after childbirth (Nifaas) is covered in detail in the Chapter on Menstruations [1].

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1. If she became paak (cleansed) within the full period and she only has sufficient time to say Allahu Akbar in the (remaining) time, then Namaaz will be regarded as being Fard (on her). However, if she became cleansed before the complete period (i.e. before 10 days in Haidh and before 40 days in Nifaas), then that amount of time is required where she may be able to make Ghusl (take bath for purification), wear her clothes and say Allahu Akbar. Having sufficient time to make Ghusl, means she should have sufficient time to complete all those things that are pre-requisites for Ghusl, in other words, bringing water (getting water ready), removing her clothing and making purdah (going into a covered area). All these will be regarded as pre-requisites for Ghusl. (Raddul Muhtar)

LAW: If a Na-Baaligh (one who has not as yet reached the age of puberty) performed his Namaaz in the appointed time, but later towards the ending time (of that Namaaz) he attains puberty, then in such a case, it is obligatory upon him to repeat that Namaaz. Similarly, if (Allah Forbid) a person had become a Murtad (an apostate, i.e. he left the fold of Islam) and then he accepts Islam in the last time of a Namaaz then the Namaaz of that time will be regarded as Fard upon him. (This is), even if he had already performed that Namaaz in the beginning time (of that Namaaz) before committing apostasy. *[Durr-e-Mukhtar Vol.1 pg.238]*

LAW: If a Na-Baaligh, slept after performing Esha, and then had Ihtilaam (nocturnal emissions or wet dream). However, he did not get up until after the time of Fajr had commenced, then he should repeat the Esha of that night, and if his eyes opened before the time of Fajr commenced, then it is unanimously agreed that the Namaaz of Esha is Fard upon him. *[Bahrur Raa'iq Vol.2 pg.90]*

LAW: If a person did not perform his Namaaz in the starting time (a Namaaz) and then at the ending time such an 'Uzr'[1] presents itself, that causes the Namaaz to be missed. For example, menstruation commenced in the last time; or a woman began to bleed after childbirth; or insanity or unconsciousness overtook one, then the Namaaz for that particular time is exempt and there is no need to make Qaza[2] for it as well.

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1. 'Uzr' or 'Udhr' refers to the reason, which excuses person from fulfilling or discharging his obligations, i.e. chronic annulment of purification etc.

2. Qaza or Qadha Namaaz is the Namaaz for clearing missed Namaaz.

However, the condition in the case of insanity and unconsciousness is that they should encompass (last for) more than the time of the entire five Salaahs continuously, otherwise Qaza will become necessary. *[Alamgiri vol.1 pg.47; Raddul Muhtar vol.1 pg.238]*

Law: One had the notion that the time of a particular Namaaz had not as yet commenced, but he still proceeded by reading the Namaaz; however, after completing his Namaaz he established that the prescribed time had indeed commenced (i.e. it was the correct time for that Namaaz). In this case, his Namaaz will not be regarded as being valid. *[Raddul Muhtar vol.1 pg.247]*

Namaaz Times

Almighty Allah says

إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا

'Undoubtedly, Namaaz has been made obligatory upon the believers at set times' [Surah 4, Verse 103]

فَسُبۡحَٰنَ ٱللَّهِ حِينَ تُمۡسُونَ وَحِينَ تُصۡبِحُونَ وَلَهُ ٱلۡحَمۡدُ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَعَشِيّٗا وَحِينَ تُظۡهِرُونَ

'So, glorify Allah, when entering into to the evening (Maghrib and Esha), and when entering the morning (Fajr Namaaz). And His Praise is in the skies and the earth; and when a portion of the day remains (Asr Namaaz) and when noon appears (Zuhr Namaaz)' [Surah 30, Verses 17-18]

HADITH 1: Haakim reported from Ibn Ab'bas رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'There are two Fajrs (dawns)! One is that in which eating is Haraam, and Namaaz is Halaal (i.e. for one who is fasting), and the second is that in which Namaaz (Fajr) is Haraam and eating is Halaal.'

HADITH 2: Nasa'i reports from |Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'One who obtained one Raka'at of Fajr Salaah before sunrise; obtained the Namaaz (i.e. that Namaaz has become Fard upon him). One who obtained even one Raka'at of Asr before sunset; obtained the Namaaz (i.e. his Namaaz is valid).' In this narration, the word Raka'at in both cases refers to Takbeer-e-Tahreema (The Allahu Akbar that is proclaimed to commence Namaaz). So, if one tied the Niyyah (i.e. made the intention) for Asr Namaaz and proclaimed Allahu Akbar and the sun had not set as yet, but then set (after he proclaimed the Takbeer), then that Namaaz will be regarded as valid. Similarly, if an unbeliever became a Muslim, or if a child reached the age of puberty at such a time wherein he had sufficient time to say the Takbeer-e-Tahreema before the sunrise, then that Fajr Namaaz becomes Fard upon him, and he should make Qaza for that Fajr. However, if he became a Muslim or became Baaligh after sunrise, then that Namaaz is not Fard upon him.

HADITH 3: Tirmizi reports from Raafi' bin Khadij ﷺ that Rasoolullah ﷺ said, 'Read the Namaaz of Fajr in brightness as there is immense reward (blessings) in this.'

HADITH 4: It is reported in the narration of Dailmi from Anas ﷺ that in doing so you will be pardoned (In doing what will be pardoned?). It is in another narration of Dailmi from Anas ﷺ that

one who performs his Fajr as it becomes bright, Allah will brighten his grave and his heart, and He will accept his Namaaz.

HADITH 5: In Tabrani Awsat it is narrated from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'My Ummah will always remain on Fitrat (i.e. on the True Religion) for as long as they perform their Fajr Salaah in brightness.'

HADITH 6: Imam Ahmed and Tirmizi report from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'There is a starting and ending time for Namaaz. The starting time for Zuhr is when the sun declines and its ending time is when the time of Asr starts. The ending time for Asr is when the disc of the sun turns yellow; and the starting time of Maghrib is when the sun has set, and its last (ending) time is when the evening twilight vanishes which is the beginning time for Esha, and its ending time is when half night passes (i.e. Mubah/lawful time without any dislike)'.

HADITH 7: In Bukhari and Muslim it is narrated from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Perform your Zuhr when it becomes cool, for verily the intensity of the heat is from the scorching effects of Hell. Hell complained to its Creator that some of my elements devour my other elements. It was thus granted the permission to take two breaths; one in winter and one in the summer.'

HADITH 8: Sahih Bukhari Shareef narrates in the section on Azaan of the Travellers, that Abu Zarr ﷺ reports, 'we were on a journey with Rasoolullah ﷺ and the Mu'azzin intended to call out the Azaan. He ﷺ said, 'Wait for it to cool down' Again he intended to give the Azaan and he ﷺ again said, 'Wait for it to cool down'. Once again, he

intended to call out the Azaan and again he ﷺ said, 'Wait for it to cool down', until such time that the shadows are equal to the hills.'

HADITH 9&10: Imam Ahmed and Abu Dawud have reported respectively from Hazrat Abu Ayub and Uqba bin Aamir رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'My Ummah will always remain on Fitrat as long as they do not delay Maghrib to the extent that the stars appear close together.'

HADITH 11: Abu Dawud reported from Abdul Aziz bin Rafee ﷺ that Rasoolullah ﷺ said, 'In overcast (cloudy) conditions, perform the Namaaz of the day (i.e. Asr Namaaz) swiftly, and delay the Maghrib Prayer.'

HADITH 12: Imam Ahmed reports from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'If I did not feel that it would be difficult upon my Ummah, then I would have commanded them to perform Miswaak with every Wudu. Also commanded to delay the Esha Salaah until a third or half the night has passed, for (at this time) Almighty Allah manifests His Special Blessings on the skies, and until morning He announces; Is there someone in need that I may give him (what he wishes)? Is there someone wanting forgiveness, that I may grant him forgiveness? Is there anyone wanting to make Dua, so that I may accept his Dua?'

HADITH 13: In Tabrani Awsat from Abu Hurairah ﷺ it is narrated that Rasoolullah ﷺ said, 'When the time of Fajr appears then there is no Namaaz (Nafil) except for the 2 Raka'ats of Fajr.'

HADITH 14: Bukhari and Muslim have reported from Abu Sa'eed Khudri ﷺ that Rasoolullah ﷺ said, 'After the morning (prayer) there

is no Namaaz until such a time that the sun does not rise properly, and there is no Namaaz after Asr until such a time that the sun does not set.'

HADITH 15: In Sahihain it is narrated from Abdullah Sanaabahi ﷺ that Rasoolullah ﷺ said, 'The sunrises together with the horns of shaitaan. When the sunrises fully, shaitaan separates from it, then when it reaches its zenith, shaitaan comes near it again, and when it declines he moves away; then when it is about to set, shaitaan comes near it again, and when it has set he separates from it, so do not perform Namaaz in these 3 times.'

LAWS OF JURISPRUDENCE

THE TIME OF FAJR

LAW: The time of Fajr is from the break of True dawn (Subho Saadiq) up to the first ray of the sun. [Text][1]

NOTE: Subho Saadiq (True Dawn) is a glow, which appears in the eastern horizon from where the sun is to rise today. The brightness of this glow increases until it spreads along the entire horizon (sky), and earth becomes bright (i.e. daylight appears).

Before this, in the centre of the sky a very light whiteness appears, under which the entire horizon remains black (dark). Subho Saadiq (True Dawn) breaks from under this, spreading out to the southern and northern ends, and then rising upwards.

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1. Wherever in this book the word text appears by itself as reference, it will refer to the actual text of the general authentic books of Fiqh, namely; Qudoori, Kanz ul Umaal, Majma 'ul Anhur, Sharah Wiqaaya and Niqaaya etc.]

This slight whiteness becomes lost in this. This slight whiteness is known as Subho Kaazib (False Dawn). Subho Kaazib does not mark the starting time of Fajr. That which has been mentioned by some, wherein they say that after the whiteness of Subho Kaazib fades away darkness appears, is an incorrect notion. The correct view is that which we have mentioned.

Law: It is preferred in regards to the Namaaz of Fajr to commence praying it once the glow of Subho Saadiq breaks and then starts to spread a little. Credence should be given to this. However, with regards to last time of Esha and halting eating at the time of Sehri, credence should be given to the beginning of Subho Saadiq (in other words, the moment dawn breaks the time of Esha should be regarded as having elapsed, and the one making Sehri should stop). *[Alamgiri vol.1 pg.48]*

Note: In this region[1], the minimum time duration between the break of True Dawn and sunrise is at least 1 hour and 18 minutes and the maximum duration is 1 hour and 35 minutes. The duration should be less or more than this. On the 21st of March, it is 1 hour and 18 minutes, and then it increases until on the 22nd June it reaches the full 1 hour 35 minutes. It then starts to decreases until on the 22nd of September when it becomes 1 hour 18 minutes, thereafter it increases again until the 22nd December when it becomes 1 hour 24 minutes. Thereafter it decreases again, until on the 21st March it returns to the same 1 hour 18 minutes once again. One, who is not aware of the time of Dawn, should end his Sehri 1 hour 40 minutes before (sunrise) during the summer months, especially during June

1. This refers to those cities, which are on the same longitude and latitude as Bareilly.

and July; and during the winter months, he should end Sehri 1 hour 30 minutes before (sunrise), especially during December and January.

Towards the end of March and September, when the days and nights are equal, one should end Sehri 1 hour 24 minutes before (sunrise). One should give the Azaan of Fajr 8 or 10 minutes after the times, which have been mentioned for ending Sehri, so that precaution is taken in regards to both Sehri and Azaan.

Some uninformed people call out the Azaan one and three quarter hours to 2 hours before sunrise. Then, they even pray their Sunnat and sometimes even the Fard in this time.

Neither is this Azaan valid, nor is the Namaaz valid. Some people think that the seventh portion of the night is when the Fajr time commences. This is certainly not correct.

During June and July, when the days are longer and the nights are around 10 hours, then in such days, the time of dawn does come into the seventh portion of night, or even a few minutes before it.

However, in December and January, when the night is 14 hours long, then in this time, the time of Fajr only comes in the ninth portion of the night or even later.

Looking for the indication of the start time of Fajr is difficult, especially when it is hazy and unclear or when it is a moonlit night. One should thus always pay attention to the time of sunrise, noting the time of sunrise on that day and then giving the Azaan the following day in that time, approximately according to the same

time as explained above for the Azaan and Fajr Namaaz[1]. [Ifadaat-e-Razviyah Vol.2 pg.318]

The Time of Zuhr and Jummah

The Time of Zuhr and Jummah is from the time the sun declines (from mid-day) up to such time that the shadow of every object is doubled with the exception of its original shadow (which was cast at mid-day). *[Text]*

Note: The original shadow of an object is the shadow, which is manifested when the sun reaches the *'Khat Nisfun Nahaar'* (i.e. the meridian line of the location) on that day. This differs according to the region and season. As the day declines the shadow increases, and as the day grows the shadow decreases. In other words, it is longer in winter and shorter in summer. It becomes less in those regions which are closer to the Equator, whereas in certain regions, during certain seasons, there is no shadow at all when the sun is directly over the head (i.e. exactly at mid-day).

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1. With regards to that which has been mentioned above, it must be noted that, this refers to the times at the particular locality in India. The times and the duration between the True dawn and Sunrise will differ in your city or town. Ask your local Ulama to guide you in regards to the correct times for your locality. However, the basic principle that Qadi Sadrush Shariah has mentioned is that one should always try to end Sehri before the commencement of True Dawn, rather than at the exact time. In other words, if in your locality there is 1 hour 20 minute duration between True Dawn and Sunrise, you should end your Sehri 1 hour 25 minutes before sunrise. This way you are ending at least 5 minutes before the commencement of True Dawn, so there is no risk of you exceeding the time limit, thereby damaging your fast. The principle mentioned in regards to the Azaan is also very clear and that is, as a precautionary measure one should only call out the Azaan 8 to 10 minutes after the appearance of True Dawn, so that the Azaan is given in the correct time. The point that he made is that some people give Azaan much earlier than the starting time for Fajr and in doing so, neither will such an Azaan which has been called out in the incorrect time, nor such Namaaz which has been performed in the incorrect time, be regarded as valid.

Hence, in the winter months, such as in December, the original shadow in our region (i.e. Bareilly) which lies close to 28 degrees latitude, which is more than 8 ½ foot[1] and in Makkah Muazzamah which lies at approximately 21 degrees, the actual shadow there during the said season is slightly more than 7 foot. It never exceeds this, after this time. Similarly during the summer months, between the 27th and 30th of May there is no actual shadow at all in Makkah during mid-day.

Thereafter, this shadow is seen reversed. In other words, the shadow, which used to be seen towards the North, will now be seen towards the South in Makkah Muazzamah. Then, until the 22nd of June, it extends by ½ foot and then begins to decrease again; until between the 15th and 18th of July it becomes non-existent again. Thereafter it will be seen towards the North again. In our city (Bareilly), neither does it fall towards the South and nor does it become in-existent, but the shortest shadow is on the 22nd of June, when it remains ½ foot. *[Ref: Ifadaat-e-Razviyah vol.2 pg.327]*

NOTE: The indication of the sun declining can be gained by planting a stick straight (upright) into flat level ground, in a manner whereby it is not really tilting towards the East or the West. As the suns height increases, the shadow of the stick will become smaller. Once it stops getting any smaller, it has reached its mid-point (i.e. it has reached the meridian line of the location), and the shadow at that time is known as the Saya-e-Asli, meaning the actual or original

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1. The reference here to 8 ½ foot and 7 foot refers to the original shadow of the height of an average person. In early times, the height of an average person was used as the unit of measure and this is what Qadi Sadrush Shariah means when saying that the original shadow of an object at that particular time is 8 ½ foot long. It must also be noted that foot here does not refer to the foot measure used today, but refers to the size of the foot of an average person.

shadow. Thereafter, it will start to grow. This is confirmation that it has now started to move past the point of the meridian line of the location (i.e. its zenith). Now, the time of Zuhr has commenced. This is simply an estimate, because the matter of the shadow becoming more or less, especially in the summer months, is not easily distinct.

A better method than this is the meridian line of location (theory). In this method, one needs to place a compass correctly on level ground and draw the meridian line of location at the point of the needle. In these regions (Bareilly, UP), one should plant a thin conical shaped rod with a pointed tip straight into the ground, on the southern side of the line, which should neither be leaning to the East or West, and it should be in the exact centre of the meridian line of location as per its theory. When the shadow of its tip, coincides exactly with that line, it is exactly mid-day, and if it tilts even minutely towards the East, the Nisfun Nahaar[1] has ended and time of Zuhr has commenced.

The Time of Asr

The time of Asr commences once the time of Zuhr has ended. In other words, the time of Asr starts from the time the shadow of any object becomes two times its size, excluding the original shadow, and it ends at sunset.

Note: In these regions, i.e. cities lying along the same longitude and latitude of Bareilly, the minimum duration for Asr is 1 hour and 35 minutes and the maximum duration for Asr is approximately 2 hours and 6 minutes. The detail in regards to this is as follows:

In other words, the duration from the 24th October from Tahweel-e-Aqrab[2], until the end of the month is 1 hour 36 minutes. Then from the 1st November until the 18th of February (i.e. for 3 ¼ months), it remains for almost 1 hour and 35 minutes. This is the shortest duration in the year for Asr. In this region, the time of Asr is never shorter than this. Then at Tahweel-e-Haut, from the 19th February until the end of month, the duration for Asr will be 1 hour and 36 minutes. Then in the first week of March, it will be for 1 hour and 37 minutes. In the second week, it will be 1 hour and 38 minutes and in the third week, it will be 1 hour 40 minutes. Then on the 21st March, from Tahweel-e-Hamal until the end of the month the duration of Asr will be 1 hour 41 minutes. In the first week of April, it will be 1 hour 43 minutes; in the second week, it will be 1 hour 45 minutes; in the third week, it will be 1 hour 48 minutes. From the 20th/21st April during the Tahweel-e-Thaur until the end of the month, the duration of Asr is 1 hour 50 minutes.

NOTE: The actual times for your locality can be obtained with the help of your Ulama or from the observatory.

Then in the first week of May, the duration is 1 hour 53 minutes; in the second week, it is 1 hour 55 minutes; in the third week, it is 1 hour 58 minutes. Then from the 22nd/23rd May during the Tahweel-e-Jauza until the end of the month the duration is 2 hours 1 minute.

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1. Nisfun Nahaar is when the Sun is at its highest point at mid-day.

2. The Tahweel mentioned in this discussion refers to the crossing of the sun into the particular celestial station. For example, Tahweel-e-Hamal would mean when the sun passes the celestial station of Hamal, which is called Aries. The names of the celestial stations mentioned above are as follows: Aqrab is Scorpion, Haut is Pisces, Hamal is Aries, Thaur is Taurus, Jauza is Gemini, Sartaan is Cancer, Asad is Leo, Sambla is Virgo and Mizaan is Libra.

Then in the first week of June, the duration is 2 hours 3 minutes; in the second week, it is 2 hours 4 minutes; in the third week, it is 2hours 5 minutes, then from the 22nd June during the Tahweel-e-Sartaan up to the end of the month, the duration is 2 hours 6 minutes. Then in the first week of July, it is 2 hours 5 minutes; in the second week, it is 2 hours 4 minutes; in the third week, it is 2 hours 2 minutes; then on the 23rd July during the Tahweel-e-Asad it is 2 hours 1 minute. After this, until the end of the month the duration is 2 hours. Then in the first week of August, the duration of Asr is 1 hour 58 minutes; in the second week, it is 1 hour 55 minutes; in the third week, it is 1 hour 51 minutes. Then from the 23rd/24th August during the Tahweel-e-Sambla, it is 1 hour 50 minutes. After this, until the end of the month it is 1 hour 48 minutes. Then in the first week of September, the duration is 1 hour 46 minutes; in the second week, it is 1 hour 44 minutes; in the third week, it is 1 hour 42 minutes, then on the 22nd/23rd September during the Tahweel-e-Mizaan, it is 1 hour 41 minutes. After this, until the end of the month it is 1 hour 40 minutes. Then in the first week of October, it is 1 hour 39 minutes; in the second week, it is 1 hour 38 minutes; in the third week, it will be 1 hour 37 minutes until 23rd October. The time of Asr is valid before the setting of the sun. *[Ifadaat-e-Razviyah vol.2 pg.194]*

The Time of Maghrib

The time of Maghrib is from the time the sun has set until the setting of the 'Shafaq' i.e. the evening twilight. *[Text]*

Law: According to our Madhab, the 'Shafaq' (Abyad), i.e. the evening twilight refers to the whiteness in the western horizon after the setting of the redness (Shafaq e Ahmar), which spreads out in the southern and northern directions, like the (whiteness) of Subho

Saadiq. *[Hidaya vol.1 pg.66; Sharh Wiqaaya, vol.1 pg.130; Alamgiri vol.1 pg.48; Ifadaat-e-Razviyah vol.2 pg.203]*

In this region (Bareilly etc), this time duration remains for at least 1 hour 18 minutes and at most 1 hour 35 minutes. [Fatawa Razviyah vol.2 pg.203] This humble servant has also personally noted and experienced this on numerous occasions.

NOTE: The daily times of Subho (Dawn) and Maghrib are equal (i.e. the time difference between the both from mid-day is equal).

The Time of Esha and Witr

The time of Esha and Witr is from after the setting of the aforementioned whiteness until the rise of dawn. It must be noted that we do not depend on that whiteness which remains outspread for a lengthy period to the east and west, it is the whiteness after which spreads out to the North and South disappears when Esha time commences. It is similar to the Subho Kaazib (false dawn) on the eastern (horizon).

LAW: Even though the time for Esha and Witr is the same, but 'Tarteeb' (i.e. to follow sequence between both of them) is Fard, so if one read his Witr before the Esha prayer then it will not be valid. However, if one forgetfully read the Witr before the Esha prayer or if one later realized that he read the Esha Namaaz without Wudu, and then he read the Witr with Wudu, then in this case Witr prayer will be valid. *[Durr-e-Mukhtar vol.1 pg.241; Alamgiri vol.1 pg. 48]*

LAW: With regards to those cities (regions) in which the time of Esha does not appear at all and where the moment the evening twilight

(Shafaq Abyad) sets or even before it sets, the time of Fajr commences (just as in the case of London and Bulgar, where in every year, there are forty days and nights (or more) wherein the time of Esha does not appear at all, and during certain days it only lasts for a few seconds or minutes), so the people in these regions should perform Qaza for the Esha and Witr of those days. *[Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.243]*

The Preferred (Mustahab) Times Of Salaah

It is Mustahab (recommended/preferred) to delay[1] commencing the Fajr prayer until 'Asfaar' (i.e. until the land has become properly brightened). However, Mustahab to perform it at such a time, wherein one will be able to recite 40 to 60 Ayats (verses) with 'Tarteel, (i.e. to recite in a slow, measured, regular tone) and after turning the Salaam, one should still have sufficient time that if something which nullifies the Namaaz occurs then one may be able to perform ablution and still have sufficient time to recite 40 to 60 verses again. It is Makruh to delay[1] the Namaaz until such time whereby there is a chance of the sun rising. *[Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.245; Alamgiri vol.1 pg.48]*

Law: It is Mustahab for Hajis to perform their Fard in the very earliest time of Fajr whilst in Muzdalifa. *[Alamgiri vol.1 pg.48]*

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1. To delay here does not mean purposefully causing the Namaaz to become Qaza or reading it other than in its fixed time. It means delaying it within its fixed time, until it becomes bright, rather than performing it in total darkness.

LAW: The Namaaz of Fajr is always Mustahab for females at 'Ghalas', i.e. in its beginning time. In regards to all the other Salaahs, it is best for females to perform these after the time men have performed their Namaaz with Jama'at (congregation). *[Durr-e-Mukhtar, vol.1 pg. 245]*

LAW: During winter, it is Mustahab to perform Zuhr Salaah early (i.e. in the beginning time) and during the summer months, it is Mustahab to perform the Zuhr later (i.e. towards the latter part of the time). This applies whether one performs it individually or in Jama'at. However, during the summer months, if the Jama'at for Zuhr is performed in the beginning time, then it is not permissible to delay ones Namaaz so that one may read individually in the Mustahab time (i.e. one should not omit Jama'at for this reason). The ruling for spring is that which applies to summer and the ruling for autumn is that which applies to winter. *[Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.245; Alamgiri vol.1 pg.48]*

LAW: The Mustahab (desirable and preferred) time for Jummah is the same as that for Zuhr. *[Bahr vol.1 pg.247]*

LAW: It is always Mustahab to perform the Asr Namaaz in the later time of Asr. However, it should not be delayed to the extent that the disk of the sun becomes yellowish, whereby one is able to look at it directly without any obscurity, i.e. without the sight being dazed due to haze. Credence is not given in this case to the yellowness of the sunlight. [Alamgiri vol.1 pg.48; Durr-e-Mukhtar vol.1 pg.247]

LAW: It is preferred that Zuhr should be read after the first shadow and Asr after the second shadow. *[Ghuniya pg.236]*

LAW: From experience, the yellowness in the disk of the sun appears when there is about 20 minutes left before the sun sets. So this time is regarded as 'Waqt-e-Karahat', i.e. non-recommended time. Similarly, 20 minutes after sunrise is a permissible time to perform (any Namaaz. *[Fatawa Razviyah vol.2 pg.193] (i.e. such as to perform Sunnats of Fajr which one did not have time to perform, or any other Nafil such Ishraaq etc.)*

LAW: To delay the Namaaz means that one should divide the Mustahab duration of that Namaaz into two parts. It should be performed in the preceding part of that time. *[Bahrur Raa'iq vol.2 pg.247]*

LAW: If one commenced Asr Namaaz in the Mustahab time but one performed, it at such a length that it entered into the Makruh time, and then there is no offence or disapproval in this. *[Bahr pg.247, Alamgiri vol.1 pg.48, Durr-e-Mukhtar vol.1 pg.246]*

LAW: With the exception of when the weather is cloudy and overcast, it is Mustahab to perform Maghrib promptly (i.e. without delaying it). To delay Maghrib for more than the duration of 2 Raka'ats, is Makruh-e-Tanzeehi. However, it is Makruh-e-Tahreemi to delay the Maghrib without a valid reason of journey or illness etc. up to such a time that the stars are seen close together (i.e. clusters of stars are visible). *[Durr-e-Mukhtar vol.1 pg.246; Alamgiri vol.1 pg.48; Fatawa Razviyah] (Here the Namaaz does not become Makruh-e-Tahreemi but the act of delaying the Namaaz is Makruh-e-Tahreemi)*

LAW: To delay Esha until one third of night is Mustahab and to delay it until half the night is 'Mubah' (i.e. lawful); where the Fard Salaah is performed before midnight. To delay to the extent that the night

starts to decline is Makruh as it is the cause for making the (size of the) Jama'at smaller. *[Bahr vol.1 pg.248; Durr-e-Mukhtar vol.1 pg.246]*

LAW: It is Makruh to sleep before performing ones Esha Namaaz and it is Makruh to talk of worldly issues and to tell worldly stories and tales etc. after Esha Namaaz. There is no objection or harm in discussing necessary issues, reciting the Holy Qur'an, discussing Deeni issues, narrating anecdotes of the pious and having conversation with your guest. Similarly, after the start of Fajr until sunrise, it is Makruh to discuss any other issue except for being engrossed in the Remembrance of Allah, i.e. 'Zikr-e-Ilaahi'. *[Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.246]*

LAW: One who is confident of remaining awake should perform his Witr Namaaz towards the latter portion of the night; otherwise, he should perform it before sleeping. Thereafter, if his eyes open later that night, he should perform his Tahajud, and to repeat his Witr at this time is impermissible. *[Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.247]*

LAW: On cloudy days, it is Mustahab to be prompt in Esha and Asr, and to delay the other Salaahs. *[Text]*

LAW: It is Haraam to combine the Namaaz of two times together in one time, due to the excuse of journey etc., be this if one read the second Namaaz in the time of the first, or if one delays the first to the extent that its time expires, thereby reading it in the time of the second Namaaz. However, in the second case, ones responsibility for fulfilling the first Namaaz will be regarded as being discharged, as it has been read in the sense of it being Qaza, even though one will charged with Gunah-e-Kabeera (major sin) for allowing the Namaaz to become Qaza (i.e. allowing it to expire). As for the first case, then

in this situation, the second Namaaz will not even be regarded, as being valid and the one will still be responsible for discharging the Fard. However, if one combines them with a valid excuse of journey or illness etc., in the manner and situation whereby one performs the first Namaaz in its last time, and the second Namaaz in its beginning time; then in fact both have been read within their respective times and there is no objection to this. *[Alamgiri vol.1 pg.48 with further detail]*

Law: The case of Namaaz at Arafat and Muzdalifa is excluded and distinct from the above rule. In Arafat, Zuhr and Asr will be prayed in the time of Zuhr, and in Muzdalifa, Maghrib and Esha will be read in the time of Esha. *[Alamgiri vol.1 pg.49]*

Makruh Times of Salaah

No Namaaz is permissible at the following 3 times:

1. Sunrise
2. Sunset
3. Nisfun Nahaar (when the sun it at its Zenith)

During the above mentioned times, one is not permitted to perform any type of Fard, Waajib or Nafil Prayer, be it 'Ada' (Namaaz of fixed time) or 'Qaza' (Namaaz after expired time). Similarly, Sajdah-e-Tilaawat or Sajdah-e-Sahw is also impermissible at this time. However, if one did not perform ones Asr Namaaz for that day, then even though the sun is already setting, one should read the Asr, but to have delayed it to such an extent is Haraam. This has been mentioned in the Hadith as the 'Namaaz of a hypocrite'.

'Tuloo' (i.e. sunrise) is from the time the rim of the sun appears until such a time that the sight is dazed by looking at it. This duration is for about 20 minutes from after the rim has appeared. Sunset is from the time the vision is not obscured or dazed when looking at it (the sun), up to the time, it sets.

This duration also lasts for about 20 minutes. Nisfun Nahaar here refers to the time from Nisfun Nahaar Shar'i up to Nisfun Nahaar Haqeeqi meaning it is until such time that the sun slips down, which is known as *'Zahwa-e-Kubra'*. In other words, one should take the start time of Fajr and the sunset time for the day and divide into 2 equal parts.

When the first part ends, it marks the beginning of Nisfun Nahaar Shar'i, and from this time until such time that the sun declines, is the forbidden time for every Namaaz. *[Alamgiri vol.1 pg.49; Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.248; Fatawa Razviyah vol.2 pg.306]*

Law: If laymen are reading their Fajr Namaaz whilst the sun is rising, they should not be interrupted. *[Durr-e-Mukhtar vol.1 pg.248].* In other words, they should not be interrupted whilst reading. After they have completed their Namaaz, they should be informed and asked to repeat their Namaaz after sunrise.

Law: If a Janaazah is brought during the forbidden or offensive time, it should be performed in that time, as there is not disapproval of this. It is only disapproved if the Janaazah was ready before the Namaaz was delayed, until such time that the forbidden time appeared. *[Alamgiri vol.1 pg.49; Raddul Muhtar vol.1 pg. 248]*

LAW: If an 'Ayat-e-Sajdah' (Verse that necessitates Sajdah) is recited during these times, it is better to delay the Sajdah until the forbidden time elapses. However, if one does perform the Sajdah during the forbidden time, it is also regarded as permissible. If one recited the Ayat-e-Sajdah in a non-Makruh time and then performed the Sajdah in a Makruh time, it is Makruh-e-Tahreemi. *[Alamgiri vol.1 pg.49]*

LAW: Qaza Namaaz during these times is impermissible. If one already started the Qaza Namaaz during this time, it is Waajib to break the Namaaz and then read it in a non-Makruh time. However, if one does not break the Namaaz but completes it, the Fard will be discharged, but he is sinful. *[Alamgiri vol.1 pg.49; Durr-e-Mukhtar vol.1 pg.248]*

LAW: If a person made a vow to perform Namaaz during this specific time, or if one made an absolute vow to perform Namaaz, then in both cases it is impermissible to fulfil these vows during these forbidden times. This vow must be fulfilled in an appropriate time of Namaaz. *[Durr-e-Mukhtar vol.1 pg.250; Alamgiri vol.1 pg.49]*

LAW: If one commenced any Nafil, during this time then it becomes Waajib to fulfil them, but to perform them during this time is impermissible. It is thus Waajib to break the Namaaz and perform its Qaza in the appropriate time. However, if one already performed the Namaaz in this time, then one has committed a sinful act, but now it is not Waajib to perform the Qaza. *[Ghuniya pg.242; Durr-e-Mukhtar vol.1 pg.250]*

LAW: Even those Namaaz that commenced in a Mubah (lawful) or Makruh time and then caused to break, should not be read during these times. *[Durr-e-Mukhtar vol.1 pg.251]*

LAW: It is not preferred to recite the Holy Qur'an during these times. It is rather better to spend this time in Zikr and Durood Shareef. *[Durr-e-Mukhtar vol.1 pg.250]*

LAW: It is disallowed to perform Nafil during 12 times and from amongst them, i.e. during numbers 6 and 12, the performance of Fard and Waajib Namaaz, Janaazah Namaaz and Sajdah-e-Tilaawat is disallowed:

1. From the start of Fajr until sunrise. During this time with the exception of the Sunnat of Fajr, no other Nafil Namaaz is permitted. *[Alamgiri vol.1 pg.49; Durr-e-Mukhtar vol.1, 251]*

LAW: If a person was reading Nafil Namaaz before the commencement of Fajr time, and he had only just read one Raka'at and the time of Fajr commenced, then he should complete the second Raka'at as well. However, both these Raka'ats cannot be regarded as being in place of the Sunnat of Fajr. If one made the intention of reading 4 Raka'ats (of Nafil) and after reading the first Raka'at the time of Fajr commenced then he completed the entire 4 Raka'ats; the last 2 Raka'ats will be regarded as being in place of the Sunnat of Fajr. *[Alamgiri vol.1 pg.49]*

LAW: After the Namaaz of Fajr has been performed, right up to sunrise, even if sufficient amount of time is remaining, and even if the Sunnat of the Fajr was not performed before the Fard then he

now wishes to read it (i.e. the Sunnat), it is not permissible to do so. *[Alamgiri vol.1 pg.49; Raddul Muhtar vol.1 pg.251]*

LAW: If the Sunnat of Fajr commenced before the Fard of Fajr and then annulled and he now wishes to read the Qaza for it after the Fard of Fajr, it is still not permitted. *[Alamgiri vol.1 pg.49]*

2. If the Iqaamat for Jama'at according to your Madhab has been given, then from the time of the Iqaamat until the end of the Jama'at, it is Makruh-e-Tahreemi to read any Sunnat or Nafil. However, if the Jama'at for Fajr has already commenced and if one knows that by reading ones Sunnat, one will still be able to catch the Jama'at. Even though it means joining in the Qa'da, then in this case the ruling is that one should move away from the Jama'at and read the two Sunnat of Fajr, thereafter join the Jama'at. If one knows that by reading the Sunnat, the Jama'at will elude him, and he still neglected the Jama'at for the sake of reading his Sunnat, then this is an impermissible and sinful act. In all the other Salaahs, even if one knows that after reading the Sunnats for them he will still catch the Jama'at, it is still not allowed for him to read the Sunnats once the Jama'at has commenced. *[Alamgiri vol.1 pg.49; Durr-e-Mukhtar vol.1 pg.252]*

3. From after Asr Namaaz, up to the time that the sun becomes yellowish, all Nafils are disallowed. If one started a Nafil Namaaz in this time and then broke the Namaaz, then too one is not permitted to perform its Qaza in this time. If he still persists and continues this Namaaz in this time, it will not be regarded as being valid. He will not be absolved from the responsibility of performing that Qaza. *[Durr-e-Mukhtar vol.1 pg.251; Alamgiri vol.1 pg.49]*

4. From the time of sunset, right up to the Fard of Maghrib. *[Alamgiri vol.1 pg.49; Durr-e-Mukhtar vol.1 pg.252].* However, Imam Ibn Al Humaam made an exception for 2 very short Raka'ats.

5. From the moment the Imam stands up from his place to deliver the Khutbah (sermon) of Jummah until the end of the Fard of Jummah, it is Makruh to perform any Nafil Namaaz, and this even includes the Sunnat of Jummah. *[Durr-e-Mukhtar vol.1 pg.252]*

6. Namaaz, including Qaza Namaaz is not permissible at the time of Khutbah; be it during the first or second Khutbah, or during the Khutbah of Jummah or any other Khutbah, such as the Khutbah of Eids, Kasoof, Istisqa, Hajj or Nikah. However, one who is a Saahib-e-Tarteeb is permitted to perform his Qaza whilst the Jummah Khutbah is in progress. *[Durr-e-Mukhtar vol.1 pg.252]*

LAW: If one had already commenced the Sunnat of Jummah and the Imam got up from his place to deliver the Jummah Khutbah then in this case, one should complete the entire 4 Raka'ats. *[Alamgiri vol.1 pg.49]*

7. Nafil before both the Eid Namaaz is Makruh, be it at home, at the Eid Gah or at the Masjid. *[Alamgiri vol.1 pg.49; Durr-e-Mukhtar vol.1 pg.253]*

8. Nafil after both the Eid Namaaz is Makruh, if it is read at the Eid Gah or at the Masjid. It is however not Makruh if done at home (after the Eid prayer). *[Alamgiri, Durr-e-Mukhtar]*

9. It is Makruh to perform any Nafil or Sunnat in-between, or after Zuhr and Asr, which are performed together (combined) at Arafat.

10. Nafil and Sunnat is Makruh only between the Maghrib and Esha, which is combined at Muzdalifa. However, it is not Makruh to do so after completion (of both). *[Alamgiri vol.1 pg.49; Durr-e-Mukhtar vol.1 pg253]*

11. If the time remaining for the Fard is very little then to perform any other Namaaz including the Sunnats of Fajr and Zuhr is Makruh.

12. It is Makruh to perform any Namaaz if one has the ability to remove the intrusion of any such thing that distracts the heart (from praying with devotion); for example, if one is overwhelmed by the need to pass urine, stool or air (flatulence).

However, if the fixed time is elapsing then one should perform the Namaaz and then repeat it later. *[Alamgiri vol.1 pg.49; Durr-e-Mukhtar vol.1 pg.253]*

Similarly if food has been served and you have the yearning to partake in it, or if any other such situation arises which causes ones sincerity (in worship) to be diminished, or ones heart to be distracted then to read Namaaz during such times is also Makruh. *[Durr-e-Mukhtar vol.1 pg.253; Alamgiri vol.1 pg.49; Bahrur Raa'iq vol.1 pg. 254]*

One may perform Fajr and Zuhr during anytime from their beginning up to their last time without any censure. *[Bahrur Raa'iq vol.1 pg.259]*

It is not Makruh no matter in which portion of their fixed durations one reads them.

Chapter 2

Azaan
The Call to Prayer

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وَمَنْ أَحْسَنُ قَوْلاً مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ

'And whose word is better than him, who invites towards Allah; and performs virtuous deeds, and says; 'I am a Muslim' [Surah 41, Verse 33]

Ameer ul Momineen Farooq-e-Azam and Hazrat Abdullah bin Zaid Abd Rab رضی اللہ تعالی عنہما were taught the words of Azaan in their dream. The Beloved Rasool ﷺ said that this dream was a 'True Dream'. He ﷺ commanded Abdullah ibn Zaid ﷺ , 'Go to Bilal and inform him of it, so that he may call out the Azaan, as he has a louder voice than you'. Abu Dawud, Tirmizi, Ibn Majah and Daarmi have reported this Hadith. Rasoolullah ﷺ instructed Hazrat Bilal ﷺ to place his fingers into his ears when calling out the Azaan, as this causes the sound of the Azaan to be more high pitched. Ibn Majah has reported this Hadith from Hazrat Abdur Rahmaan bin Sa'ad رضی اللہ تعالی عنہما.

There are numerous virtues and distinctions mentioned in the Hadith regarding the calling of the Azaan. A few virtues of calling out the Azaan are being presented here:

HADITH 1: Muslim, Ahmed and Ibn Majah report from Mu'awiyah ﷺ that Rasoolullah ﷺ said, 'The necks of the Mu'azzins shall be the

elevated on the day of Qiyaamat.' Allama Abdur Rauf Manawi has mentioned in Tayseer that this Hadith is in the merit of Mutawatir. Explaining the meaning of this Hadith, he mentions that the Mu'azzins will truly be hopeful of the Mercy of Allah, and one who is hopeful of something in particular will stretch his neck out towards that which he is hopeful of and that which he wishes. It could also mean that they will receive a great reward. Some have mentioned that this is a metaphor, in the sense that, they shall not be dishonoured because the neck of one who is dishonoured or humiliated hangs down (whilst the neck of one who is given honour is elevated).

HADITH 2: Imam Ahmed reports from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'As far as the sound of a Mu'azzin reaches, forgiveness is recorded, every dry and wet thing which hears his voice is witness to it.' It has been mentioned in another narration that, 'Every wet and dry thing which hears his voice will testify on his behalf.' Another narration mentions that, 'Every clod of clay and every stone will testify for him'

HADITH 3: Bukhari, Muslim, Maalik and Abu Dawud report from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'When the Azaan is called out, shaitaan flees whilst passing air, so far away that he is not able to hear the sound of the Azaan. He returns when the Azaan has been completed then he flees again whilst the Iqaamat is called out, and then again he returns when it is completed. He causes distraction by saying, think of a certain and certain thing, which you did not think of before; to the point where a person does not remember how much (i.e. how many Raka'ats) he has performed.'

HADITH 4: Sahih Muslim from Jaabir ﷺ narrates that Huzoor ﷺ said, 'When shaitaan hears the Azaan, he flees to the distance of Rowha.' The distance of Rowha from Madina is equal to 36 miles.

HADITH 5: Tabrani reports from Ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'The one who gives Azaan with the intention of acquiring reward, is like a Shaheed (martyr), whose body is covered in blood and when he passes away, his body will not be infested by worms.'

HADITH 6: Imam Bukhari reports in his Taarikh from Anas ﷺ that Rasoolullah ﷺ said, 'When a Mu'azzin calls out the Azaan, Almighty Allah places His 'Dast-e-Qudrat' (Divine Grace) over his head and it remains in this way until he has completed calling out the Azaan; and he is forgiven for as far as his voice reaches. When he has completed (the Azaan), Almighty Allah says, 'My servant has spoken the Truth and you have testified to the Truth, so glad-tidings be upon you'.'

HADITH 7: In Tabrani Sagheer from Anas ﷺ it is narrated that Rasoolullah ﷺ said, 'Allah gives protection from his punishment to that locality for the day, wherein Azaan was called out.'

HADITH 8: It is in Tabrani from Mu'qil bin Yasaar ﷺ that Rasoolullah ﷺ said, 'That community in which Azaan was called in the morning, will be safe from the punishment of Allah until evening and that community in which Azaan was given in the evening will be safe from the punishment of Allah until morning.'

HADITH 9: Abu Ya'la reports in Musnad from Ubay ﷺ that Rasoolullah ﷺ said, 'I entered Jannat and saw Domes made from

pearls. Its dust was from musk. I said, 'O Jibra'eel! For whom is this?' He said, 'It is for the Mu'azzins and Imams of Huzoor's Ummat.'

HADITH 10: Imam Ahmed reports from Abu Sa'eed ﷺ that Rasoolullah ﷺ said, 'If only people know the amount of reward they will receive for calling out the Azaan, they would draw their swords for this, amongst themselves.'

HADITH 11: Tirmizi and Ibn Majah report from Hazrat Ibn Ab'bas رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'Allah will write freedom from hell for a person who gives Azaan for seven years, only for attaining its reward.'

HADITH 12: Ibn Majah and Haakim report from Hazrat Ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'Jannat is Waajib (compulsory) upon a person who called out Azaan for twelve years. Sixty good deeds will be recorded for his daily Azaan and thirty good deeds will be recorded for his Iqaamats.'

HADITH 13: Baihaqi reports from Thaubaan ﷺ in this manner that Rasoolullah ﷺ said, 'One who protected the Azaan (i.e. called it out) for one year, Jannat is Waajib upon him.'

HADITH 14: Baihaqi reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'One who gave the Azaan of five Namaaz on the basis of Imaan and solely for attaining its reward. Then all his past sins shall be forgiven; and one who performs Imamat amongst his friends (i.e. leads them in Namaaz) for five Namaaz, on the basis of Imaan and solely for attaining reward, then his past sins shall be forgiven.'

HADITH 15: Ibn Asaakir reported from Anas ﷺ that Rasoolullah ﷺ said, 'One who called out the Azaan for a year without demanding any payment for it, will be summoned on the day of Qiyaamat and made to stand at the Door of Jannat. He will then be told, Intercede (make Shafa'at) for whomsoever you wish.'

HADITH 16: Khateeb and Ibn Asaakir report from Anas ﷺ that Rasoolullah ﷺ said, 'The Mu'azzins will appear on the Plains of Hashr whilst riding on camels from Jannat. They shall be lead at the front by Hazrat Bilal ﷺ , and all of them will come forth calling out the Azaan aloud. People will look at them and enquire in regards to who they are and it will be said, 'they are the Mu'azzins of Ummat-e-Muhammad ﷺ. People are stricken with fear, yet they have no fear! People will be enveloped in grief, yet they have no grief.'

HADITH 17: Abu Shaykh reports from Anas ﷺ that Rasoolullah ﷺ said, 'When the Azaan is called, the Doors of the Skies are opened and Duas (invocations) are accepted. Dua is not rejected at the time when the Iqaamat is given.' Abu Dawud and Tirmizi have also reported from him (Anas ﷺ) that Rasoolullah ﷺ said, 'Dua is not rejected in the time between Azaan and Iqaamat.'

HADITH 18: Daarmi and Abu Dawud reported from Sahl bin Sa'ad ﷺ that Rasoolullah ﷺ said, 'Two Duas are never rejected or are very rarely rejected; (one is) at the time of Azaan and the other is during the intensity of Jihad.'

HADITH 19: Abu Shaykh reports that the Beloved Rasool ﷺ said, 'O Ibn Ab'bas! Azaan is associated with Namaaz, so none from amongst you should call out the Azaan unless he is in Wudu.'

HADITH 20: Tirmizi reports from Abu Hurairah ﷺ that Rasoolullah ﷺ said: لَا يُؤَذِّنُ اِلَّا مُتَوَضِّئٌ *'None should call out the Azaan, unless he is in Wudu.'*

HADITH 21: In Bukhari, Abu Dawud, Tirmizi, Nasa'i, Ibn Majah and Ahmed from Jaabir ﷺ it is that Rasoolullah ﷺ said, 'My intercession is Waajib (compulsory) upon that person who hears the Azaan and then reads this Dua':

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ الْقَائِمَةِ اٰتِ مُحَمَّدَ نِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَحْمُوْدَ نِ الَّذِىْ وَعَدْتَهُ

HADITH 22: Imam Ahmed, Abu Dawud, Tirmizi and Nasa'i have reported from Ibn Umar رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said, 'Reply to the Mu'azzin, then send Durood upon me, and then seek my Wasila (intercession).'

HADITH 23: The narration of Tabrani from Ibn Ab'bas رضی اللہ تعالیٰ عنہما also has وَجَعَلْنَا فِىْ شَفَاعَتِهٖ يَوْمَ الْقِيَامَةِ

HADITH 24: In Tabrani from Ka'ab bin Ujrah ﷺ it is narrated that Rasoolullah ﷺ said, 'When you hear the Azaan, then reply to the one who is inviting you towards Allah' (i.e. reply to the Mu'azzins words).

HADITH 25: Ibn Majah reports from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'When you hear the Mu'azzin proclaiming the Azaan then you too should say that which he says.'

HADITH 26: Rasoolullah ﷺ said, 'It is sufficient for a believer to (incur upon himself) misfortune and ill-luck by hearing the Mu'azzin calling out the Takbeer and not replying to it'.

HADITH 27: Rasoolullah ﷺ said, 'It is injustice, complete injustice and kufr (disbelief) and hypocrisy when a person hears Allah's announcer (i.e. the Mu'azzin) calling out the Azaan and he does not present himself (in Namaaz).' Both these Ahadith (Hadith 26 and Hadith 27) have been reported in Tabrani from Mu'az ibn Anas رضي الله عنه . There is great virtue in giving the answer to the Azaan.

HADITH 28: The narration of Abu Shaykh from Mughira bin Shu'ba رضي الله عنه mentions that, 'He will be forgiven'.

HADITH 29: Ibn Asaakir reported that Rasoolullah ﷺ said, 'O assembly of females! When you hear Bilal calling out the Azaan and Iqaamat then you too should say just as he says, as Allah will record for you a hundred thousand good deeds for every word, and He will elevate you by a thousand folds, and He shall wipe out a thousand of your sins.' The women said, 'This is for the females, so what is there for the males?' He ﷺ said, 'For the males, it is doubled'.

HADITH 30: Tabrani has reported from Maymuna رضی اللہ تعالیٰ عنہا that the females will be elevated by a million folds for every word; Farooq-e-Azam رضي الله عنه enquired if this was for the women, then what is there for the men, and Rasoolullah ﷺ said, 'Double'.

HADITH 31: Haakim and Abu Nu'aim report from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'There are two hundred and twenty virtuous deeds more for a Mu'azzin compared to one who simply reads the Namaaz, except for the one who repeats whatever he (the Mu'azzin) has said. If he has called out the Iqaamat, then he has received one hundred and forty virtuous deeds more, unless he too repeats the same.'

HADITH 32: In Sahih Muslim it is narrated from Ameer ul Momineen Hazrat Umar ﵁ that Rasoolullah ﷺ said, 'When a Mu'azzin calls out the Azaan. Then whosoever says as he has said and when he (Mu'azzin) proclaims حَيَّ عَلَى الصَّلٰوةِ حَيَّ عَلَى الْفَلَاحِ *'Hay'ya alas Salaati, Hay'ya alal Falaah'*, he (the listener) proclaims لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ *'La Hawla Wa La Quw'wata il'la Bil'laahi'*. He shall enter Jannat (Paradise).'

HADITH 33: Abu Dawud, Tirmizi and Ibn Majah reported that Ziyad bin Haarith Suda'i ﵁ said, 'Rasoolullah ﷺ instructed me to call out the Azaan for the Fajr Namaaz. I called out the Azaan and Bilal ﵁ intended to call out the Iqaamat, so he ﷺ said, 'Sada'i has called out the Azaan, so the one who calls out the Azaan should call out the Iqaamat'.'

LAWS OF JURISPRUDENCE

According to the common law of Shariah, Azaan is a specific announcement (proclamation) for which the words are specified. The words of Azaan are:

اَللهُ اَكْبَرُ اَللهُ اَكْبَرُ اَللهُ اَكْبَرُ اَللهُ اَكْبَرُ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللهُ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللهُ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ حَيَّ عَلَى الصَّلٰوةِ حَيَّ عَلَى الصَّلٰوةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ اَللهُ اَكْبَرُ اَللهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللهُ

Allahu Akbar Allahu Akbar,
Allahu Akbar Allahu Akbar;
Ash Hadu Al Laa ilaaha il'lal laah,
Ash Hadu Al Laa ilaaha il'lal laah,

Ash Hadu An'na Muhammadar Rasoolullah,
Ash Hadu An'na Muhammadar Rasoolullah,
Hay'ya alas Salaati,
Hay'ya alas Salaah,
Hay'ya alal Falaahi,
Hay'ya alal Falaah,
Allahu Akbar
Allahu Akbar,
Laa ilaaha il'lal laah

LAW: When the Five Daily Fard (Namaaz) which includes Jummah, are performed in the Masjid with Jama'at in the preferred Jama'at time, then to call out Azaan for it (i.e. to announce it) is Sunnat-e-Mu'akkadah. The command regard to this is that it is equivalent to Waajib (compulsory), for if Azaan is not proclaimed there, then all those in that community will be regarded as being sinful. The intensity is to the extent that Imam Muhammad رحمه الله تعالى has stated that if all the people of a city discontinue calling out the Azaan, then I will wage a war against them, and if one person discontinues it, I shall beat him (i.e. reprimand him) and have him imprisoned. *[Khania vol.1 pg.66; Hindiya pg.50; Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.257]*

LAW: It is Makruh to perform the Jama'at (congregational prayer) in the Masjid without proclaiming the Azaan and Iqaamat. *[Alamgiri vol.1 pg.51]*

LAW: Azaan should not be said if performing Qaza Namaaz in the Masjid. If a person living in a city or town performs his Namaaz at home and does not call out the Azaan, there is no objection to this, as the Azaan from the Masjid there is sufficient for him but it is Mustahab to give the Azaan. *[Raddul Muhtar vol.1 pg.257]*

LAW: If there is a Masjid in a village (i.e. rural area) then the ruling in regards to one who performs his Namaaz at home is the same which applies to one who is in a city (i.e. urban area). If there is no Masjid in the rural area then the ruling in regards to Azaan and Iqaamat for him is the same, which applies to a Musafir (traveller/wayfarer). *[Alamgiri vol.1 pg.51]*

LAW: If one is outside the city, in a township, orchard (i.e. farm), or in the fields and this place is nearby then in this case the Azaan from the town or rural area will suffice. However, it is still better to proclaim the Azaan. If one is not close (to the city etc.) then the Azaan from there is not sufficient. The meaning of being nearby or close enough is that the sound of the Azaan can be heard. *[Alamgiri vol.1 pg.51]*

LAW: If people read Namaaz in the Masjid with Jama'at, then later realised that the Namaaz was not valid (for some reason), and time is remaining (for that Namaaz), then they may repeat the Namaaz in the same Masjid with Jama'at and the Azaan should not be repeated. If the gap between both was not too long, then there is also no need to repeat the Iqaamat. However, if the gap was lengthy, then the Iqaamat should be repeated, and if the time has expired, it should be read out of the Masjid with Azaan and Iqaamat. *[Raddul Muhtar vol.1 pg. 262; Alamgiri vol.1 pg.51; including Ifadaat-e-Razviyah]*

LAW: If an entire congregation missed a Namaaz (i.e. their Namaaz became Qaza), then they may read it with Azaan and Iqaamat. One is even permitted to proclaim the Azaan and Iqaamat if one is performing Qaza individually, when he alone in an isolated place, otherwise, to disclose that you are reading Qaza is a sin.

Hence, it is Makruh to read ones Qaza in a Masjid and if it is performed in the Masjid, then one should not proclaim the Azaan for it, and if one is performing Witr Qaza there, one should not raise the hands for Dua-e-Qunoot. However, if the Namaaz became Qaza due to such a reason, which affects all the Muslims there, then in this case Azaan will be proclaimed even if it is read in the Masjid. *[Alamgiri vol.1 pg.52; Durr-e-Mukhtar & Raddul Muhtar vol.1 pg. 262] with clarification from Ifadaat-e-Razviyah*

LAW: If a few Namaaz of those who perform their Namaaz in congregation becomes Qaza, then in this case they may proclaim the Azaan and Iqaamat for the first Namaaz, and for the other Namaaz (for which they will perform Qaza), they have the option of either proclaiming both or simply sufficing with the Iqaamat. However, it is better to proclaim both.

This applies only if they perform all of them in one instance. However, if they perform it in different instances (i.e. times) then in this case, they should proclaim the Azaan for the first one in every time. *[Alamgiri vol.1 pg.51]*

LAW: Azaan should be given after the prescribed time of the particular Namaaz has commenced. If the Azaan was given before the time started or if one started to proclaim it before the time commenced, and during the course of the Azaan the time did commence, then in both cases the Azaan must be repeated[1]. *[Durr-e-Mukhtar text vol.1 pg.258]*

LAW: The Mustahab time for Azaan is the same time, which is regarded as Mustahab for that particular Namaaz. In other words,

the Mustahab time for the Azaan of Fajr is after the whiteness starts

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1. What this really means is that if one is giving Azaan for Maghrib Salaah, it can only be proclaimed for Maghrib after the time of Maghrib has commenced. If one called out the Azaan for Maghrib in the time of Asr or started calling it out at the time of Asr and then Maghrib commenced then in both cases it must be repeated.

to spread, and in the beginning time of Maghrib and of Zuhr in winter; and after half the time has passed for the Zuhr in summer and for Asr and Esha during anytime of the year. However, for Asr Namaaz, it should not be proclaimed with such delay that whilst performing the Namaaz the Makruh time appears. If the Azaan was given in the beginning time of any Namaaz, and the Namaaz was performed in the ending time of that Namaaz, then too the Sunnat of Azaan has been accomplished. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.258]*

LAW: With the exception of the Faraa'id (i.e. the Fard Prayers) there is no Azaan for the other Salaahs, such as for Witr, Eidain (both Eids), Nazr (Namaaz read to fulfil a vow), Sunan, Rawaatib, Taraweeh, Istisqa, Kasoof, Khusoof and Nafils. *[Alamgiri vol.1 pg.50]*

LAW: It is Mustahab to proclaim the Azaan in the ear of a (new-born) child; in the ear of an aggrieved person; in the ear of one who is having an epileptic seizure; one who is overwhelmed by anger; in the ear of an ill-tempered person or animal; during the intensity of a battle; when a fire is raging; after burying a deceased; when a Jin is displaying its mischief; and behind a traveller; and when you lose your way in a jungle (i.e. in an isolated and harsh environment) and there is none to guide you. *[Raddul Muhtar vol.1 pg. 258].* It is also Mustahab to proclaim the Azaan during any plague (or disaster). *[Fatawa Razviyah]*

LAW: It is Makruh-e-Tahreemi for females to call out the Azaan and Iqaamat. If they do call it out, they will be sinful and it must be repeated. *[Alamgiri vol.1 pg.50; Raddul Muhtar vol.1 pg.258]*

LAW: Whether females are performing their Namaaz as 'Ada' or Qaza; it is Makruh for them to proclaim the Azaan or Iqaamat for it even if they are reading it in a congregation. *[Durr-e-Mukhtar vol.1 pg.262].* Reason being that the congregational prayers for females is by itself Makruh. *[Text]*

LAW: The Azaan proclaimed by an Khunsa or a Faasiq (open sinner) even though he may be an Aalim, one in the state of intoxication, an insane person, a child who has not reached the age of understanding and a person in the state of Janaabat (one in an impure state and in need of the mandatory ritual bath), is Makruh. The Azaan given by any of the above-mentioned persons must be repeated. *[Durr-e-Mukhtar vol.1 pg.263]*

LAW: The Azaan proclaimed by a child who has already reached the age of understanding, a slave (i.e. servant), a blind person, one who is an illegitimate child, and one without Wudu, is regarded as being valid. *[Durr-e-Mukhtar vol.1 pg.262].* However, it is Makruh for one who is not in Wudu to proclaim the Azaan. *[Maraqi Al Falah pg.107]*

LAW: It is impermissible to proclaim the Azaan for Zuhr in a City (Urban area) on a Friday, even though those praying Zuhr there may be exempt for some valid reason from Jummah being Fard upon them. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.262]*

LAW: The one who is aware and has knowledge of the times of the Namaaz is the one who is suitable for proclaiming the Azaan. If he is not aware of the times, then he is not deserving of the reward, which is appropriate to a Mu'azzin. *[Alamgiri vol.1 pg.50; Ghuniya vol.1 pg. 362]*

LAW: It is Mustahab for the Mu'azzin to be a male who is of sane mind; a pious and Allah fearing; who has knowledge of the Sunnah, and is dignified, and one who is the guardian of the affairs of the people, and one who cautions those who abstain from Namaaz in Jama'at, and one who is continuous and punctual in calling out the Azaan, and one who calls out the Azaan for the sake of attaining its reward (i.e. he does not take a salary for it). If the Mu'azzin is a blind person, and if there is such a person, who correctly informs him in regards to the time, then his Azaan and the Azaan of a seeing person is, alike (i.e. there is no discrepancy). *[Alamgiri]*

LAW: If the Imam is the same person who calls out the Azaan (i.e. the Mu'azzin), then this is even better. *[Durr-e-Mukhtar vol.1 pg.268]*

LAW: For one person to give Azaan in two different Mosques in one time (of Prayer) is Makruh. *[Durr-e-Mukhtar vol.1 pg.268]*

LAW: The right of appointing the Imam and Mu'azzin is that of the founder of the Masjid (i.e. or the person in charge of the Masjid). If he is not there, then it is the right of his children and the people of his tribe. If the people in the community appointed such a person as the Imam or the Mu'azzin, who is better (more appropriate in the light of Shariat) as the Imam or Mu'azzin, then such a person is more appropriate. *[Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.268]*

LAW: If the Mu'azzin passes away whilst proclaiming the Azaan; or if he loses his power of speech; or if he stopped (due to forgetting etc.) and there is none to tell him what follows; or if his Wudu becomes nullified (breaks) and he went to perform fresh Wudu; or if he lost consciousness, then in all such cases, the Azaan must be repeated, even if he or another person is calling it out again. *[Durr-e-Mukhtar vol.1 pg.263; Ghuniya vol.1 pg.361]*

LAW: If after proclaiming the Azaan (Allah Forbid), the Mu'azzin becomes a Murtad (apostate, i.e. he left the fold of Islam); there is no need to repeat that Azaan (which he proclaimed). However, it is better to repeat it. If he became a Murtad whilst proclaiming the Azaan then it is better for another person to proclaim the Azaan afresh from the beginning, and if the other person completes it from there forth, it is also permissible. *[Alamgiri vol.1 pg.50].* In other words, this means that the other person should complete the Azaan from the point where the person who became Murtad stopped. This does not mean that the one who has become Murtad should still complete it even after committing apostasy, for the Azaan of an unbeliever is not regarded as being valid and will not earn him any reward, so the invalidation of part is invalidation of everything. Therefore, if there is something that nullifies the preceding Raka'at in Namaaz, it will invalidate the entire Namaaz. *[Ifadaat-e-Razviyah]*

LAW: It is Makruh to proclaim the Azaan whilst sitting. If it was proclaimed whilst sitting, it should be repeated (standing). However, if a Musafir (traveller) proclaims the Azaan whilst sitting on the mode of transport, it is not Makruh. The Musafir should dismount and proclaim the Iqaamat. However, if he does not dismount and proclaims the Iqaamat whilst on the mode of transport, it will still be regarded as being valid. *[Alamgiri vol.1 pg.50; Raddul Muhtar]*

LAW: Azaan should be proclaimed whilst facing the direction of the Qibla and to act contrary to this is Makruh. In this case, the Azaan should be repeated. However if a Musafir who is on a mode of transport, does not face the direction of the Qibla when proclaiming the Azaan, there is no objection. *[Durr-e-Mukhtar vol.1 pg.260; Alamgiri vol.1 pg.50]*

LAW: To clear the throat without reason whilst proclaiming the Azaan is Makruh. However, if one clears the throat because ones voice has become hoarse and one wishes to bring more clarity in the voice, then there is no objection. *[Ghuniya pg.361]*

LAW: It is Makruh for the Mu'azzin to walk whilst proclaiming the Azaan. If someone calls out the Azaan whilst walking, then the Azaan must be repeated. *[Ghuniya pg. 361; Raddul Muhtar vol.1 pg.263]*

LAW: It is disallowed to talk whilst proclaiming the Azaan. If one did talk whilst calling out the Azaan, it must be repeated. *[Sagheeri pg.196]*

LAW: To proclaim the words of the Azaan with 'Lahn' (i.e. with incorrect pronunciation) is Haraam. In other words, to change the Hamza (i.e. Alif) in the word Allah or Akbar, by adding a 'Madd' and reading it as 'Aallah' and 'Aakbar'. Similarly, to read it by adding an alif after Akbar is also Haraam. *[Durr-e-Mukhtar vol.1 pg.258; Alamgiri vol.1 pg.52]*

LAW: Similarly, to sing the Azaan in a musical style is also regarded as a 'Lahn' and to do so is impermissible. *[Raddul Muhtar vol.1 pg.259]*

LAW: It is Sunnat to proclaim the Azaan (whilst standing) on an elevated place, so that those in the neighbourhood may hear it clearly. Azaan should be proclaimed in a loud voice. *[Bahr]*

LAW: It is however Makruh to force the voice more than ones strength to do so. *[Alamgiri vol.1 pg.52]*

LAW: The Azaan should be called out from the specially built area for Azaan or from outside the Masjid. Azaan should not be given inside the Masjid. *[Summary of Alamgiri vol.1 pg.52].* To proclaim the Azaan inside the Masjid is Makruh. *[Ghayatul Bayaan, Fathul Qadeer vol.2 pg.29; Nazm Zandawaisi Tahtawi alal Maraqi pg 107].* This ruling is in regards to all the Azaans. None of the Books of Fiqh (Jurisprudence) have excluded any Azaan from this rule. Even the second Azaan during Jummah falls within this rule. Imam Itqaani and Imam Ibn Al Humaam have written this ruling and law especially in the chapter on Jummah. However, there is one difference here that they have pointed out, and that is that the Mu'azzin must call out the Azaan (outside the Masjid) but in-line with the Khateeb (i.e. the one delivering the Khutbah). As for the practice of calling out (the second Azaan of Jummah) directly in front of the Mimbar (pulpit) or one or two hand lengths away from the Mimbar, like is the practice in many places in India today, then with regards to this, it must be noted that there is no authentic proof of this in any authentic book. This is contrary to both the Hadith and Fiqh.

LAW: The words of Azaan should be announced with short pauses. Allahu Akbar Allahu Akbar combined is regarded as one word. After saying both these, there should be a pause. There should not be a pause between each of them. The duration of the pause should be equal to the amount of time wherein the person replying to it may reply. To disregard this pause is Makruh and to repeat such an Azaan

is Mustahab. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.259; Alamgiri vol.1 pg.52]*

LAW: If whilst giving Azaan, one changed (in error) the sequence of the words, then that portion should be rectified. There is no need to repeat the Azaan from the beginning. If one does not rectify it, and Namaaz was performed with this Azaan, there is no need to repeat that Namaaz. *[Alamgiri vol.1 pg.52]*

LAW: حَیَّ عَلَی الصَّلٰوۃِ 'Hay'ya *alas Salaat'* must be proclaimed whilst turning towards the right and حَیَّ عَلَی الْفَلَاحِ *'Hay'ya alal Falaah'* must be proclaimed whilst turning towards the left. This applies even if the Azaan, which is being proclaimed, is not for Namaaz. If the Azaan is being proclaimed in the ear of a new-born child or for any other reason, then merely turning the face is sufficient. There is no need to turn with the entire body to the right or left. *[Durr-e-Mukhtar vol.1 pg.259]*

LAW: If one is proclaiming the Azaan from a Minaret, then he should put his head out of the opening on the right and proclaim the حَیَّ عَلَی الصَّلٰوۃِ *'Hay'ya alas Salaat'* and he should put his head out of the opening on the left to proclaim the حَیَّ عَلَی الْفَلَاحِ *'Hay'ya alal Falaah'. [Sharh Wiqaaya vol.1 pg.134].* This is only in the case when his voice is not able to reach the necessary area without him doing this. *[Raddul Muhtar vol.1 pg.259].* It must also be noted that putting the head out through the opening is only in the case when it is a sealed Minaret and there are openings on either side. If it is a completely open Minaret, he should not try to do this (i.e. turn too much or stretch out), but he should keep his feet in place and merely turn his face only (to the right and left).

LAW: In the Azaan of the Morning Prayer (i.e. Fajr), after the 'Falaah' he should proclaim, اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ *'As Salaatu Khairum Minan Naum'*, as to do so is Mustahab. *[General Books of Fiqh]. Translation: 'Namaaz is better than sleep'.*

LAW: It is Mustahab to thrust the fingers into the hole of the ears whilst calling out the Azaan, and if both hands are kept over the ears then this is good as well. *[Durr-e-Mukhtar, Raddul Muhtar].* The first manner (i.e. thrusting the fingers into the ears) is more virtuous as this is in accordance with the Hadith and is more effective in raising the voice. The second manner may be used when a person's ears are blocked and he feels that his voice has not been clearly heard, so he increases his pitch. *[Raza]*

LAW: Iqaamat is the same as Azaan, in other words the aforementioned rules are applicable in the case of Iqaamat as well. There is only difference concerning a few points. In Iqaamat, after *'Falaah'* قَدْ قَامَتِ الصَّلٰوةُ *'Qad Qaamatis Salaat' 'Prayer is ready (to commence)'* is proclaimed twice.

Even in Iqaamat, the voice must be loud, but it should not be as loud as Azaan. However, it should be loud enough for those present to hear it. The words of Iqaamat should be proclaimed rapidly and there should be no pause in-between (like in Azaan).

Neither should the hands be placed over the ears, nor should the fingers be thrust into the ears, and the words اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ *'As Salaatu Khairum Minan Naum'* are not proclaimed in the Iqaamat. It is not Sunnat to call out the Iqaamat on an elevated platform or from outside the Masjid.

If the Imam is the one who has called out the Iqaamat then whilst saying قَدْ قَامَتِ الصَّلٰوةُ *'Qad Qaamatis Salaat'* he should proceed onto the Musal'la (Prayer Mat). *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.260; Alamgiri vol.1 pg.52; Ghuniya etc.]*

LAW: Even during the Iqaamat, one should turn his face to the right and left when proclaiming the Hay'ya alas Salaat and the Hay'ya alal Falaah. *[Durr-e-Mukhtar vol.1 pg.259]*

LAW: The issue of the Iqaamat being Sunnat is more emphasised in comparison to the Azaan. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.260]*

LAW: If the person who has proclaimed the Azaan is not present, then anyone (who qualifies for this duty) may proclaim the Iqaamat, but in this situation, it is best for the Imam to call out the Iqaamat. If the Mu'azzin is present (and one wishes to proclaim the Iqaamat), he should first seek the permission of the Mu'azzin before doing so. This is the right of the Mu'azzin. If one proclaims it without his permission and he was offended by this, then it is Makruh to do so. *[Alamgiri vol.1 pg.50]*

LAW: The Iqaamat of a 'Junub' (i.e. one in the state of Janaabat) and a 'Muhaddath' (i.e. one in the state of impurity) is Makruh. However, if they did proclaim it, it will not be repeated.

This is however different in the case of Azaan. If a person in the state of Janaabat gives Azaan, then it will be repeated. The reason for this is because the repetition of Azaan is legal in the Shariah and Iqaamat cannot be given twice. *[Durr-e-Mukhtar vol.1 pg.263]*

LAW: If a person entered whilst Iqaamat is being proclaimed, it is Makruh for him to stand whilst the Iqaamat is being proclaimed. He should sit down. He should only stand when (the Mu'azzin) says حَیَّ عَلَی الْفَلَاحِ *'Hay'ya alal Falaah'*. Similarly, those people who are in the Masjid should also remain seated, and when the 'Mukabbir' (The one calling out the Takbeer, i.e. Iqaamat) says حَیَّ عَلَی الْفَلَاحِ *Hay'ya alal Falaah*[1] then only should they stand. The same ruling applies to the Imam. *[Alamgiri vol.1 pg.53].* Nowadays, in many places it has become the norm for everyone to stand up; the moment the Iqaamat commences. In certain places unless the Imam does not stand on the Musal'la, the Iqaamat is not proclaimed. This is 'Khilaaf-e-Sunnat', i.e. contrary to the Sunnah.[2]

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1. Some books have mentioned that one should stand when 'Hay'ya alas Salaah' is proclaimed, thus one should rather commence to stand at the end of 'Hay'ya alas Salaah' being proclaimed, and stand upright at the commencement of 'Hay'ya alal Falaah'. [Fatawa Razvia vol.1 pg.348]

2. Some people say that it has been mentioned in many books of Fiqh that the Imam should say the Tahreema at 'Qad Qaamatis Salaah' and commence the Namaaz; so in this case, if the Muqtadis only stand up at 'Hay'ya alal Falaah' then after straightening the Saffs (rows) they will not be able to get the First Takbeer. They say it is for this reason that we should stand at the very beginning of the Iqaamat, and straighten the rows. The answer to this is that for the Imam to say the Tahreema and commence the Salaah at 'Qad Qaamatis Salaah' is Mustahab according to the 'Tarafain' (i.e. Imam-e-Azam and Imam Muhammad). However, to stand for Iqaamat before Hay'ya alas Salaah is Makruh, just as it has been mention in vol.1 pg.53 of Alamgiri; vol.1 pg.268 of Raddul Muhtar and on page 151 of Tahtawi alal Maraqi. So, if in attempting to avoid this Makruh, if the Muqtadi does not get the Takbeer-e-Ula (First Takbeer), then in this case, the Imam should delay the Takbeer-e-Ula for the end (of the Iqaamat) which is permissible without any protest. In Durr-e-Mukhtar vol.1 pg. 322 it states as follows: لو اخر حتی اتمہا لا باس بہ اجماعًا.There are three benefits in the Imam proclaiming Takbeer-e-Ula on completion of the Iqaamat. These 3 benefits are: (1) both, the Imam and the Muqtadi will have the opportunity of giving the reply to the entire Iqaamat of the Mu'azzin and to do this is Mustahab. (2) The Mu'azzin will be able to get the Takbeer-e-Ula after completion of the Iqaamat. (3) The Muqtadis will be saved from committing an act which is Makruh, and they will be able to straight their Saffs. So (if the Imam proclaims the Takbeer-e-Ulaa at Qad Qaamatis Salaah), then for the sake of the Imam practising on one Mustahab, it will cause the Imam himself, and the Muqtadis to omit another Mustahab. In this case, none of them will

have the opportunity of replying to the entire Iqaamat, and the Mu'azzin will not be able to get the Takbeer-e-Ula (with the Imam), and all the Muqtadis will be charged with committing a Makruh act, but standing up to straighten the Saffs, before 'Hay'ya alas Salaah'. Therefore, a Makruh action cannot facilitate a Mustahab action, but in such a condition, Mustahab will be omitted. It is in Volume 1, page 202 of Fathul Qadeer as follows: اذا لزم من تحصيل المندوب ارتكاب مكروه ترك

LAW: If a Musafir did not proclaim both the Azaan and Iqaamat or if he did not proclaim the Iqaamat, then it is Makruh and if he only proclaimed the Iqaamat, there is no censure in this regard. However, it is of greater excellence and preferred that Azaan should be given as well, whether he is alone or if all his companions are there with him. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.264]*

LAW: It is Makruh if Jama'at (congregational prayer) was performed outside the city (urban area) in an open field and Iqaamat was not proclaimed for this purpose. There is no objection if Azaan was not given but it is 'Khilaaf-e-Ula', i.e. contrary to what is the best. *[Khania vol.1 pg.74]*

LAW: It is Makruh to repeat the Azaan in that local Mosque of the community. In other words, in such a Masjid wherein the Imam and Jama'at is permanent and wherein the Imam had performed the 'Jama'at-e-Ula', i.e. the Primary Congregational Prayer in that Masjid has already been performed according to the recommended manner. If a second Jama'at is performed in that Masjid without the Azaan, then in this case, the Imam should not stand in the 'Mehraab' (i.e. in the Niche of the Mosque whilst leading the second Jama'at). He should rather move a bit and lead the second congregation to the right or left of the Mehraab, so that there can be some distinction. It is Makruh for the Imam performing the second Jama'at to stand in the Mehraab. If it is not the local Masjid, but it is the Masjid on a

Cont.... from last footnote: and with (the exception of) committing a Makruh act, another Mustahab is also omitted, and then it is best not to act on the Mustahab. It is for this reason that the way of the of the majority and the Ahl-e-Haramain is based on the statement of Imam Abu Yusuf, just as it has been mentioned on page 63 of Sharah Wiqaaya:

وھوا اعلم۔ والحجھور علی قول ابی یوسف لیدرك المؤذن اول صلاۃ الامام وعلیہ عمل الحرمین

street, a Market place Masjid, or Masjid in a station or the Masjid of an Inn etc. wherein a few people at a time usually come in, to read their Namaaz and then leave, followed by others who come in later and perform their Namaaz and leave, then on the basis of this analogy, repeating the Azaan in such a Masjid is not Makruh. Actually, it is more virtuous for every new group that enters to proclaim afresh the Azaan and Iqaamat and then perform the Jama'at. In such a Masjid, every Imam should stand in the Mehraab. *[Durr-e-Mukhtar vol.1 pg.265; Alamgiri vol.1 pg.50; Fatawa Qazi Khan; Bazaazia vol.1 pg. 62]*

Here, Mehraab refers to the Centre of the Masjid, whether the Niche is common or not, such as in the Masjid-e-Haraam Shareef wherein in reality there is no real Mehraab, or in every 'Masjid Saifi', i.e. wherein the Sahn (exterior area) is the centre, i.e. Mehraab of the Masjid, even though in this case, there is really no building even there.

This is in reality what the True Mehraab is, and that Niche shaped construction is actually the (later) invented Mehraab and it was actually not present in the time of Rasoolullah ﷺ or in the time of the Khulafa-e-Raashideen رضی اللہ تعالی عنہا. It was actually invented and built in the era of the King Waleed Marwaani. *[Fatawa Razviyah]*

Some people think that the Imam who is to lead the second Jama'at cannot stand on that Musal'la which was used by the Imam who led the first Jama'at, so they move the Musal'la away and stand in the

exact place where the actual Imam stands. This is simply ignorance. One should move away and stand to either the right or left of it, even if the same Musal'la is used. *[Raza]*

LAW: If some of the people in the community (locality) already performed their Namaaz in congregation in the local Masjid (Masjid Mohalla), and after they finished, the Imam and the others arrived, then their Jama'at will be the first Jama'at. There is censure in regards to those who performed first. Similarly, if people from outside the locality came in and already read their Jama'at and thereafter the people of the locality came in, then in this case their Jama'at will be regarded as the first Jama'at and the Imam will stand in his normal place. *[Alamgiri vol.1 pg.51]*

LAW: If the Azaan was proclaimed softly, it should be repeated and the first Jama'at in this case will not be regarded as the actual 'Jama'at-e-Ula' (i.e. primary Jama'at). *[Qazi Khan Vol.1 pg.74]*

LAW: Just as it is impermissible in Azaan, it is also impermissible in Iqaamat, for the Mu'azzin to talk whilst calling out the Iqaamat. *[Alamgiri vol.1 pg.52]*

LAW: If someone conveyed Salaam to the Mu'azzin whilst he was proclaiming the Azaan or Iqaamat, then in this case he should not reply to him, and it is not Waajib for him to reply to his salaam even after he has completed proclaiming the Azaan. *[Alamgiri vol.1 pg.52]*

LAW: On hearing the Azaan, we are instructed to reply to the Azaan. In other words, the one listening to the Azaan should repeat what the Mu'azzin said, after he has said it. However, in response to *'Hay'ya alas Salaat'* and *'Hay'ya alal Falaah'* he should say لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ

'La Hawla Wa La Quw'wata il'la Bil'laahi' and it is better to say both and to add these words as well مَاشَاءَاللهُ كَانَ وَمَالَمْ يَشَاءْ لَمْ يَكُنْ *'Masha Allahu Kaana wa Lum Yasha Lum Yakun'. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.266; Alamgiri vol.1 pg.54]*
Translation: 'Whatever Allah willed happens, and what He did not Will, did not happen'.

LAW: In reply to اَلصَّلٰوةُ خَيْرٌمِنَ النَّوْمِ 'As Salaatu Khairum Minan Naum', one should say صَدَقْتَ وَبَرَرْتَ وَبِالْحَقِّ نَطَقْتَ *'Sadaqta Wa Bararta wa Bil Haq'qi Nataqta'. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.266]*

Translation: 'You have spoken the truth and confirmed a virtuous deed'.

LAW: Even one who is in the state of Janaabat (i.e. a 'Junub' should also reply to the Azaan). A menstruating female, a female bleeding after childbirth (postnatal), one listening the Khutbah, one partaking in Janaazah Salaah, those who are being intimate (sexually) and one answering the call of nature (i.e. in the toilet) will not reply to the Azaan. *[Durr-e-Mukhtar vol.1 pg. 265]*

LAW: Whilst the Azaan is being proclaimed; cease talking, conveying salaam, replying to the salaam and everything else you are doing for the duration of the Azaan, to the extent that if whilst reciting the Holy Qur'an, you hear the sound of the Azaan, even stop your recitation and listen attentively to the Azaan and reply to it. The same applies to the Iqaamat. *[Durr-e-Mukhtar vol.1 pg.268; Alamgiri vol.1 pg.54]*

There is the fear that one who talks during Azaan will die a bad death (Allah Forbid). *[Fatawa Razviyah]*

LAW: If whilst walking on the road, you hear the Azaan, then stop walking and stand for the duration of the Azaan, and reply to it. *[Alamgiri vol.1 pg.54; Bazaazia vol.1 pg.26]*

LAW: To reply to the Iqaamat is Mustahab and to reply to the Azaan is the same. The only difference is that in reply to the words قَدْ قَامَتِ الصَّلٰوةُ 'Qad Qaamatis Salaah', the listener should say these words اَقَمَهَا اللّٰهُ وَ اَدْمَهَا مَا دَامَتِ السَّمٰوٰتِ وَالْاَرْضُ *'Aqamahal'lahu Wa Admaha Ma Daamatis Samwaati Wal Ard'. [Alamgiri vol.1 pg.54]*

Translation: 'Allah keep it established, and keep it forever established as long as the sky and earth are established'.

Alternatively, he should say the following اَقَمَهَا اللّٰهُ وَ اَدْمَهَا وَ جَعَلْنَا مِنْ صَالِحِیْ اَهْلِهَا اَحْیَاءً وَّ اَمْوَاتًا *'Aqamahal'lahu wa Admaha Wa Ja'alna min Saahihi Ahliha Ahyaw Wa Amwaatan'. [Raza]*

Translation: 'Allah keep it established, and keep it forever, and keep us from amongst the honourable ones in life and after death'.

LAW: If a person is able to hear more than one Azaan then he only has to reply to the first one. However, it is better to reply to all. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.266]*

LAW: If one did not reply to the Azaan whilst it was being proclaimed and much time has not lapsed after the Azaan, then one may reply now. *[Durr-e-Mukhtar vol.1 pg.266]*

LAW: It is not permissible for the 'Muqtadis' (i.e. the congregation) to reply to the Azaan of the Khutbah with the tongue (i.e. audibly). *[Durr-e-Mukhtar vol.1 pg.265]*

LAW: After the Azaan has been proclaimed, the Mu'azzin and those who heard it should recite Durood Shareef and thereafter they should recite this Dua:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ الْقَائِمَةِ اٰتِ سَيِّدَنَا مُحَمَّدَنِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالدَّرَجَةَ الرَّفِيْعَةَ وَابْعَثْهُ مَقَامًا مَحْمُوْدَ نِ الَّذِىْ وَعَدْتَهُ وَاجْعَلْنَا فِىْ شَفَاعَتِهٖ يَوْمَ الْقِيٰمَةِ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

'Allahum'ma Rab'ba Haazihi Da'watit Taam'mati Was Salaatil Qaa'imati Aati Say'yidana Muhammadanil Waseelata Wa Fadeelata Wad'darajatar Rafee'ata Wab'ath'hu Maqaamam Mahmoodanil Lazee Wa Adtahu Wa Ja'alna Fi Shafa'atihi Yaumal Qiyaamati In'naka La Tukhliful Mi'aad'. [Raddul Muhtar vol.1 pg.267; Ghuniya pg.365]

Translation: 'O Allah, You are The Supreme Rub of this ever-establishing prayer, and of this perfect call. Grant our Leader Muhammad ﷺ 'Al Wasila' (the loftiest position of intercession) and 'Al Fadilah' (Special Excellence), and the Highest Rank, and elevate him to 'Maqaam Al Mahmud' (an exclusively praiseworthy superiority reserved only for the Holy Prophet ﷺ) which You have Promised, and bring forth for us his intercession on the last day. Undoubtedly, you do not do anything against Your Promise.'

LAW: When the Mu'azzin says اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ *'Ash Hadu An'na Muhammadar Rasoolullah'*, the listener should recite Durood Shareef. It is Mustahab to kiss the thumbs and place them over the eyes,

saying, قُرَّةُ عَيْنِيْ بِكَ يَا رَسُوْلَ اللهِ اَللهُمَّ مَتِّعْنِيْ بِالسَّمْعِ وَالْبَصَرِ *'Qur'ratu Ayni Bika Ya Rasool'Allahi. Allahum'ma Mati'ni Bis Sam'i wal Basari'. [Raddul Muhtar vol.1 pg.267]*

Translation: Ya Rasool'Allah ﷺ, the coolness of my eyes are through you. O Allah, bless me with enjoying the ability to see and hear.'

LAW: With the exception of the Azaan for Namaaz, one must also reply to any other Azaan, such as the one given at the time when a baby is born. *[Raddul Muhtar vol.1 pg.266]*

LAW: If the Azaan was given incorrectly, (i.e. with 'Lahn') then there is no reply to this Azaan. Actually should not even listen to such an Azaan. *[Raddul Muhtar vol.1 pg.266]*

LAW: The 'Muta'akhireen' (i.e. the latter Scholars) stated that 'Tasweeb' is 'Mustahsan'. Tasweeb means that after Azaan and before Namaaz, to announce the commencement of Namaaz once again. The Shariat has not specified any words for this, but the commonly used words are اَلصَّلٰوةُ اَلصَّلٰوةُ يَا قَامَتْ قَامَتْ *'As Salaatu As Salaatu, Ya Qaamat Ya Qaamat'* or اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ *'As Salaatu Was Salaamu Alaika Ya Rasool'Allah'* (should be used). *[Durr-e-Mukhtar vol.1 pg. 261 etc.]*

LAW: There is no Tasweeb after the Azaan of Maghrib. *[Inaaya]* If Tasweeb is said twice, there is no objection to it. *[Durr-e-Mukhtar vol.1 pg.261]*

LAW: It is Sunnat to have an interval between the Azaan and the Iqaamat. To proclaim the Iqaamat immediately after proclaiming the Azaan is Makruh. However, the interval during Maghrib should be equal to the duration of reciting three short verses or one lengthy

verse. For the remaining Salaahs, the duration between the Azaan and Iqaamat should be sufficient time wherein those who punctually come for Jama'at may be able to come. However, it should not be delayed to an extent that the prohibited time appears. *[Durr-e-Mukhtar vol.1 pg.261; Alamgiri vol.1 pg.53]*

LAW: In those Salaahs in which there is Sunnats or Nafils in the beginning, it is 'Ula' (i.e. better), for the Mu'azzin to pray the Sunnats and Nafils. Otherwise, he should remain seated. *[Alamgiri vol.1 pg.53]*

LAW: To wait for the chief of the locality due to the position of his leadership is Makruh. However, if he is a troublemaker and there is still time remaining, then one may wait. *[Durr-e-Mukhtar vol.1 pg.268]*

LAW: The 'Mutaqad'dimeen' (Former Scholars) have mentioned that it is Haraam to take payment for proclaiming the Azaan, but when the Muta'akhireen noticed carelessness and indolence in the people, they permitted it, and the Fatawa (decree) now is based on this. However, the reward which has been mentioned in the Hadith for those who proclaim the Azaan, is in actual fact for those who pronounce it without demanding payment, and who carry out this service solely for the pleasure of Almighty Allah. However, if the people on their own accord give something to the Mu'azzin as they notice that he is needy, then this it is unanimously regarded as being permissible, but it is actually better (i.e. a good thing to do), and it is not regarded as a salary or payment. *[Ghuniya pg.366]*

This is as long as this does not reach the level of it being regarded as اَلْمَعْهُوْدِ كَالْمَشْرُوْطِ i.e. where *'something which is regular, will be considered to be a condition'. [Raza]*

Chapter 3

The Pre-Requisites (Conditions) Of Salaah

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* The Sixth Condition (Takbeer-e-Tahreema) 160

Note of Caution: In this issue, wherever it is mentioned that, *'The Namaaz is valid'* or *'The Namaaz will be regarded as being done'* or *'it is permissible'*, will mean that the Fard (mandatory action) has been fulfilled. It will not mean that it is correct and permissible, without any fault, exclusion or sin. In many instances, it will be said that it is Makruh-e-Tahreemi and Tark-e-Waajib (omission of Waajib) but it will still be mentioned that the Namaaz will be done. As this issue is not being discussed in this chapter, it will be discussed in detail, in the Chapter discussing the Makruh actions in Namaaz. Here, we are discussing the 'Shuroot' (i.e. the pre-requisites or conditions of Namaaz), without which the Namaaz will not be valid at all. There are six pre-requisites for the validity of Namaaz|:

1. Tahaarat (Purification)
2. Satr-e-Awrat (Covering of the essential parts of the body)
3. Istiqbaal-e-Qibla (to Face the Direction of the Holy Kaaba)
4. Waqt (Time)
5. Niyyat (Intention)
6. Tahreema (To proclaim the Allahu Akbar to commence Namaaz)

First Pre-Requisite: Tahaarat – Purification

Tahaarat here refers to the body of the 'Musal'li' (i.e. the one intending Namaaz) being 'Paak' (pure and free) from any 'Hadath-e-Akbar' (major ritual impurity) or 'Hadath-e-Asghar' (minor ritual impurity), and from 'Najaasat-e-Haqiqiya' (Visible impurity) which is regarded as a preventative impurity[1].

1. Whenever the term preventative impurity is used here, it refers to an amount of impurity, which prevents one from performing Namaaz. In other words, Namaaz is not allowed in such a condition. This preventative impurity is generally referred to as the amount of Najaasat, which is 'Qadr Maane' this means the amount of impurity that prevents Salaah from taking place.

In addition, his clothing and the area on which he is performing his Namaaz should be pure and free from the amount of Najaasat-e-Haqiqiya, which is in the category of being a preventative impurity.

Hadath-e-Akbar here refers to those ritual impurities, which make Ghusl compulsory upon a person and Hadath-e-Akbar refers those things that nullify the Wudu. The manner of purifying one's self from these impurities have already been discussed in the chapter on Wudu and Ghusl, and the manner of cleaning out Najaasat-e-Haqiqiya has already been discussed in the chapter regarding cleansing of impurities. These can be examined in the said chapters. The pre-requisite of Namaaz is to cleanse one's self of the impurities accordingly, because the Namaaz will not be done at all. If performed without the purification, such as if Najaasat-e-Ghaleeza (major impurity) pollutes the area more than the amount of a dirham; or if Najaasat-e-Khafeefa (minor impurity) pollutes more than one fourth of any part of a limb or clothing. These are regarded as preventative impurities. If these (impurities) have polluted or soiled less than the amount, which regarded as a preventative impurity, then to cleanse it is Sunnat. Rulings in this regard have also been explained in the chapter on impurities.

LAW: If a person assumed that, he was not in the state of Wudu, but he still performed his Namaaz in this state, and later it was ascertained that he was actually not without Wudu, then in such a case the Namaaz has not been done. *[Durr-e-Mukhtar vol.1 pg.292]*

LAW: If the Musal'li has on him such an item that when he moves, it causes it to move as well, then if that item is polluted with the preventative impurity, the Namaaz is impermissible. For example, if one is wearing one end of a cloth (or shawl) etc. and performing Namaaz, and the other end is polluted by impurity, then if by his movement in Ruku, Sajdah, Qiyaam or Qu'ood, there is movement up to the area of impurity, the Namaaz will not be done; otherwise it will be done. Similarly, if whilst performing Namaaz, he has in his lap a baby who does not have the ability to grip on with his own strength. However, is only secure because he (the Musal'li) is holding him, then in this case, if the child's body or clothing is polluted by an preventative impurity, the Namaaz will not be done, as he (the Musal'li) is the one carrying the child. However, if the child is able to secure himself with his own strength, and is not dependent on being held by him (the Musal'li), then the Namaaz will be done, because now he will not be classified as carrying the child. However, it is not without any defect to perform Namaaz in this manner, without a valid reason, even if there is no impurity on the body or clothing of the child. *[Durr-e-Mukhtar vol.1 pg.269; Alamgiri vol.1 pg.56; Raza]*

LAW: If there is impurity (visible) which is less than the preventative impurity, it is still regarded as being Makruh. If Najaasat-e-Ghaleeza is equivalent to the amount of a dirham, it is Makruh-e-Tahreemi, and if it is less than this, then it is Khilaaf-e-Sunnat (i.e. contrary to the Sunnah). *[Durr-e-Mukhtar, Alamgiri vol.1 pg.54]*

LAW: If the roof, tent or canopy (over the head) is Najis (polluted by impurity) and if it touches the head of the Musal'li when he stands then in this case the Namaaz will not be done. *[Raddul Muhtar vol.1 pg.269]*

LAW: In other words if the impure area equivalent to the (amount of) preventative impurity touches his head for the time it takes to complete that act. *[Raza]*

LAW: If his clothing or body becomes impure according to the amount of the preventative impurity and there is a gap (interval) of 3 tasbeehs[1], the Namaaz will not be done. If his clothing were impure at the time of Namaaz commencing or if he commenced whilst having something impure in his possession and only removed it (the impurity) after proclaiming the Allahu Akbar then the Namaaz has not even convened. *[Raddul Muhtar]*

LAW: If the body of the Musal'li is touching the body of a 'Junub' (one in need of Ghusl) or the body of a menstruating female, or a female bleeding after childbirth, or if they kept their head on his lap, then the Namaaz will still be valid. *[Durr-e-Mukhtar vol.1 pg.269]*

LAW: If a najis (impure) pigeon sat on the body of a Musal'li, his Namaaz will still be valid. *[Bahr vol.1 pg.267]*

LAW: The meaning of the statement that the area on which Namaaz is performed should be pure, actually means that the area of 'Sujood' (i.e. prostration) and the area where the feet are placed, should be pure (from impurity). It is not a condition for the entire place on which one is performing Namaaz to be pure, for it to be valid. *[Durr-e-Mukhtar vol.1 pg.270]*

LAW: If there is impurity beneath one foot of the Musal'li, which is more than the amount of a dirham, the Namaaz will not be valid. Similarly, if there is a small amount of impurity under each foot,

which if combined will be equal to the amount of one dirham, or if

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1. The gap or interval of 3 tasbeehs refers to the amount of time in which one may say Subhaan'Allah thrice.

the area under one foot is pure, but the area where he is to place his second foot is impure, and he keeps that foot raised up (i.e. he does not place it there but stands on one foot only), then in this case, the Namaaz will be regarded as being valid. However, it is Makruh to read Namaaz by raising one foot without a valid reason. *[Durr-e-Mukhtar vol.1 pg.270]*

LAW: If the forehead is placed on a pure area and the nose is placed on an impure area, then in this case the Namaaz will be valid as the nose is placed on an area, which is less than the amount (size) of the dirham, without reason, this is Makruh. *[Raddul Muhtar vol.1 pg.270]*

LAW: According to the proper Madhab, if the hand or knees are placed on an impure area during Sajdah, the Namaaz will not be valid. *[Raddul Muhtar vol.1 pg.270].* If the hand is placed on an impure area, and the Sajdah is performed on the hand, then it is accepted unanimously with consensus (Bil Ijma) that the Namaaz is invalid. *[Durr-e-Mukhtar vol.1 pg.270]*

LAW: If there is impurity under the sleeve and one performed Sajdah on the same sleeve, the Namaaz will not be valid. *[Raddul Muhtar vol.1 pg.270].* Even if the Najaasat (impurity) is not under the hand, but under the empty area of a wide sleeve. In other words, the sleeve will not be regarded as a separator or divider, even if it is thick, as it is regarded as being accessory to the body. This is dissimilar to (the rule regarding) a thick fabric, which when placed over an impure

area, and Namaaz is read on it, and the smell or colour (of the impurity) is not evident, the Namaaz will be done. This is a thick cloth will be regarded a divider or separator between the impurity and the Musal'li, as it is not regarded as an accessory to the body of the Musal'li. Similarly, if an empty part or a wide sleeve touches an impure area whilst in Sajdah, and neither the hand nor the forehead is on this area, the Namaaz will be regarded as being valid. Even though the sleeve in this case may be thin, as in this case the impurity is not connected (directly) with the body of the Musal'li in any way. *[Raza]*

Law: If whilst performing Sajdah, the 'Daaman' (skirt of the clothing) touches an impure piece of ground, there is no harm (to the Namaaz). *[Raddul Muhtar vol.1 pg.270]*

Law: If one read Namaaz by placing such a thin fabric on an impure piece of ground, which does not suffice to cover the Satr (portions of the body which need to essentially be covered, i.e. the nakedness of the body), in other words whatever is underneath it can be seen, the Namaaz will not be valid. However, if one performed Namaaz on a piece of glass under which there is impurity, even if it is clearly visible, Namaaz will be still be valid. *[Raddul Muhtar vol.1 pg.270]*

Second Pre-Requisite: Satr-E-Awrat – Covering the Nakedness of the Body

Satr-e-Awrat means to cover those parts of the body, which are Fard to cover. Allah Almighty says

خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ

'Adorn yourself (Clothe yourself well), whenever you enter the Masjid' [Surah 7, Verse 31]

Almighty Allah says

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

'And they (females) should not reveal their beautification, except for that which is normally noticeable' [Surah 24, Verse 31]

HADITH 1: Ibn Adi reported in Kaamil from Ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'When you pray your Namaaz then tie a waistcloth and cover yourself with a sheet, and do not imitate the Jews.'

HADITH 2: Abu Dawud, Tirmizi, Haakim and Ibn Khuzaima have reported from Umm ul Momineen Siddiqa رضی اللہ تعالی عنہا that Rasoolullah ﷺ said, 'Allah does not accept the Namaaz of a Baaligh female, who prays without wearing a head covering.'

HADITH 3: Abu Dawud reports that Umm ul Momineen Umm-e-Salma رضی اللہ تعالی عنہا enquired, 'Can a female pray her Namaaz without wearing pants, but by only wearing a dress (cloak) and a head covering?' He ﷺ said, 'When the cloak is so full (i.e. long) that it chides the back of the foot.'

HADITH 4: Darqutni reports from Umar bin Shu'aib who reports from his father, from his grandfather, that Rasoolullah ﷺ said,

'From below the naval up to the knees is the 'Awrah' (nakedness which needs to be covered)'.

HADITH 5: Tirmizi reported from Abdullah ibn Mas'ud ﷺ that Rasoolullah ﷺ said, *'Awrat is Awrat'* (i.e. a female is one that should be concealed), for when she emerges shaitaan glances at her.'

LAW: Satr-e-Awrat (i.e. covering of the nakedness), meaning the essential parts of the body which must be covered is Waajib, be it in Namaaz or outside Namaaz. This applies whether one is alone or in the presence of others. It is even impermissible to reveal the nakedness of the body when alone, without a valid reason. To cover the body, i.e. the *'Satr'* is Fard, in the case of Namaaz and whilst in the presence of others. This applies even if one is praying Namaaz alone in a dark room. If one has sufficient amount of clothing to cover the Satr and he still prayed the Namaaz naked, then it is unanimously agreed that Namaaz is invalid. However, when a female is alone in the privacy of her room, it is not Waajib for her to cover her entire body, but she must cover at least from the naval to the knees. It is also Waajib for her to cover the stomach and the back etc. when in the presence of those who are her 'Mahaarim'[1]. If she is in the presence of a Ghair Mahram or for Namaaz, even if she is alone in a dark room, it is Fard for her to cover the entire body, except for the five parts, which will be explained further. It is also not allowed for a young female to show her face in the presence of strange males. *[Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.270-272]*

LAW: The use of such a thin fabric, through which the body is visible, is not sufficient as 'Satr'. If Namaaz was performed in such clothing, it is not valid. *[Alamgiri vol.1 pg.54]*

1. Mahaarim is plural of Mahram. Mahram is the guardian of a female. It refers to that person with whom Shariah has forbidden her marriage for always.

Similarly if the blackness of a females hair is visible through the sheet (with which she is covering her head), the Namaaz will not be done. *[Raza].* Some people wear very thin Saaris (Thin silken fabric used by females) and Tahbands (waistcloth) during Namaaz, which causes the thigh to be visible. The Namaaz of such persons will not be valid. To wear such clothing, which does not comply with the 'Satr-e-Awrat', is actually Haraam, even when not in Namaaz.

LAW: If one is wearing such thick fabric, through which the body does not show, but it is worn so tight that the shape of the body is evident, then Namaaz will be valid in such clothing, but for someone to look towards those parts of the body is impermissible. *[Raddul Muhtar].* To wear such clothing in the presence of others is disapproved and not allowed, and this is disallowed to a greater degree for females. This law should serve as a warning for those women who wear such tight pants.

LAW: For Namaaz, it is essential to have pure clothing for the Satr (to cover the body). It should not be impure to the extent where it prevents Namaaz. If one had the means of wearing pure clothing but one read his Namaaz in impure clothing, the Namaaz will not be valid. *[Alamgiri vol.1 pg.56]*

LAW: If according to a person's own knowledge the clothes were impure and he still performed Namaaz in it but later realised that it was actually pure, then in this case the Namaaz is still regarded as being invalid. *[Durr-e-Mukhtar vol.1 pg. 292]*

LAW: If outside Namaaz, one wore some impure clothing, there is no harm, even though pure clothing was available and if there are no other clothes available for him to wear then in this case it is Waajib for him to wear those. *[Raddul Muhtar & Durr-e-Mukhtar vol.1 pg.170].* This only applies in the case where the impurity on such clothing has dried up, and does not have the ability of coming off from the clothing and polluting the body. Otherwise, if it has not dried off and pure clothing is available, then to wear such impure clothing in this case is absolutely disallowed, as it means one is causing the body to become impure without any reason. *[Raza]*

LAW: For a male, the 'Awrat' (i.e. parts that require covering) are from below the waist up to below the knees. In other words, to cover these areas is Fard. The naval is not included in this but the knees are included. *[Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.271].* Nowadays, people who wear the waistcloth or trousers in such a manner that parts of the pelvis remain uncovered. If it is covered, by a Kurta (long shirt) etc. in a way whereby the colour of the skin is not visible from underneath it then it is fine; otherwise, it is Haraam, and if more than one fourth of that area is left opened in Namaaz, the Namaaz will not be valid. There are also some fearless people who reveal the knees and even the thighs etc. in the presence of others. This is also Haraam and if one does this habitually, he is regarded as a 'Faasiq' (open transgressor).

LAW: The 'Awrat' for free women and for one who is 'Khunsa Mushkil'[1] is the entire body, except for the face, the palms of the hands, and the soles of the feet. The hair hanging from the head, the neck and the wrists are all regarded as 'Awrat' (i.e. in other words to cover these parts is also Fard). *[Durr-e-Mukhtar vol.1 pg.271]*

1. Khunsa Mushkil refers to one who is hermaphrodite, i.e. bearing both male and female genatalia, and whose sex cannot be clearly determined.

LAW: If a female wore such a thin head covering for Namaaz, from beneath which the blackness of the hair is visible, the Namaaz will not be valid, unless she covers it with something, which hides the colour of the hair etc. *[Alamgiri vol.1 pg.54]*

LAW: For a 'Baandi' (i.e. slave-girl), her entire stomach, back and both sides, and the area between her naval up to below the knees is regarded as 'Awrat'. If a 'Khunsa Mushkil' is a slave then the ruling is also the same. *[Durr-e-Mukhtar vol.1 pg.271]*

LAW: If a Baandi was performing her Namaaz with her hair uncovered and her master freed her in the midst of Namaaz, then if through *'Amal e Qaleel'* in other words she performs a trivial movement, such as by covering the head with one hand, the Namaaz will be valid, otherwise not. This applies whether she had knowledge of being freed or not. However, if she did not have any such thing available (nearby) with which she could cover her head, the Namaaz will be regarded as being valid. *[Durr-e-Mukhtar vol.1 pg.271; Alamgiri vol.1 pg.55]*

LAW: If less than quarter of any limb (i.e. part of the body) which is Fard to be covered is exposed during Namaaz, the Namaaz will be valid; and if a quarter was exposed and one covered it immediately, then in this case, the Namaaz will also be valid. However, if it remained exposed for the duration of one 'Rukn', i.e. the amount of time it takes to say 'Subhaan'Allah' thrice, or if it was exposed intentionally, even though it was covered immediately thereafter,

the Namaaz will be regarded as being invalid (in both cases). *[Alamgiri vol.1 pg.55; Raddul Muhtar vol.1 pg.273]*

Law: If when commencing Namaaz, i.e. at the time of saying *'Allahu Akbar'*, one fourth of a limb was uncovered then the Namaaz has actually not even commenced. *[Raddul Muhtar vol.1 pg.273]*

Law: If small portions of few parts (limbs) are exposed, whereby each part that is exposed is actually less than a fourth of that limb, but if all of them were combined, it would be equal to one fourth of the smallest limb that is uncovered then in this case, the Namaaz is not valid. For example, a ninth of a females ear is exposed and a ninth of her shin is exposed then both combined will definitely add-up to more than a quarter of the ear area, so in this case the Namaaz will be regarded as being invalid. *[Alamgiri vol.1 pg.55, Raddul Muhtar vol.1 pg.274]*

Law: The *'Awrat-e-Ghaleeza'* (*'Major Private areas to be concealed'*) refers to the parts of the body such as the anus and other private parts and the areas adjoining, whereas the rest of the limbs are called *'Awrat-e-Khafeefa'* (*'minor areas to be concealed'*). The ruling in regards to all of them is the same, i.e. they all need to be covered. The issue of it being a major area that needs to be concealed or a minor area actually refers to the prohibition of looking. In other words, to look towards the parts classified, as *'Ghaleeza'* is Haraam (totally forbidden) at a greater degree, such as when one sees someone with his knees exposed, he should caution him with gentleness. If he persists, then do not bicker with him. However, if he is exposing his thigh, then he should be cautioned firmly, and if he persists, do not beat him. However, if a female exposes the area, which is regarded as *'Ghaleeza'* then the one who has the power or right to reprimand her,

such as her father or the (Muslim) Ruler, then he should reprimand her. *[Raddul Muhtar vol.1 pg. 274]*

LAW: In the case of the *'Satr'*, i.e. covering the body, it is not necessary that only your eyes do not fall upon that area; so if someone is wearing only a long kurta and his collar area is open, and if one peers into his collar area, he will be able to see other parts, then in this case the Namaaz will be valid, even though it is Makruh-e-Tahreemi to look there without a valid reason. *[Durr-e-Mukhtar vol.1 pg.274; Alamgiri vol.1 pg.54]*

LAW: For *'Satr'* to be Fard from others, means that the body cannot be seen from all over the place, so (Allah Forbid), if some mischievous person bent and looked at the limbs from underneath, then the Namaaz will not become invalid. *[Alamgiri vol.1 pg.54]*

LAW: The limbs that need to be concealed for men and those which are regarded as the *'Awrat'* are nine, and Allama Ibrahim Halabi, Allama Shaami and Allama Tahtawi etc. have mentioned eight of which are:

1. The penis, including all its parts i.e. the head, the perch and the foreskin.

2. Testes, both these are regarded as one part. If one fourth of only one is exposed, it will not invalidate the Namaaz.

3. The anus, in other words the area of excretion of faeces.

4&5. Each buttock is regarded as a separate part that needs to be covered

6&7. Each thigh is regarded as a separate part that needs to be covered. The entire area from the groin to the knee is regarded as the thigh. The knee is also included in this and is not counted here as a separate part, so if the knee becomes exposed or if both knees are exposed, then it will still not invalidate the Namaaz, as both combined will still not be equal to quarter of one thigh.

8. From below the naval up to the base of the penis, and in its direction, the rear and the both sides together are regarded here as one 'Awrat' (i.e. part which must be concealed). Aala Hazrat, the Great Mujad'did of the Century presented research proving the area between the anus and the testes is also a separate 'Awrat' (i.e. part which must be concealed). He counted and presented the rulings in regards to the above mentioned in the form of four couplets:

ستر عورت بمرد نہ عضوست — ز تہِ ناف تا تہِ زانو
ہر چہ ربعش بقدر رکن کشود — یا کشود دے دمے نماز مجو
ذکر و انثیین و حلقہ بس — دوسریں ہر فخذ بزانوئے او
ظاہرا فصل اُنثیین و دُبر — باقی زیرِ ناف از ہر سُو

LAW: For free women, with the exception of the five parts, which have already been explained, the entire body is regarded as *'Awrat'* and this consists of thirty parts. If one fourth of any of these parts is exposed, the ruling in regards to Namaaz is as mentioned above. Those parts are:

1. The head, i.e. from the top of the forehead up to the beginning of the neck and from ear to the other ear, in other words on the area which usually has hair growth.

2. The hair that hangs (from the head).

3&4. Both ears.

5. The neck. The throat is also included in this.

6&7. Both shoulders.

8&9. Both arms, which include both elbows.

10&11. Both wrists, in other words from below the elbow up to the wrist joint.

12. The Chest, in other words from under the neck right up to under the extreme ends of the breasts.

13&14. The backs of both hands.

15&16. Both breasts, if they are properly formed (raised). If they are not yet full or if they are only slightly raised, where it does not look like a separate part, then it will be regarded as part of the chest, and will not be counted as a separate part. Even in the first instance, the space in-between both breasts will be counted as part of the chest, and will not be regarded as a separate part.

17. The stomach, which is from the end of the chest as mentioned, up to the end of the naval area, meaning that the naval is also included as part of the stomach area.

18. The Back, in other words, the area behind the chest, which is in line with the chest, up to the waist.

19. The area that is between both shoulders. This is the area from under the armpit, up to the extreme end of the chest, and the space, which is on both sides. Its frontal section falls within the chest area and its rear falls within the shoulders or back. After this, the area, which is on both sides, up to the waist, its frontal area, is part of the stomach area and its rear is part of the back.

20&21. Both buttocks.

22&23. The vagina and the anus.

24& 25. Both thighs. The knees are included in this.

26. The pelvic area and that which is in line with it, below the naval, and the area parallel to it towards the back, altogether are regarded as one 'Awrat'.

27&28. Both shins including the ankles.

29/30. Both soles of the feet; Some Ulama have also mentioned that the back of the hands and the soles are not counted within the 'Awrat', i.e. they do not need to be concealed.

LAW: Even though the face of a female is not regarded as 'Awrat' (i.e. part that must be concealed) but due to the risk of temptation it is disallowed (i.e. disapproved) to open the face in the presence of strange males. Similarly, it is impermissible for a non-Mahram to look towards her face and to touch her face is disallowed to a greater degree. *[Durr-e-Mukhtar vol.1 pg.274] (Detail in this regard is discussed in Volume 16 of Bahaar-e-Shariat).*

LAW: If a person has no other clothing to cover his nakedness with, except for a silk garment, then he should use the same fabric as 'Satr', and he may perform his Namaaz in it as well. However, if other clothing is available, it is Haraam for males to wear silk clothing, and Namaaz in such clothing is Makruh-e-Tahreemi. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.275]*

LAW: If a naked person covers his entire body completely including his head, with one full sheet and performs his Namaaz in this state, the Namaaz will not be valid. However, if he removes his head from under the sheet, the Namaaz will be valid. *[Raddul Muhtar vol.1 pg.275]*

LAW: If a person has no clothing available to him, he should sit and perform his Namaaz, be it during the day or night, be it inside a house or outside on an open field. One should either sit like one sits in Namaaz. A male will sit in the manner wherein males sit in Namaaz and a female, in the manner of females; or one may sit with the legs stretched out and the hand covering the 'Awrat-e-Ghaleeza' and this is preferred. In place of Ruku and Sujood, one should just gesture, and (in this case) this gesturing is more virtuous for such a person than making the actual Ruku or Sujood. (In such a situation) To sit and read the Namaaz is greater than standing and reading the Namaaz, even if one has to make gestures in Qiyaam for Ruku and Sujood, or if one makes Ruku or Sujood. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.275]*

LAW: If such a person was performing his Namaaz naked, and someone loaned some clothes, or made its use lawful for him, then the Namaaz will be invalidated. He will have to wear the clothing and then repeat the Namaaz from the beginning. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.276]*

LAW: If someone promised to give him some clothing, he should wait until the very last time (of that Namaaz), and if he sees that the Namaaz will not be done on time, then he should perform his Namaaz without clothing. *[Raddul Muhtar vol.1 pg.276]*

LAW: If someone else has some clothing with him and there is a predominant likelihood that by asking him, he will give it to you, then in this case it is Waajib to ask for the clothes. *[Raddul Muhtar vol.1 pg.276]*

LAW: If one is able to get the clothing for cash, and he has more than the *'Haajat-e-Asliyah'* (i.e. that which is required for his absolute necessities). However, if the one selling is asking for an amount, which is not more than the estimated price of those who have estimated it, then in such a case it is Waajib to purchase it. *[Raddul Muhtar vol.1 pg.276].* Similarly, if he agrees to sell the clothing on credit, it is still Waajib to purchase it.

LAW: If he has such clothing, which is completely impure then he should not wear it in Namaaz. However, if one fourth of it is pure then it is Waajib upon him to wear it for Namaaz. For him to perform his Namaaz naked is impermissible.

All this only applies when one does not have any such thing with which the clothing can be cleansed and purified, or which will allow its impurity to become less than the amount of the preventative impurity. If not, it will be Waajib to purify the clothing or reduce the amount of impurity. *[Durr-e-Mukhtar vol.1 pg.276]*

LAW: If a few people are naked, each should read his Namaaz individually, far away from one another and if they performed Jama'at, the Imam should stand in the middle. *[Alamgiri vol.1 pg.55]*

LAW: If a naked person finds a grass-mat or some bedding, he should use it to cover himself. He should not perform his Namaaz naked in this case. Similarly, if he is able to cover himself with grass or leaves etc., he should do so. *[Alamgiri vol.1 pg.55]*

LAW: If one does not have sufficient clothing for the entire Satr but the clothing is only sufficient for Satr of some parts, then to cover with this is Waajib. One should actually use this material to cover the 'Awrat-e-Ghaleeza', i.e. the frontal and rear private parts. If the material is only enough to cover one of the private parts, then one should be covered. *[Durr-e-Mukhtar vol.1 pg.277]*

LAW: There is no need for one who has performed his Namaaz in such a dire circumstance, to repeat the Namaaz after he has acquired clothing. The Namaaz will be regarded as being valid. *[Durr-e-Mukhtar vol.1 pg.277]*

LAW: If one is not able to get clothing for the Satr or something to purify impure clothing because of some act of the servants (i.e. creation) then in such a case he should perform the Namaaz. Thereafter, (whenever he obtains it) he should repeat the Namaaz. *[Durr-e-Mukhtar vol.1 pg.277]*

Third Pre-Requisite: Istiqbaal-e-Qibla – Facing the Direction of the Qibla

Istiqbaal-e-Qibla means to face the direction of the Qibla, i.e. the Holy Kaaba. Almighty Allah says

سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمۡ عَن قِبۡلَتِهِمُ ٱلَّتِي كَانُواْ عَلَيۡهَاۚ قُل لِّلَّهِ ٱلۡمَشۡرِقُ وَٱلۡمَغۡرِبُۚ يَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ

'Now the fools amid the people will say; who turned the Muslims away from the Qibla, on which they were? (O Prophet) You say; The East and the West belong to Allah. He guides upon the straight path whomsoever He Wills' [Surah Baqarah, Verse 142] - Huzoor ﷺ performed Namaaz facing the direction of Bait-ul-Muqaddas for sixteen or seventeen months, but the Beloved Rasool ﷺ wished that the Kaaba should be the Qibla. It was on this, that the following verse of the Holy Qur'an was revealed:

وَمَا جَعَلۡنَا ٱلۡقِبۡلَةَ ٱلَّتِي كُنتَ عَلَيۡهَآ إِلَّا لِنَعۡلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيۡهِۚ وَإِن كَانَتۡ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمۡۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٞ رَّحِيمٞ ﴿١٤٣﴾ قَدۡ نَرَىٰ تَقَلُّبَ وَجۡهِكَ فِي ٱلسَّمَآءِۖ فَلَنُوَلِّيَنَّكَ قِبۡلَةٗ تَرۡضَىٰهَاۚ فَوَلِّ وَجۡهَكَ شَطۡرَ ٱلۡمَسۡجِدِ

ٱلۡحَرَامِۚ وَحَيۡثُ مَا كُنتُمۡ فَوَلُّواْ وُجُوهَكُمۡ شَطۡرَهُۥۗ وَإِنَّ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ لَيَعۡلَمُونَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّهِمۡۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعۡمَلُونَ

'And (O Beloved) the Qibla on which you were before, we only set it for this reason, so that it may become obvious, who follows (obeys) the Rasool, and who turns back on their heels. And undoubtedly, this was a difficult (adjustment), except for those guided by Allah. And it is not (in) the Magnificence of Allah, to allow your Imaan (Faith) to be ineffectual.' [Surah Baqarah, Verse 143]

'We are seeing you constantly turning your face towards the skies, so surely We will turn you towards the Qibla which holds your pleasure. Now, turn your face towards the Masjid-e-Haraam (The Sacred and Sanctified Mosque) immediately. And O Muslims! Wherever you are, turn your faces towards it as well. And those who were given the Book, definitely know, that this is the Truth from their Rub, and Allah is not unaware of their deeds.' [Surah Baqarah, Verse 144]

LAW: Namaaz is performed for Allah alone and Sajdah (prostration) is for Allah alone, and not for the Kaaba. If (Allah Forbid) someone makes Sajdah for the Kaaba, then he has committed an act, which is Haraam (i.e. totally forbidden) and *'Gunah-e-Kabeera'* (i.e. a major sin). If he did this with intention of worshipping the Kaaba, then he is regarded as a blatant kaafir (unbeliever), as it is kufr (infidelity) to worship other than Allah. [Durr-e-Mukhtar vol.1 pg.286; Ifadaat-e-Razviyah]

LAW: The Istiqbaal-e-Qibla is general, in the sense of facing the actual Kaaba-e-Muazzamah, as is in the case of the people of Makkah Mukarramah, or for others, to face the direction of the Kaaba. *[Durr-*

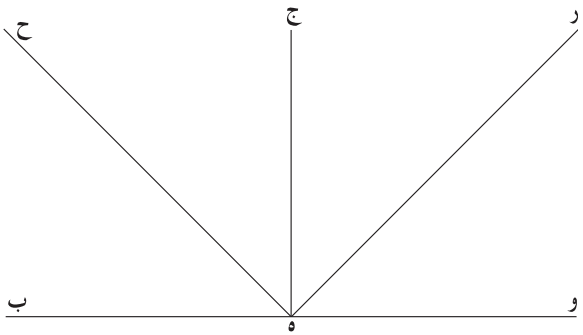
e-Mukhtar vol.1 pg.286]. In other words, the research is carried out by the one who is able to specially investigate the actual direction of the Kaaba, even if the Kaaba is covered. As is in the case of the houses in Makkah, where one stands on the rooftop of the house, he is able to see the Kaaba, then in this case, it is Fard to direct the face to the actual Kaaba, and the direction alone without investigation will not be sufficient. As for those who are not able, to research or establish this, even if they are in Makkah Mukarramah, then for such a person to face the direction of the Kaaba is sufficient. [Ifadaat-e-Razviyah]

LAW: If one reads Namaaz inside the Holy Kaaba, he may read in whichever direction he wishes. Even if Namaaz is performed in the Roof of the Kaaba, the Namaaz will be valid, but to climb on the roof of the Kaaba is *'Mumnoo'* (disallowed/disapproved). [Ghuniya etc]

LAW: If he only directed his face towards the 'Hateem-e-Kaaba', whereby the Kaaba Muazzamah does not fall in front of it, then in this case the Namaaz will not be valid. [Ghuniya]

LAW: To face the direction of the Holy Kaaba means that some portion of the surface of the face is in the direction of the Kaaba. Hence, if one is somewhat deflected from the Qibla direction, but some part of the face is facing the direction of the Kaaba; the Namaaz will be valid. The fixed angle stipulated in this regard is 45 degrees, so if the deflection is more than 45 degrees from the direction of the Kaaba, the Istiqbaal-e-Qibla will not be valid and the Namaaz will be invalid. For example, ب‌ـو is a straight line and ہ‌ـج is perpendicular to it. Suppose that the Kaaba is at the point ج If the right angles و‌ـہ‌ـج and ب‌ـہ‌ـج are intersected by lines ہ‌ـز and ہ‌ـح then these right angles will be intersected to form two 45 degree angles

each, because a right angle is 90 degrees. Now, if a person is standing at point ہ and is directly facing ہ then he is in line with Kaaba, i.e. he is facing the actual direction of the Kaaba. If he is orientated towards ہ or ہ then in this case, he will be regarded as facing the Kaaba as long as he is within ہ ہ or ہ ہ . However, if he exceeds the point ہ orientated towards ہ or if he exceeds ہ orientated towards ب at any degree, he has deviated from the direction of Kaaba and his Namaaz is thus invalid. [Ifadaat-e-Razviyah, Durr-e-Mukhtar vol.1 pg.286]



LAW: Qibla is not the name of the structure (building) of the Kaaba, but the space within which it (the Kaaba) is situated. The entire space within the vicinity of it, from the seventh earth right up to the Arsh, is Qibla. Now, if the building (of the Kaaba) is removed from its place and put somewhere else and someone performed his Namaaz facing the building where ever it may have been moved to, his Namaaz will not be valid. If the Holy Kaaba had gone for the Ziyaarat (visiting and taking the blessings) of any Wali Allah and one performs his Namaaz facing the space that is the Qibla, his Namaaz will be valid (as the Structure of the Kaaba is not the name of Qibla but Qibla is that space and the Kaaba is erected within its confines). Similarly, if one performed his Namaaz on a mountain or in the depths of a well, whilst facing the direction of the Qibla his Namaaz

is valid, because his direction was that of that space which is Qibla, i.e. the area and vicinity of Qibla, even though one did not face the structure (of the Kaaba). [Raddul Muhtar vol.1 pg.290]

LAW: One who is incapable and helpless in regards to facing the Qibla, i.e. of making Istiqbaal-e-Qibla, such as in the case of being ill to the extent where he does not have the energy to face the direction of Qibla, and there is no one else there who can direct him towards Qibla; or in the case where he is in the possession of personal valuable or if he has been entrusted by some other person to safeguard some valuables, and he knows for sure that if he faces the Qibla it will be stolen; or if he is floating on a ships plank and he knows that by changing direction to face Qibla he will sink; or if he is riding a disobedient animal which will not allow him to dismount, or if he dismounts, he will not be able to re-mount it again without the help of someone; or if he is an old person and will not be able to mount the animal himself, and there is also no one available to assist him to mount it, then in all the above mentioned situations, one should perform ones Namaaz in whichever direction one is able to, and there is also no need to repeat such Namaaz. However, if one has the ability to halt the animal, he should try to do so, and if he is able to direct his face towards Qibla, he should attempt to do this as well. If even this is not possible, he should perform his Namaaz however, he is able to. If there is a risk of him losing sight of the travel group if he stops, then in this case as well, there is no need to halt the animal (i.e. conveyance). In such a situation, one may perform Namaaz whilst in motion. [Raddul Muhtar vol.1 pg.290]

LAW: If one is performing his Namaaz on a ship which is already sailing, he should face the direction of Qibla when performing Takbeer-e-Tahreema (i.e. saying Allahu Akbar to commence Namaaz), and he too should change direction as the ships changes

course, even if he may be performing a Nafil Namaaz. [Ghuniya pg.223]

LAW: If a Musal'li has in possession valuables, and he is sure that they will be stolen if he faces the Qibla, then in such a situation, if he is able to find a person to guard his valuables, even if it means paying him the 'Ujrat Mithl', i.e. the current general wage, he should do so, and to face Qibla is Fard (in this case). [Raddul Muhtar vol.1 pg.290]

This ruling applies if the amount being demanded in payment is surplus to his fundamental necessary requirements, i.e. 'Haajat-e-Asliyah', or if the person guarding the valuables agrees to being paid later.

If the person is demanding cash payment for this duty and one does not have sufficient cash, or if one does have cash but it is not surplus to his Haajat-e-Asliyah, or if the person is demanding more than the current general wage, then there is no need to secure the services of such a person, for this purpose. One may perform his Namaaz as he can. [Ifadaat-e-Razviyah]

LAW: If a person has been captured or imprisoned and his captors do not allow him the privilege of facing the Qibla, he may perform his Namaaz in whichever direction he can. Then, if he gets the time to perform it within the fixed time of that Salaah or even afterwards, he should repeat it. [Raddul Muhtar vol.1 pg.290]

LAW: If a person is at such a place where he is not able to establish the direction of Qibla, as he is not able to locate any indication in regards to Qibla direction, or if there is no Muslim there who is able to show him the Qibla direction, or if there is no Masjid or Mehraab

etc. at such a location, or if the sun, moon or stars have not as yet appeared, or even if they have appeared, he does not possess the relevant knowledge to establish Qibla by way of them, then the ruling in regards to such a person is that he should practice 'Taharri'[1], i.e. he should deliberate in regards to the direction of Qibla, and he should face that direction which his heart firmly settles on as being the direction of Qibla. [General Books]

LAW: If after performing Namaaz by practising Taharri, one realised that he did not really face the Qibla direction, then in such a case, there is no need to repeat the Namaaz. [Tanweerul Absaar vol.1 pg.291]

LAW: If such a person performs his Namaaz in just any direction without practising Taharri, his Namaaz will not be valid, even though he had actually faced the Qibla direction. However, if after Namaaz, it was confirmed without doubt that he had faced the correct Qibla direction; then in this case, the Namaaz will be valid. If after Namaaz, he assumes that it was Qibla, but is not certain, or if whilst in the midst of Namaaz he became aware of that direction being Qibla, the Namaaz is not valid. [Raddul Muhtar & Durr-e-Mukhtar vol.1 pg.292]

LAW: If he deliberated and his heart was content with a certain direction being Qibla, but he still faced some other direction, his Namaaz is invalid, even though the direction that he might have been facing was actually the correct Qibla direction. This ruling even applies in a case, where after the Namaaz he confirmed for sure that it really was Qibla. [Durr-e-Mukhtar vol.1 pg.292]

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1. Taharri refers to a decision based on deliberation and positive intuition. When it becomes complicated to determine the truth of a matter in any situation, then one should deliberate in

this regard and act based on one's positive intuition to determine the truth. This deliberation is called Taharri. It is only permissible to practice Taharri when there is no other evidence to substantiate the reality. It is not permissible to practice Taharri if there is evidence present. More detail in this regard can be found in Bahaar e Shariat Volume 17.

LAW: If there is such a person present who is aware of the Qibla direction, but one performed Namaaz by assuming the direction without asking him; then in this case, if one was actually facing the correct Qibla direction, the Namaaz is valid, otherwise not. [Raddul Muhtar vol.1 pg.290]

LAW: If you enquire regarding the direction of Qibla from such a person who is aware of the direction of Qibla. However, he refuses to inform you of the direction, and you practiced Taharri and performed your Namaaz, but afterwards, the said person informed you in regards to the Qibla direction, the Namaaz is still valid and there is no need to repeat it. [Muniya pg.100]

LAW: If there are Masjids and Mehraabs present at that location, but one did not give any credence to this. However, he directed himself to another direction based on his own opinion, or if the stars etc. are visible and he has the relevant knowledge to establish Qibla by way of them, but does not do so, and merely performed his Namaaz based on deliberation. Then in such a case, if he performed his Namaaz in the incorrect direction, the Namaaz will be invalid in both cases. [Raddul Muhtar vol.1 pg.291]

LAW: If a person is performing his Namaaz, facing a particular direction, which he chose based on deliberation (Taharri), in this case it is not permissible for another person to follow him. He too should practice Taharri on his personal capacity. If he did not practice Taharri and just followed the other person (in regards to Qibla direction), his Namaaz is invalid. [Raddul Muhtar vol.1 pg. 291]

LAW: If one was performing his Namaaz on the basis of Taharri and whilst in Namaaz, even if it is in Sajdah-e-Sahw, his view (regarding Qibla) changed, or he realised that he was mistaken, then in this case, it is Fard for him to immediately change direction, and there is no harm to those (Raka'ats) which he has already performed. Similarly, if he performs all 4 Raka'ats facing four different directions (as his view changed in each Raka'at), it is permissible. If on changing his view, he did not turn immediately and a delay of longer than one 'Rukn' takes place, i.e. the time it takes to say *'Subhaan'Allah'* thrice passes, the Namaaz becomes invalid. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.291]

LAW: If a blind person was performing his Namaaz whilst facing the incorrect direction and if an able-eyed person arrived and aligned him correctly (to Qibla). Then followed him (as a Muqtadi), in this case, if there was such a person present from whom the blind person could enquire in regards to Qibla, but failed to do so, then the Namaaz of both persons is invalid. If there was no such person present there, from whom he could have enquired, then in this case, the Namaaz of the blind person is valid and the Namaaz of the able-eyed person is invalid. [Khania, Hindiya vol.1 pg.60; Ghuniya pg.224; Raddul Muhtar vol.1 pg.291]

LAW: If one was performing his Namaaz whilst facing a direction other than Qibla, based on Taharri, and he later realised his error and then turned towards Qibla. Then any such person who is aware of the said persons initial condition, and if his condition is also similar in the sense that he too practiced Taharri regarding this direction and he too realised his error, then in such a case, he is

permitted to follow such a person, otherwise not. [Raddul Muhtar vol.1 pg.291]

LAW: If the Imam[1] and Muqtadis[2] were performing Namaaz in the same direction, based on Taharri and the Imam completed the Namaaz and turned Salaam; but now the view (in regards to Qibla) of the 'Masbooq'[3] and the 'Laahiq'[4] has changed, then in this case, the Masbooq should change his direction and the Laahiq should start Namaaz afresh. [Durr-e-Mukhtar vol.1 pg.291]

LAW: If the Imam is performing Namaaz in the correct direction based on Taharri from inception, then even if the Muqtadi is not amongst those practising Taharri, he may follow the Imam in this case. [Durr-e-Mukhtar vol.1 pg.291]

LAW: If ones initial decision was made regarding a particular direction then after commencing Namaaz ones opinion changed, so he turned towards that direction; then either in the third or fourth instance, he reverted to the initial opinion; then again, he should turn to that direction. There is no need in this case for him to start afresh. [Durr-e-Mukhtar vol.1 pg.291]

LAW: If one practiced Taharri and had just read one Raka'at, when his judgment changed in the second Raka'at, and he now remembers that he left out one Sajdah of the previous Raka'at, then in this case, he should start the Namaaz afresh. *[Durr-e-Mukhtar vol.1 pg.292]*

LAW: If on a dark night, a few people practiced Taharri in Jama'at and performed Namaaz in different directions but as it was during Namaaz, they did not realise that their direction is contrary to the

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1. The Imam is the one who leads the Jama'at Salaah (congregational prayer).

2. The Muqtadi is the one who performs his Namaaz following the Imam in congregation.
3. The Masbooq (Latecomer) is one who has joined the Imam after one or more Raka'ats.
4. A Laahiq is a resident (Muqeem) who follows an Imam who is a Musafir (Traveller).

direction of the Imam and nor are the Muqtadis in front of the Imam, then in this case the Namaaz will be valid. If after Namaaz, they realised that their direction was different from the direction of the Imam, there is still no harm and if either in Namaaz or after Namaaz one finds out that one was in front of the Imam, the Namaaz is invalid. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.293]

Law: If the Musal'li intentionally turned his chest away from Qibla, even if he then immediately reverted to Qibla, his Namaaz is invalid; if he turned away unintentionally and the gap in-between does not exceed that of 3 Tasbeehs (i.e. duration of saying Subhaan'Allah thrice), the Namaaz is valid. [Muniya pg.101, Bahr vol.1 pg.298]

Law: If only his face was turned away from Qibla, it is Waajib upon him to immediately turn his face towards the Qibla direction and this will thus not invalidate his Namaaz. However, to do this without valid reason is Makruh. [Muniya pg.101, Bahr vol.1 pg.285]

Fourth Pre-Requisite: Waqt - Time

The laws related to this pre-requisite have already been explained in the earlier discussion pertaining to time.

Fifth Pre-Requisite: Niyyat – Intention

Almighty Allah says

وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ

'And they were commanded only this, that they should worship Allah, with sincerely devotion in faith (to Him)' [Surah 98, Verse 5]

Huzoor-e-Aqdas ﷺ said:

اِنَّمَا الْاَعْمَالُ بِالنِّيَّاتِ وَلِكُلِّ امْرِئٍ مَّا نَوٰى

'Actions are based on intention, and for every person is that which he intended.' Bukhari, Muslim and other Muhaditheen have reported this Hadith from Ameer ul Momineen Umar bin Khattab رضي الله عنه .

LAW: Niyyat (intention) refers to the resolved intent of the heart. Merely knowing it is not counted as Niyyat, until such time that there is no resolved intent. [Tanweerul Absaar vol.1 pg.278]

LAW: Credibility is not given to that which is uttered by the tongue, i.e. audibly in regards to Niyyat. In other words, if one intended to pray Zuhr Namaaz, but one uttered the word Asr with the tongue, the Namaaz of Zuhr will be done. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.278]

LAW: The weakest degree of intention is that if one enquires from you which Namaaz you are performing, you should be able to immediately respond without any hesitation at all. If ones condition is such that he has to think before answering, then the Namaaz will be invalid. [Durr-e-Mukhtar vol.1 pg.278]

LAW: It is Mustahab to say the Niyyat with the tongue (audibly). To mention the Niyyat in Arabic is not a condition. It can be said in Farsi (Persian) etc. (i.e. in language of your choice). However, the words of

intention must be in the past tense, such as; 'Nawaytu' or 'I have intended'. [Durr-e-Mukhtar vol.1 pg.278]

LAW: There is greater caution for the Niyyat to be present when saying *'Allahu Akbar'* (i.e. when making Takbeer-e-Tahreema). [Muniya pg.110]

LAW: If the Niyyat was made before the Takbeer, and no such action which is a hindrance to Namaaz, and which is not part of Namaaz was committed between the Niyyat and the time one commenced Namaaz; such as eating, drinking or speaking etc., the Namaaz will be valid, even if the Niyyat was not present (i.e. current) at the time of Tahreema. [Durr-e-Mukhtar vol.1 pg.279]

LAW: If one performed Niyyah before Wudu, the Wudu is not regarded as an act that is foreign (to Namaaz), so Namaaz will be done. Similarly, if one made Niyyah after Wudu and walked for Namaaz, then this walking will not be regarded as an act that is foreign, and it will not be regarded as a separating factor, so the Namaaz in this case will thus be valid. [Ghuniya pg.253]

LAW: If the Niyyat was made after commencing Namaaz, it will not be accepted; to the point that if one proclaimed the Niyyah during the Takbeer-e-Tahreema by proclaiming it after *'Allahu'* and before *'Akbar'*, the Namaaz is not valid. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.279]

LAW: The proper and correct ruling is that for Nafil, Sunnat and Taraweeh, just the absolute intention of Namaaz is sufficient, but it is advisable (better) to mention the word Taraweeh in Taraweeh, to mention the Niyyat of Sunnat of the time, to make the intention of

Qiyaam-ul-Layl for *Qiyaam-ul-Layl*. In the other remaining Sunnats, it is advisable to mention the Niyyat for Sunnat or the intention of following the practice of Nabi ﷺ, as some Masha'ikh regard simply Niyyat (of Namaaz without stipulating which type of Namaaz) as not being sufficient. [Muniya pg.106]

LAW: In Nafil Namaaz, the absolute intention of Namaaz is sufficient, even if the word 'Nafil' is not mentioned in the intention. [Durr-e-Mukhtar vol.1 pg.279]

LAW: When performing the Fard Namaaz, it is also necessary to make the intention of 'Fard'. Merely making the absolute intention of Namaaz or Nafil etc. will not suffice. In the case where one does not have any knowledge in regards to it being Fard; such as in the case where he reads he five daily Salaah, but he does not have knowledge regarding its 'Fardiyat' (i.e. it being mandatory and obligatory prayer), then in this case Namaaz is not valid, and it is Fard upon him to make Qaza of all such Salaahs, except in the case where he performs them behind the Imam and in the intention he says, 'I am reading whatever Namaaz the Imam is performing'; then in this case, his Namaaz will be valid. In the case where he has knowledge of it but he does not make any distinction between the Fard and the non-Fard, there are two situations; (1) If he makes Niyyah of Fard in all the Raka'ats, the Namaaz will be valid but if he already read the Sunnats in such Salaahs where the Sunnat is before the Fard, then he is not permitted to make Imamat because by reading the Sunnats with the Niyyat of Fard, his Fard has been discharged. For example, if he read the four Sunnats of Zuhr before the Fard, with the intention of Fard, then he cannot make Imamat for the Fard Salaah (as his Fard has been discharged). (2) If he did not make the Niyyat of Fard for any of the Raka'ats, then in this case, the

Fard will not be discharged. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.280]

LAW: When reading Fard Namaaz, it is also necessary to make Niyyah of that particular Namaaz (i.e. to make Niyyah for Fard of Zuhr or Fard of Asr etc.) or for example to say the following in the time of that particular Namaaz, 'I have made Niyyat for the Zuhr of today or to say, 'I have made Niyyat for the Fard of this present (current) time'. However, in the case of Jummah, the Niyyah of 'Fard of the current time' is not sufficient. For Jummah, one must make the specific Niyyat for Jummah. [Tanweerul Absaar pg.282]

LAW: If a person made the Niyyat for 'Fard-e-Waqt' (i.e. the Niyyat of that time, such as in the case of Zuhr) and the time of that particular Namaaz had already expired, then in such a case, the Namaaz is not done, even if he is aware or not of the time expiring. [Raddul Muhtar vol.1 pg.282]

LAW: In Fard Namaaz, to merely make the Niyyat, 'I am reading the Fard of today' is not sufficient; unless a particular, Namaaz has not been stipulated, such as 'The Zuhr of today' or 'The Esha of Today'. *[Raddul Muhtar vol.1 pg.282]*

LAW: It is 'Ula' (best and most appropriate) to make this Niyyat, 'I am reading a certain Namaaz of today' (i.e. words stipulating the Name of the Namaaz where the word certain has appeared, meaning one can say either Fajr or Zuhr or Asr etc.). Even if the time of that Namaaz expires, it will be regarded as being discharged, especially for one who suspects that it is outside the fixed time. [Durr-e-Mukhtar vol.1 pg.283; Alamgiri vol.1 pg.61]

LAW: If a person mistook that day for some other day; for example, if it is a Monday and he mistook it for a Tuesday and made Niyyah for the Zuhr of Tuesday, later he realised that it was actually Monday, then in this case, the Namaaz will be done and valid. [Ghuniya pg.251] This applies if the words *'of today' (or today's Zuhr etc.)* are in the Niyyat because after stipulating this, the use of the words Monday or Tuesday etc. is futile and error in this is not harmful. However, if he only used the name of the day in the Niyyat and he in the Niyyat he did not intend with the words 'of today'. For example; in the case where he merely said, 'I have intended for the Zuhr of Tuesday' then in this case the Namaaz will not be valid, even if that day was Tuesday, as there are many Tuesdays. [Ifadaat-e-Razviyah]

LAW: It is not necessary to stipulate the number of Raka'ats in the Niyyat. However, it is 'Afdal' (of greater virtue) to do so; so in the case of an error in the number of Raka'ats, such as if one made Niyyat for 3 Raka'ats of Zuhr (instead of 4), or he made Niyyat for 4 Raka'ats of Maghrib (instead of 3), the Namaaz will still be valid. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.281]

LAW: If the Fard becomes Qaza then it is necessary to stipulate the day or the Namaaz. It is necessary to say 'Certain Namaaz of Certain Day' (i.e. Zuhr Namaaz of Tuesday). Just mentioning 'Zuhr' etc. or 'Qaza' Namaaz is not sufficient. [Durr-e-Mukhtar vol.1 pg.280]

LAW: If one has only made one Namaaz Qaza then there is no need to stipulate the day etc. It is sufficient to say, 'I have intended to pray the certain Namaaz for which I am liable'. [Raddul Muhtar vol.1 pg.281]

LAW: If a person has made many of his Namaaz Qaza, and he does not know, which days or which dates Namaaz (are Qaza). Then the simple manner for him to make Niyyat is for him to say, 'I have intended to pray my very first or very last particular Namaaz which, I have missed', i.e. if it is for a Zuhr and he has numerous Zuhrs which are Qaza. He should say I have intended to pray my very first Zuhr which I have missed', or he can say, 'I have intended to pray my very last Zuhr which I have missed', or for which I am liable. [Durr-e-Mukhtar vol.1 pg.281]

LAW: If a person was liable for the Namaaz of a Sunday and he thought it was for Saturday and he performed it with this Niyyat and afterwards realised that it was for Sunday, then this Namaaz is not done. [Ghuniya 251]

LAW: There is no need to stipulate *'Qaza'* or *'Ada'* in the Niyyat. If Qaza was read with the Niyyat of Ada or Ada with the Niyyat of Qaza, the Namaaz is done. In other words, if there is still time remaining for Zuhr, and he thought that it has expired, and he read Zuhr of that day with the Niyyah of Qaza; or if the time had already expired and he thought that there was still time remaining and made Niyyat of Ada, then in this case, the Namaaz is still regarded as valid. If he did not do this, but the time is remaining and he read with the Niyyat of Qaza of Zuhr, but he did not stipulate it as the Zuhr of that day, the Namaaz is not valid. Similarly, if he was liable for the Zuhr of a certain day and he completed a later prayer (i.e. Asr) with the Niyyat of Ada then it is not valid. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.283]

LAW: It is also necessary that the Muqtadi makes Niyyat to follow the Imam. However, it is not necessary for the Imam to make Niyyat

to lead that Muqtadi, in order for the Namaaz of the Muqtadi to be valid. If the Imam in his intention says, *'I am not the Imam of a certain person'* and that person followed him, the Namaaz of that Muqtadi will still be valid; but if the Imam does not make the Niyyat of Imamat, the Thawaab of Jama'at will be lost. To obtain the Thawaab of Jama'at, it is not necessary to intend it before the Muqtadi joins the Jama'at, but he can also do this when the Muqtadi is joining. [Alamgiri vol.1 pg.62; Durr-e-Mukhtar vol.1 pg.282]

LAW: There is one condition wherein it is regarded as necessary as per consensus, for the Imam to make Niyyat of Imamat. This is in the case where the Muqtadi is a female, who stands near a male, and that Namaaz is not Namaaz-e-Janaazah; then in this case, if the Imam did not make Niyyat for 'Imamat Zana', i.e. to lead a female in Namaaz, then the Namaaz of the female is not valid. [Durr-e-Mukhtar vol.1 pg.285] In this case, the Imam has to have intended this in the beginning of the Namaaz. Even if he makes the intention afterwards it will not suffice for the validity of a female to follow him (in prayer)[1]. [Raddul Muhtar vol.1 pg.285]

LAW: In the case of Janaazah Namaaz, the rule is absolute, whether she is near a male or not, it is unanimously agreed that (if such a case does present itself), then there is no need to make intention to lead a female. The correct ruling is that it is also not necessary (if this happens) in Jummah or Eidain. In the other Salaahs, if she is not near a male, then her Namaaz will be done, even if the Imam did not make the Niyyat of 'Imamat-e-Zana'. *[Durr-e-Mukhtar vol.1 pg.285]*

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1. It is unanimously agreed that females are not permitted to perform Namaaz in Jama'at, in this current time and era, especially together with males and they should perform Namaaz in the privacy of their homes. This rule is only being explained so that the ruling may be known, if such a situation does arise.

LAW: If the Muqtadi merely made Niyyat of the 'Namaaz of the Imam' or 'Fard of the Imam' and he did not make the intention of 'Iqtida', i.e. of following him, the Namaaz is invalid. [Alamgiri vol.1 pg.62]

LAW: If the Muqtadi made the Niyyat, 'I am reading whichever Namaaz the Imam is reading' with the Niyyat of Iqtida, then it is permitted. [Alamgiri vol.1 pg.62]

LAW: If a Muqtadi make the following Niyyat, 'I am commencing that Namaaz which is the Namaaz of this Imam' then in this case, if the Imam has already commenced his Namaaz, then it is obvious that Iqtida with this Niyyat is permissible. However, if the Imam has not yet commenced his Namaaz, then in such a case, there are two situations;

(a) If the Muqtadi knows that the Imam has not as yet commenced, then in this case, after he commences, the Muqtadis initial Niyyat is sufficient.

(b) If the Muqtadi assumes that the Imam has commenced his Namaaz, but he has actually not commenced his Namaaz yet then in this case, the initial Niyyat is not sufficient anymore. [Alamgiri vol.1 pg.62]

LAW: If the Muqtadi made Niyyat of Iqtida but in the Fard, he did not specify the Fard, then the Fard is not valid. [Ghuniya pg.249] In other words, unless he does not say, 'I am the Muqtadi of the Imam in his Namaaz' (i.e. I am following the Imam in his Namaaz).

LAW: If in Jummah, the Muqtadi merely made intention of following the Imam in his Namaaz and did not intend Jummah or Zuhr, his Namaaz is still regarded as valid, whether the Imam led Jummah or Zuhr. If one made intention of Iqtida for Zuhr and the Imam's Namaaz was Jummah, then has neither Zuhr nor Jummah been done. [Alamgiri vol.1 pg.62]

LAW: If the Muqtadi joined whilst the Imam was in the 'Qa'da' (sitting position) and he is not sure if it is 'Qa'da-e-Ula' (the first Qa'da) or 'Qa'da-e-Aakhira' (the second Qa'da), and he makes intention by saying that if it is the first Qa'da, then I make Niyyat for Iqtida, otherwise not.

Then in such a case, even if the Imam is in Qa'da-e-Ula, the Iqtida is not regarded as being valid. If he made Iqtida with this Niyyat, that if he is in Qa'da-e-Ula, I make Iqtida of Niyyat in Fard, otherwise, I make Niyyat of Nafil; then in this case, even if the Imam is in Qa'da-e-Ula, the Fard will not be fulfilled (by such an intention). [Alamgiri vol.1 pg.63]

LAW: Similarly, if he found the Imam in Namaaz and he is uncertain whether he is performing Esha or Taraweeh, and he followed by saying that if it is Fard, I have made Iqtida and if it is Taraweeh I do not, then in this case the Iqtida is not valid, be it Esha or Taraweeh. [Alamgiri vol.1 pg.63]

He should make Niyyat of Fard, because if it is really the Fard Namaaz then his Fard will be discharged and if it is not it will become Nafil for him. [Durr-e-Mukhtar]

LAW: If the Muqtadi made Niyyat (to follow) as soon as the Imam stood on his Imamat position, then even if the Niyyat was not prevailing at the time of the Takbeer, the Iqtida is valid. This is on condition that he did not do any such thing, which is not associated to Namaaz (from the inception of his Niyyat up to the time of the Takbeer). [Ghuniya pg.450]

LAW: In making Niyyat of Iqtida, it is not necessary to know who the Imam is, i.e. whether it is Zaid or Amr (i.e. one person or another), and if in the Niyyat he said, 'Behind this Imam' and in his knowledge it was Zaid but later realised it was Amr, then in such a case his Iqtida is valid. However, if he did not say 'Behind this Imam' or 'Behind this person' but he specified only by mentioning the name, such as by saying, 'behind Zaid' and then later he realised it was Amr, then in this case the Namaaz is invalid. [Alamgiri vol.1 pg.62; Ghuniya pg.450]

LAW: In the case of Jama'at-e-Katheer' (i.e. unprecedented mass congregation), the Muqtadi should not specify the Imam (by name) in the Niyyat. Similarly, in Janaazah, one should not say, 'I make Niyyat for the Namaaz of the particular deceased' (i.e. by name, if there are many Janaazahs). [Alamgiri vol.1 pg.63]

LAW: The Niyyat for Janaazah Namaaz is, 'I have intended Namaaz for Allah and Dua for this Mayyit (deceased)'. [Durr-e-Mukhtar vol.1 pg.283]

LAW: If the Muqtadi is in doubt as to whether the deceased is male or female, he should say, 'I make Namaaz with the Imam, upon (the deceased) whom the Imam is making Namaaz on. [Durr-e-Mukhtar vol.1 pg.284]

LAW: If one intended the Namaaz of a male and it was later realised that it is a female or it was the other way around, it is not permissible (i.e. invalid), unless he mentions (in his Niyyat) that he is performing Namaaz of the Janaazah that is present.

Similarly, if he intended Janaazah of Zaid and later realised it was Amr, his Namaaz is not valid. If he said, 'I have intended for (Janaazah Namaaz) of this deceased' and he thought it was Zaid but later realised that it was Amr then Namaaz is done. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.284]

LAW: Similarly, if he thought it was a male and later found out it was a female or the other way around, the Namaaz will be valid if he used the words, 'this deceased' in the Niyyat of Namaaz. [Raddul Muhtar vol.1 pg.284]

LAW: If one performed few Janaazahs at once, it is not necessary to stipulate the number of deceased. If he stipulated the figure and they were more than the figure stipulated by him, then none of the Janaazahs have been done. [Durr-e-Mukhtar vol.1 pg.284]

In other words, this in the case where he does not gesture regarding the Janaazahs present, for example, if he says, 'I have intended for the Namaaz upon ten deceased' and there were actually eleven, then in this case none have been done. However, if he says, 'I have intended for Namaaz over these ten deceased' and there are twenty, then in this case, all are done. These rules are applicable to the Imam who leads the Janaazah Namaaz. The negative aspect as explained regarding stipulating the number of deceased only without gesturing by saying 'these' will apply to the Muqtadi as well.

If his intention was not, 'I have intended the Janaazah Namaaz of those over whom the Imam is reading', because in this case, if he thought they were ten and they were actually more, then even his Namaaz will be valid for all. [Raddul Muhtar vol.1 pg.284]

LAW: When reading a Waajib Namaaz, one should make Niyyat for Waajib and it must also be stipulated, i.e. he should stipulate whether it is the Namaaz of Eid-ul-Fitr, Eid-ul-Adha, Nazr (fulfilling a vow), Namaaz following a Tawaaf, or such a Nafil which he intentionally broke (because the Qaza of such a Nafil also becomes Waajib).

In Sajdah-e-Tilaawat it is also necessary to stipulate the Niyyat but when it is done immediately in Namaaz then Niyyah should also be made for Sajdah-e-Shukr (Sajdah to show gratitude to Allah) even if it is Nafil, i.e. one should make this Niyyat, 'I am making Niyyah of Sajdah-e-Shukr'. This applies to Sajdah-e-Sahw as well. (Sajdah made as amends for errors in Salaah. This will be explained later in detail). In Durr-e-Mukhtar it states that to stipulate the Niyyat for Sajdah-e-Sahw is not necessary, but in Nahr Al Faa'iq, it is mentioned as being necessary and this seems to be more obvious. [Raddul Muhtar vol.1 pg. 281]

If in the case of Nazr, the vows are many, then intention is required for each one individually, and in Witr Namaaz, merely the intention of Witr is sufficient, even if the Niyyat of it being Waajib is not added to it. To make the intention of Waajib is 'Ula' (better and more virtuous). However, if the intention is one which is contrary to Waajib (prayer) then it is insufficient. [Durr-e-Mukhtar & Raddul Muhtar Vol.1 pg.281]

LAW: In Niyyat to say, *'I am facing the direction of the Qibla'* is not a condition. However, it is necessary that conflict to Qibla should not be in the Niyyat. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.285]

LAW: If one commenced Namaaz with the intention of Fard and during the course of Namaaz, he thought that it was Nafil and thus completed it as Nafil; the Fard is valid. If he commenced with Niyyat of Nafil and during the course of Namaaz he thought it was Fard and thus completed it as Fard, the Nafil has been done (and not the Fard). [Alamgiri vol.1 pg.62]

LAW: If after commencing one Namaaz, one made Niyyat for a second Namaaz and if this was done with a fresh Takbeer (proclaiming Allahu Akbar), then the first has been invalidated and the second has commenced.

If this is not the case, then it is still regarded as being the initial Namaaz which he first intended, even if both these are (with intention) of Fard, or the first is Fard and the second is Nafil, or if the first is Nafil and the second is Fard. [Alamgiri vol.1 pg.62; Ghuniya 247]

This is in the case where the Niyyat is not uttered again with the tongue; otherwise, the first one will become invalid in any event. [Hindiya vol.1 pg.62]

LAW: If after one Raka'at of Zuhr, he again made Takbeer with the Niyyat of the same Zuhr, then it is the same Namaaz and the first Raka'at will be counted, so if he makes the Qa'da-e-Aakhira it will be valid, otherwise not. Even here, if he makes the Niyyat (again) by uttering it with his tongue, the first Namaaz will become invalid and

that (preceding) Raka'at will not count. [Alamgiri vol.1 pg.62, Ghuniya pg.248]

LAW: If in his heart, he intended to break the Namaaz, but he did not say anything with the tongue, he is regarded as being in Namaaz. [Durr-e-Mukhtar vol.1 pg.296] This is as long as he does not do anything that nullifies the Namaaz.

LAW: If one makes Niyyat of two Salaahs together, there are a few circumstances in this regard: If amongst them (both the Namaaz), one is Fard-e-Ain and the other is Janaazah Namaaz then the Niyyat for the Fard is the valid one. If both are Fard-e-Ain and one is within its appointed time and the time for the other Namaaz has not started yet, then the one which is in the appointed time is done. If one is in the appointed time, the second is Qaza, and there is not sufficient time remaining, then too, the Niyyat of the appointed time Namaaz is valid. If there is sufficient time remaining, then neither has been done.

If both are Qaza, then the first one is for the one who is Saahib-e-Tarteeb, and if he is not Saahib-e-Tarteeb, then both are invalid. If one is Fard and the other is Nafil, the Fard is done. If both are Nafil, then both are, and if one is Nafil and the other is for Namaaz-e-Janaazah, the one for the Nafil Namaaz is valid. [Durr-e-Mukhtar vol.1 pg.294; Ghuniya pg.247]

LAW: If one commenced Namaaz solely for the pleasure of Allah and (Allah forbid), the Namaaz was tainted by Riya '(for show and to be applauded), then in this case credence will be given to the beginning, i.e. he will be given benefit because he commenced it for the pleasure of Allah. [Durr-e-Mukhtar vol.1 pg.294; Alamgiri vol.1 pg.63]

LAW: Actual 'Riya' (to do something for show) is when one only reads (Namaaz) because he was in the presence of people, if not he would not have read (his Namaaz). If the case is such that when alone he reads but not as sincerely, and in the presence of people, he reads with more sincerity (i.e. with more dedication), then in this case he will get the Thawaab for (fulfilling) the actual Namaaz and no Thawaab will be obtained for his (so-called) sincerity. [Durr-e-Mukhtar vol.1 pg.294; Alamgiri vol.1 pg.63] 'Riya' is punishable in any event.

LAW: If in the course of performing Namaaz with (true) devotion and sincerity, he noticed people and felt that 'Riya' will creep in, or if he was about to start his Namaaz and he felt the threat of 'Riya' creeping in, then in such a case, he should not omit the Namaaz due to this, but he should perform his Namaaz and then make Istighfar (seek forgiveness from his shortcomings). [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.294]

Sixth Pre-Requisite: Takbeer e Tahreema

The sixth pre-requisite is Takbeer-e-Tahreema (i.e. proclaiming the Allahu Akbar to commence the Namaaz).

Almighty Allah says

وَذَكَرَ ٱسۡمَ رَبِّهِۦ فَصَلَّىٰ

'And who Praises the Name of his Rub, and offers Namaaz'
[Surah 87, Verse; 15]

There are numerous Ahadith which confirm that Huzoor-e-Aqdas ﷺ commenced Namaaz by proclaiming *'Allahu Akbar'.*

LAW: In Janaazah Namaaz, Takbeer-e-Tahreema is a 'Rukn' (basic element of the Namaaz) and for all the other Salaahs, it is a condition (i.e. pre-requisite). [Durr-e-Mukhtar vol.1 pg.297]

LAW: In a Namaaz, other than Janaazah Namaaz, if a person proclaims Takbeer-e-Tahreema whilst having some impurity, but before completing 'Allah Akbar', he discards it, the Namaaz will be established. Similarly, if at the time of Takbeer-e-Tahreema the *'Satr'* (nakedness of the body) was revealed, or if he was not facing Qibla, or if the sun was at its zenith, and by way of *'Amal-e-Qaleel'* (negligible movement) and before completing the Takbeer, he covered his 'Satr', faced towards the Qibla, or if the sun descended from its zenith, Namaaz has been established. Similarly (Allah forbid) if a person without Wudu fell into a river and before water can pass over the parts which need to be washed in Wudu, he commenced Takbeer-e-Tahreema, but before completing the Takbeer, all the parts were washed, then in this case Namaaz will be established. *[Raddul Muhtar vol.1 pg.297]*

LAW: One is permitted to start a Nafil Namaaz with the Tahreema of Fard. For example, after the completion of the Four Raka'ats of Esha, if he stands up for the Sunnats, without turning Salaam. However, to do this with intent is Makruh (unadvisable) and disallowed, and if it is not done with intent, then there is no objection. For example, if he performed the 4 Raka'ats of Zuhr and entered into Qa'da-e-Aakhira, then thought he had only read 2 Raka'ats, so he stood up and then even made Sajdah of the fifth Raka'at and then realised he had already ready 4 Raka'ats; in this case the fifth Raka'at becomes Nafil.

He should add one more Raka'at to make it 2 Raka'ats, and since this formation was not intentional, there is no defect in it. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.297]*

LAW: One is allowed to establish (i.e. start) one Nafil based on another Nafil. The establishment of one Fard on another Fard or on a Nafil cannot be done. *[Durr-e-Mukhtar vol.1 pg.297]*

Chapter 4

The Method Of Performing Namaaz

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HADITH 1: Bukhari and Muslim report from Abu Hurairah ﷺ that a person entered the Masjid, and Rasoolullah ﷺ was seated in one side of the Mosque. That person performed his Namaaz and then approached Rasoolullah ﷺ and conveyed Salaam. Rasoolullah ﷺ said, *'Wa alaikas salaam, Go and read your Namaaz (again) for your Namaaz has not been done (correctly)'.* He proceeded to repeat his Namaaz and then again returned and conveyed Salaam. (Again) He ﷺ said, *'Wa alaikas salaam, Go and read your Namaaz (again) for you Namaaz has not been done (correctly)'.* After the third time or after this, he said, 'Ya Rasool'Allah ﷺ, (Please) educate me (as to the correct manner)'. He ﷺ said, 'When you intend to stand for Namaaz; then perform thorough Wudu; then facing the direction of the Qibla, say Allahu Akbar; then read as much of the Qur'an as you are able to; then make Ruku until such time that you are satisfied; then come up from Ruku and stand up straight; then make Sajdah for a duration wherein you are satisfied; then get up (from Sajdah) and sit for a duration wherein you are satisfied; then again make (another Sajdah) for a duration wherein you are satisfied; then stand up until you are standing straight again; then complete the rest of your Namaaz in this manner.'

HADITH 2: It is in Sahih Muslim from Ummul Momineen A'isha Siddiqa رضی اللہ تعالی عنہا that Rasoolullah ﷺ would commence his Namaaz by proclaiming Allahu Akbar and he commenced his recitation with اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ 'Alhamdu lil laahi Rab 'bil Aalameen', and when he performed Ruku, he would not lift his head up or keep it completely lowered, but he kept it in a mid-position; and after he raised his head from Ruku, he would not enter into Sajdah until such time that he did not stand up straight, and after coming up from Sajdah he would not make another Sajdah until such a time that he did not sit up straight; and he would recite At'tahiyaat after every two Raka'ats,

and (during this time), he would keep his left foot flat and his right foot standing, and he forbade us from sitting like shaitaan, and he forbade the placing of the wrists (on the ground) like wild animals do (i.e. for men to do this in Sajdah); and he would complete his Namaaz with Salaam.

HADITH 3: It is in Sahih Bukhari Shareef from Sahl bin Sa'ad ﷺ that the people are commanded, that in Namaaz, men should place their right hand on the left wrist (i.e. grasp the left wrist with the right hand).

HADITH 4: Imam Ahmed reports from Abu Hurairah ﷺ that Rasoolullah ﷺ led us in Namaaz and there was a person in the rear Saff (row) who had done something incorrect in his Namaaz. After completing Namaaz, He ﷺ called out to him saying, 'O Certain person! Do you not fear Allah! Why do you not pay attention to the manner in which you read your Namaaz? Do you think from that which you do, anything is hidden from me? By Allah! I see from behind just as I see from in front.'

HADITH 5&6: Abu Dawud reports that Ubay bin Ka'ab ﷺ that Samurah bin Jundub ﷺ remembered two occasions where Rasoolullah ﷺ paused. One was when he proclaimed the Takbeer-e-Tahreema and the other was when he would complete reciting غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ Ubay bin Ka'ab confirmed this. Tirmizi, Ibn Majah and Daarmi have also presented similar narrations. This Hadith proves that 'Aameen' (after Surah Faateha) should be said softly.

HADITH 7: Imam Bukhari reports from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'When the Imam says غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَ لَا الضَّآلِّيْنَ then say *'Aameen'* because the one whose word coincides with the word of the Angels will have all his past sins forgiven.'

HADITH 8: It is in Sahih Muslim from Abu Musa Ash'ari ﷺ that Huzoor ﷺ said, 'When you read Namaaz, make your Saffs straight! The one who performs the Imamat amongst you proclaims the Takbeer, then you too should proclaim the Takbeer, and when he says غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَ لَا الضَّآلِّيْنَ then you should say *'Aameen'*; Allah will accept your Dua; and when he says Allahu Akbar and enters into Ruku, then you too should say اَللّٰهُ اَكْبَر *'Allahu Akbar'* and make Ruku, for the Imam will make Ruku before you and rise from Ruku before you.' Rasoolullah ﷺ (then) said, 'This is in place of that and when he says سَمِعَ اللّٰهُ لِمَنْ حَمِدَه *'Sami Allahu li mun Hamidah'*, you should say اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ *'Allahum'ma Rab'bana Lakal Humd'*; Allah will listen to you (i.e. accept what you say).'

HADITH 9&10: It has been reported similarly from Abu Hurairah and Qatadah رضی اللہ تعالی عنہما in Sahih Muslim that when the Imam makes Qira'at (recites the Qur'an), then you should remain silent. This Hadith and the Hadith which has been quoted before this, both prove that Aameen should be said softly, because if Aameen had to be said aloud, then what need was there to point out when to say Aameen, whereas it has been mentioned that when he says وَ لَا الضَّآلِّيْنَ *'Wa lad Daal'leen'* then you should say Aameen. A narration which is even clearer in this regard is present in Tirmizi Shareef from Shu'ba who narrates from Alqama, who narrates from Abi Waa'il that فَقَالَ اٰمِيْنَ وَخَفَضَ بِهَا صَوْتَه *'He said Aameen and did so in a soft voice'*.

This is also the command of the Holy Qur'an wherein it is mentioned:

وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ

'And when the Qur'an is recited, then listen to it attentively, and remain silent, so that you may be blessed with Mercy.' [Surah 7, Verse 204]

HADITH 11: Abu Dawud, Ibn Majah and Nasa'i have reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'An Imam is appointed so that he may be followed. When he says the Takbeer then you too should say the Takbeer and when he recites (makes Qira'at) then you should remain silent.'

HADITH 12: Abu Dawud and Tirmizi report from Alqama that Abdullah bin Mas'ud ﷺ says, 'should I not lead you in that Namaaz which was the Namaaz of Rasoolullah ﷺ?' He then performed the Namaaz and did not raise his hands except in the beginning (in other words for Takbeer-e-Tahreema). It has been mentioned in one narration that he ﷺ used to only raise his hands in the beginning and then not again. Tirmizi has mentioned that this Hadith is on the merit of being Hassan.

HADITH 13: Darqutni and Ibn Adi have also narrated from him that Abdullah ibn Mas'ud ﷺ said, 'I read Namaaz behind Huzoor ﷺ, Abu Bakr and Umar رضی اللہ تعالیٰ عنہما and none of them raised their hands, except when commencing the Namaaz.'

Hadith 14: Muslim and Ahmed report from Jabir bin Samurah ﷺthat Huzoor ﷺ said, 'Why is it that I find you raising your hands like the tail of a lively horse. Perform your Namaaz in a comfortable (relaxed) manner.'

Hadith 15: Abu Dawud and Ahmed have reported from Hazrat Ali ﷺ. It is from the Sunnats to keep the one hand on the other hand, under the naval. There are also numerous other Ahadith and signs in this regard. Only a few of these narrations have been presented here, as the objective is not to prove the actions of Namaaz from Ahadith, as we are neither worthy of doing and nor do we have any need to do so, as the Great A'ima have already completed this stage, and in this regard, their statements are sufficient, as they are the pillars of Shariat and they only decree that which has been taken from the sacred sayings of the Beloved Rasool ﷺ.

Method of Performing Namaaz (Explanation)

The method of performing (reading) Namaaz is to stand upright with a space of four fingers between both feet, raising both hands up to the ears, allowing the thumbs to touch the earlobes. The fingers should neither be completely joined together and nor should they be widely spread out, but should remain in its normal way, and the palms of the hand should face the Qibla.

One should then make the Niyyat and proclaim whilst saying اَللّٰہُ اَکْبَر *'Allahu Akbar'* then one should bring the hands down and tie the hands below the naval in a manner whereby the stomach (palm) of the right hand is on the main section of the wrist of the left hand, and the middle three fingers should be on the back (i.e. upper

section) of the wrist (hand) and the thumb and little finger should be on either sides (i.e. grasping). Thereafter recite the Thana:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ

'Subnaakal'laah Hum'ma wa Bi Hamdika Wa Tabaarakasmuka Wa Ta Aala Jad'duka wa Laa ilaaha Ghayruka'

Translation: All Glory be to Allah, and All Praise is for Allah; Your Name is the Most Sanctified, Your Majesty is Most Exalted, and there is none worthy of worship except You.

Then recite the Ta'ooz:

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

A'oozu Bil'laahi minash shaitaanir rajeem

Translation: I seek refuge in Allah, from shaitaan the accursed.

Thereafter recite the Tasmiyah:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

'Bismillahir Rahmaanir Raheem'

Translation: Allah, in Whose Name I begin, The Compassionate, Most Merciful.

Then recite *Alhamdu Surah (Surah Faateha)* and at the end of it say 'Aameen' silently. Thereafter recite any Surah or 3 Ayats (verses) or 1 verse that is equal to 3 verses (in length).

Now saying اَللّٰهُ اَكْبَر 'Allahu Akbar' *'Allah is the Greatest'*, go into Ruku (bowing position) and grasp the knees with the hands, in a manner whereby the palms are placed on the knees with the fingers well spread out. It should not be in a manner where all the fingers are placed on one side; or that four fingers are placed on one side and only the thumb is placed on the other side.

The back should be flat and the head should be in line with the back and not high or low. Whilst in this position one should say at least thrice:

سُبْحَانَ رَبِّيَ الْعَظِيْمِ

'Subhaana Rabbiyal Azeem'

Translation: Glory be to Our Sustainer, The Most High.

Then whilst saying:

سَمِعَ اللّٰهُ لِمَنْ حَمِدَه

'Sami Allahu li mun Hamidah'

Translation: Allah listens to the one who praises Him.

One should stand up straight and if he is a Munfarid (one reading Namaaz individually), he should say:

اَللّٰهُمَّ رَبَّنَا وَلَكَ الْحَمْد

'Allahum'ma Rab'bana wa Lakal Humd'

Translation: O' Allah, our Sustainer! All praise is for You alone.

Thereafter, he should say *'Allahu Akbar'* and go into Sajdah (prostration), in a manner whereby he first places his knees on the ground followed by the hands. He should then place the head (on the ground) between both hands. It should not be done in a manner whereby only the forehead and the tip of the nose touch the ground, but he should firmly plant the forehead and the bone of the nose on the ground. The hands should be kept away from the sides. The stomach should be kept away from the thighs and the thighs should be kept away from the shin (in other words there should be a gap between each of these limbs and they should not be against one another), and the stomach of all the toes of both feet should be firmly on the ground facing the Qibla direction. The palms should be flat on the ground, the fingers should face the Qibla and in this position, one should say at least thrice:

سُبْحَانَ رَبِّيَ الْاَعْلٰى

'Subhaana Rabbiyal Aala'
Glory be to Allah, The Most Exalted

One should then raise the head (from Sajdah) and then the hands. One should sit in the manner whereby the right foot is upright in a manner where the toes are facing the Qibla, and place the left foot flat on the ground, and sit upright on it, and place the palms on the lap (thighs) near the knees, so that the fingers of both hands are facing the Qibla. Then say Allahu Akbar and (once again) go into Sajdah and perform the Sajdah in the same manner. Thereafter raise the head. Then, by placing the hands on the knees, stand up by rising using the tip of the feet. Now (once standing) commence recitation (of the Qur'an) by reciting the بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ *'Bismillahir Rahmaanir Raheem'.*

Then perform Ruku and Sajdah in the manner mentioned. Now sit with the right foot upright and the left foot placed flat on the ground (i.e. by sitting on it) and recite

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَ بَرَكَاتُه‘ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُه‘ وَ رَسُوْلُه‘

At Tahiy'yaatu lil Laahi Was Salawaatu Wat Tay'yibaatu As'salaamu Alaika Ayuhan Nabiy'yu Wa Rahmatul'laahi wa Barakaatuhu. As'salaamu Alaina Wa Ala Ibaadil'laahis Saaliheen. Ash hadu Al Laa ilaaha il'lal laahu Wa Ash Hadu An'na Muhammadan Abduhu Wa Rasooluhu.

Translation: All veneration, worship and Glory is for Allah. Peace be upon you O' (Beloved) Prophet ﷺ! And the Mercy of Allah, and His Divine Grace. Peace be upon us and upon all the virtuous servants of Allah. I bear witness that there is none worthy of worship except Allah, and I bear witness that (Hazrat) Muhammad ﷺ is His Chosen Servant and His (Most Beloved) Messenger.

When reciting the At'tahiyaat, do not add or subtract any words in it. This is known as the 'Tashahud'. When you are close to saying *'Laa'* in the Kalima, make a circular form with the middle finger and the thumb of the right hand and join the little finger and fingers close to it, and bring them to the palm (like a clinched fist) and on the word *'Laa'* raise the Shahaadat finger (index finger), but do not shake it (or move it around), and drop the finger at the word 'il'la' and immediately straighten all the fingers. If one intends to perform more than 2 Raka'ats, then stand up and follow the same manner (as explained for a 2 Raka'at Namaaz). However, it is not necessary to join a Surah in the second two Raka'ats of a (four Raka'at) Fard Namaaz.

Now, in his final Qa'da (sitting) wherein he is going to complete his Namaaz, he should recite Durood Shareef after the 'Tashahud':

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Allahum'ma Sal'le Alaa Say'yidina Muhammadiw Wa Alaa Aali Say'yidina Muham'madin Kama Sal'layta Alaa Say'yidina Ibraheema Wa Alaa Aali Say'yidina Ibraheema In'naka Hameedum Majeed.

Translation: O' Allah! (You) send Durood on our Master (Hazrat) Muhammad ﷺ and the Descendants of (Hazrat) Muhammad ﷺ as You sent Durood on our Master (Hazrat) Ibrahim (alaihis salaam) and the (blessed) Descendants of (Hazrat) Ibrahim (alaihis salaam). Indeed, You are the Most Praised, Most Glorified.

اَللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Allahum'ma Baarik Alaa Say'yidina Muhammadiw Wa Alaa Aali Say'yidina Muham'madin Kama Baarakta Alaa Say'yidina Ibraheema Wa Alaa Aali Say'yidina Ibraheema In'naka Hameedum Majeed.

Translation: O' Allah! (You) send Blessings on our Master (Hazrat) Muhammad ﷺ and the Descendants of (Hazrat) Muhammad ﷺ as You sent Blessings on our Master (Hazrat) Ibrahim (alaihis salaam) and the Descendants of (Hazrat) Ibrahim (alaihis salaam). Indeed, You are the Most Praised, Most Glorified.

He should then recite:

اَللّٰهُمَّ اغْفِرْلِى وَلِوَالِدَىَّ وَلِمَنْ تَوَالَدَ وَلِجَمِيْعِ الْمُؤْمِنِيْنَ وَالْمُومِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ الاَحْيَاءِ مِنْهُمْ وَالاَمْوَاْتِ اِنَّكَ مُجِيْبُ الدَّعْوَاتِ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّحِمِيْنَ

Allahum'magh firli Wa li Waaliday'ya wa li mun Tawalada Wa Li Jamee'il Mu'mineena Wal Mu'minaati Wal Muslimeena Wal Muslimaatil Ahya'i Minhum Wal Amwaati, In'naka Mujeebud Da'awati Bi Rahmatika Ya Arhamar Raahimeen.

Translation: O' Allah, Forgive me and my parents, and those born to them, and all the Believing men and Believing women, and Muslim men and Muslim women, and the living amongst them, and the deceased. Verily You are the acceptor of Duas. (Accept our Duas) by Your Mercy, O The Most Merciful of the Merciful.

One may either read the Dua just mentioned, or read any other Dua-e-Maathura. For example:

اَللّٰهُمَّ اِنِّی ظَلَمْتُ نَفْسِیْ ظُلْمًا کَثِیْرًا وَّ اِنَّه ٗ لَا یَغْفِرُ الذُّنُوْبَ اِلاَّ اَنْتَ فَاغْفِرْلِی مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِیْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِیْمُ

Allahum'ma In'ni Zalamtu Nafsi Zulman katheeraw Wa In'nahu La Yaghfiruz Zunooba il'la Anta, Fagh firli Maghfiratan min Indaka War Humni In'naka Antal Ghafoorur Raheem.

Translation: O' Allah! I have done huge injustice to my soul and undoubtedly, there is no forgiver of sins but You alone. O' Allah! Forgive me and have mercy on me. Undoubtedly, You are the Most Forgiving, the Most Merciful.

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنَ الْخَیْرِ کُلِّهٖ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ وَاَعُوْذُبِكَ مِنَ الشَّرِّ کُلِّهٖ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ

Allahum'ma In'ni As'aluka Minal Khairi Kul'lihi Maa Alimtu minhu Wa maa Lum A'lam, Wa A'oozubika Minash Shar'ri Kul'lihi Maa Alimtu minhu Wa Ma Lum A'lam.

Translation: O' Allah I seek from You, everything good and virtuous, of which I know and of which I know not; and I seek refuge in You from everything evil, of which I know, and of which I know not.

اَللّٰهُمَّ اِنِّیۡ اَعُوۡذُبِكَ مِنۡ عَذَابِ الۡقَبۡرِ وَ اَعُوۡذُبِكَ مِنۡ فِتۡنَةِ الۡمَسِيۡحِ الدَّجَّالِ وَ اَعُوۡذُبِكَ مِنۡ فِتۡنَةِ الۡمَحۡيَاءِ وَ فِتۡنَةِ الۡمَمَاتِ اَللّٰهُمَّ اِنِّیۡ اَعُوۡذُبِكَ مِنَ الۡمَاۡثَمِ وَ مِنَ الۡمَغۡرَمِ وَ اَعُوۡذُبِكَ مِنۡ غَلَبَةِ الدَّيۡنِ وَ قَهۡرَ الرِّجَالِ

Allahum'ma In'ni A'oozubika min Azaabil Qabri wa A'oozubika min Fitnatil Maseehid Daj'jaali, Wa A'oozubika min Fitnatil Mahya Fitnatil Mamaati, Allahum'ma In'ni A'oozubika minal Maathimi wa Minal Maghrami Wa A'oozubika min Ghalbatit Dain Wa Qahrir Rijaal.

Translation: O' Allah, I seek refuge in You from the torment of the grave, and from the turmoil of Daj'jaal, and I seek Your Protection from the afflictions of life and death. (O' Allah) I seek Your protection from sins and damages, and I seek your from being overwhelmed by debt, and from the fury of men.

اَللّٰهُمَّ رَبَّنَا اٰتِنَا فِی الدُّنۡيَا حَسَنَةً وَّ فِی الۡاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ

Allahum'ma Rab'bana Aatina Fid Dunya Hasanataw Wa Fil Aakhirati Hasanataw Wa Qina Azaaban Naar.

Translation: O' Allah! Our Sustainer, grant us good in this world and good in there hereafter, and protect us from the torment of hell.

These should not be recited without the word اَللّٰهُمَّ *'Allahum'ma'*. One should then turn the face towards the right shoulder and say اَلسَّلَامُ عَلَيۡكُمۡ وَ رَحۡمَةُ اللّٰهِ *'As Salaamu Alaikum Wa Rahmatul'laahi'* and then say the same turning the face towards the left shoulder. This method of how to read Namaaz, which has been explained above is applicable for an Imam or Munfarid who is male. There are certain things in this regard which are impermissible for the Muqtadi (one following

Imam in congregational prayer), such as the reading of Surah Faateha or any other Surah when following the Imam. Even females are *'Mustathna'* in certain regards, in other words there is a different method for them in regards to tying the hands, Sajdah and sitting in Qa'da, which we will explain later. From those things that have been mentioned above, there are certain things, which are Fard and without them, the Namaaz will not be done. There are other actions which are Waajib, and to omit them intentionally is sinful and it becomes *'Waajib ul I'aada'* in other words, if they are omitted it is Waajib to repeat that Namaaz, and if it is left out by error, then Sajdah-e-Sahw is sufficient for it. Some things are Sunnat-e-Mu'akkadah. To habitually leave out this is sinful, whilst other things in Namaaz are Mustahab, which if done gives reward and if not done, does not give any sin.

Fard Actions in Namaaz

There are 7 actions, which are Fard in Namaaz (1) Takbeer-e-Tahreema (2) Qiyaam (3) Qira'at (4) Ruku (5) Sajdah (6) Qa'da-e-Aakhira (7) Khurooj Bi Sunoo'i.

First Fard – Takbeer-e-Tahreema

This is from amongst the pre-requisites of Namaaz but because it is very much connected to the actions of Namaaz, it is counted amongst the Fard actions of Namaaz.

Law: The pre-requisites of Namaaz (i.e. Tahaarat, Istiqbaal, Satr-e-Awrat and Waqt (time)) are all conditions for Takbeer-e-Tahreema. It is necessary for these conditions to be present before the Takbeer-e-Tahreema is completed. If one already said Allahu Akbar and one

of the conditions is missing, the Namaaz will not be done. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.297]*

LAW: Qiyaam for Takbeer-e-Tahreema is Fard in those Namaaz wherein Qiyaam (standing) is Fard. So, if one sat and said Allahu Akbar and then stood up afterwards, the Namaaz has not commenced. *[Durr-e-Mukhtar vol.1 pg.297; Alamgiri vol.1 pg.64]*

LAW: If one found the Imam in Ruku and he then went into Ruku by proclaiming the Takbeer-e-Tahreema, in other words, he completed the Takbeer at a point (when going to Ruku), that if one has to stretch the hand, it will reach the knees then in this case the Namaaz has not been done (Some people in a hurry do this. The Namaaz in this case will not be done. They should repeat it). *[Alamgiri vol. pg.64; Raddul Muhtar vol.1 pg.298]*

LAW: If a person said Takbeer-e-Tahreema for a Nafil Namaaz whilst in Ruku, the Namaaz is not done, but if he did so whilst sitting, the Namaaz is valid. *[Raddul Muhtar vol.1 pg.323]*

LAW: If the Muqtadi said the word Allahu with the Imam but completed saying Akbar before the Imam, his Namaaz is not valid. *[Durr-e-Mukhtar vol.1 pg.322]*

LAW: If one found the Imam in Ruku, and said Allahu Akbar whilst standing. However, he intended that Takbeer as the Takbeer of Ruku, then in this case, the Namaaz has commenced and that intention has no basis. *[Durr-e-Mukhtar vol.1 pg.323]*

LAW: If one made Takbeer-e-Tahreema before the Imam but his intention is to follow the Imam then he has not as yet entered into

the Namaaz; otherwise it will be regarded as having commenced, but he will not be counted as following the Imam (in Jama'at), it will be regarded as reading Namaaz individually. *[Alamgiri vol.1 pg.64]*

LAW: If one is not able to ascertain when the Imam actually proclaimed the Takbeer, then in this case if one has a greater assumption that he did so before the Imam, then it is not valid and if he has a greater assumption that he did not proclaim it before the Imam, then it is valid. If he does not have a greater assumption leaning to any one of them, then in such a case he has the option to disregard it and proclaim the Tahreema afresh. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.323]*

LAW: In regards to one who is not able to proclaim the words of Takbeer, for example if he has impaired speech (i.e. he cannot speak), or his mouth is closed due to some other reason, then in such a case, it is not necessary for him to actually say the words (with his tongue). Intending it in the heart will suffice for such a person. *[Durr-e-Mukhtar vol.1 pg.334]*

LAW: If one proclaimed Allahu Akbar in amazement for something or in reply to the Mu'azzin (i.e. to Azaan) and he used that Takbeer to commence his Namaaz, the Namaaz will not be valid (by this proclamation of the Takbeer). *[Durr-e-Mukhtar vol.1 pg.323]*

LAW: If one mentioned any other word instead of *'Allahu Akbar'*, with the intention of purely for showing Honour to Allah, such as: اَللّٰهُ اَجَلُّ *Allahu Ajal'lu*; اَللّٰهُ اَعْظَمُ *Allahu A'zamu*; اَللّٰهُ كَبِيْرٌ *Allahu Kabeerun*; اَللّٰهُ الْاَكْبَرُ *Allahul Akbaru*; اَللّٰهُ الْكَبِيْرُ *Allahul Kabeeru*; اَلرَّحْمٰنُ اَكْبَرُ *Ar Rahmaanu Akbaru*; اَللّٰهُ اِلٰهٌ *Allahu Ilaahun*; لَآ اِلٰهَ اِلَّا اللّٰهُ *Laa ilaaha il'lal laahu*; سُبْحَانَ اللّٰهِ

Subhaan'Allahi; اَلْحَمْدُ لِلّٰهِ *Alhamdulillahi*; لَآاِلٰهَ غَيْرُهٗ *La ilaaha Ghayruhu*; تَبَارَكَ اللّٰهُ *Tabaarakal'laahu* etc.

Then in this case, the Namaaz will commence by using the words of Praise and Honour, but to make this change is Makruh-e-Tahreemi. If the words that are used in place of Allahu Akbar are words of Dua or words that are to ask for fulfilment of one's needs, such as: اَللّٰهُمَّ اغْفِرْلِيْ *Allahum'magh Firli*; اَللّٰهُمَّ ارْحَمْنِيْ *Allahum'mar Hamni*; اَللّٰهُمَّ ارْزُقْنِيْ *Allahum'mar Zuqni* etc. then the use of such words of Dua etc., the Namaaz has not commenced. Similarly if one only says اكبر *'Akbar'* or اجل *'Ajal'* and did not join the word *'Allahu'* to it, the Namaaz will also not commence in this case. If one said, اَسْتَغْفِرُاللّٰه *Astaghfirul'laah*; اَعُوْذُ بِاللّٰهِ *A'oozu Bil'laahi*; اِنَّا لِلّٰهِ *In'na lil laahi*; لاَ حَوْلَ وَلاَ قُوَّةَ اِلاَّ بِاللّٰهِ *La Hawla Wa La Quw'wata il'la Bil'laahi*; مَاشَاءَاللّٰهُ كَانَ *Masha Allahu Kaana*, or بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ *Bismillahir Rahmaanir Raheem*, the Namaaz will not commence. If one only said, اَللّٰهُ *Allahu* or يَا اَللّٰهُ *Ya Allahu* or اَللّٰهُمَّ *Allahum'ma*, the Namaaz will commence. *[Alamgiri vol.1 pg.64; Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.322]*

LAW: If one proclaimed the word اَللّٰهُ *Allahu* as اٰللّٰهُ *Aallahu* or اَكْبَرْ *Akbar* as اٰكْبَرْ *Aakbar*, the Namaaz will not be done and if after understanding there incorrect meanings, one still intentionally proclaims it in this way, he is a kaafir. *[Durr-e-Mukhtar vol.1 pg.323]*

LAW: If one got the Ruku of the first Raka'at, he has acquired the blessing of the Takbeer-e-Ula (first Takbeer). *[Alamgiri vol.1 pg.64]*

Second Fard – Qiyaam

The minimum requirement for Qiyaam (i.e. standing) is that if one stretches out the hands, they should not reach the knees and the complete Qiyaam is to stand upright. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.298]*

Law: The duration of the Qiyaam should be equivalent to the duration of the Qira'at (recitation). In other words, to stand for the duration, which is Fard to make Qira'at is Fard and for the duration, which is Waajib, is Waajib and for the duration, which is Sunnat is Sunnat. *[Durr-e-Mukhtar vol.1 pg.299]*

This ruling applies to the other Raka'ats excluding the first Raka'at, because in the case of the first Raka'at, the time that is needed for Takbeer-e-Tahreema will also be included in this (duration) of Qiyaam and in Qiyaam-e-Masnun (i.e. in the recommended Qiyaam), then the duration of Thana, Ta'ooz and Tasmiyah will also be added to the Qiyaam duration. *[Raza]*

Law: Qiyaam and Qira'at being Waajib or Sunnat actually is in this meaning, that it refers to that which if omitted then the ruling of omitting a Waajib or Sunnat will apply; otherwise, in fulfilling it, for as long as one performed Qiyaam and whatever Qira'at one recited, are all within it being Fard and one will receive the reward of Fard. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.299]*

Law: Qiyaam is Fard in Fard (Namaaz), Witr, Eidain (both Eid Namaaz) and in the Sunnat of Fajr, because if one reads these Namaaz whilst in sitting position without a proper (Shar'i) reason,

the Namaaz will be invalid. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.299]*

LAW: To stand on one foot, whereby the other foot is raised from the ground, is Makruh-e-Tahreemi, but if one does this due to a valid (Shar'i) reason, there is no objection. *[Alamgiri vol.1 pg.64]*

LAW: If a person is able to make Qiyaam, but is unable to perform Sajdah, then in this case, it is better for him, to sit and perform his Namaaz gesturing (Ishaara), and he may also stand and read (if he wishes). *[Durr-e-Mukhtar vol.1 pg.299]*

LAW: If a person is able to make Sajdah, but if he makes Sajdah then a wound may ooze, then in this case, it is better for him sit and perform his Namaaz by gesturing, as this is Mustahab for him. It is also permissible for him to stand and perform it by gesturing. *[Durr-e-Mukhtar vol.1 pg.299]*

LAW: If droplets of urine are discharged or a wound oozes if a person stands up and reads his Namaaz, then for such a person, it is Fard to read his Namaaz whilst sitting, if there is no other way for him to control this situation. Similarly, if by standing, more than one fourth of his Satr will be revealed or if he will not be able to make any Qira'at at all then he should sit and read his Namaaz. However, if he is able to recite even a little whilst standing then it is Fard for him to stand for that duration and then he may sit when he is not able to stand any longer. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.299]*

LAW: If he is so weak that if he walks to the Masjid, then he will not have the strength to stand and read his Namaaz, but if he reads it at home, then he will have the strength to stand, then in this case, he

should read it whilst standing at home. If he can do so in Jama'at (at home) then he should, if not he should do so individually. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.299]*

Law: If by standing, one feels some discomfort, this is not a valid excuse, but the rule regarding Qiyaam being excluded will only apply when one is not able to stand at all, or not able to make Sajdah at all; or if standing or making Sajdah causes a wound to ooze, or if standing causes droplets of urine to be discharged; or if one fourth of the Satr (nakedness) is revealed, or if one is totally unable to make Qira'at. Similarly, if he is able to stand, but doing so causes the illness to progress, or it will take longer to heal, or by doing so, he will have excruciating and unbearable pain, then in such cases, he is permitted to read whilst seated. *[Ghuniya vol.1 pg.298]*

Law: If one is able to lean against (with the support of) an Aasa (stick), or a servant or the wall, then it is Fard upon him to read whilst standing. *[Ghuniya pg.259]*

Law: If he is able to only stand for a very short while, wherein he can only say Allahu Akbar, then it is Fard for him to stand for this duration and then thereafter he may read the remainder Namaaz sitting. *[Ghuniya pg.259]*

Important Note of Caution: Nowadays we notice that if a person has the slightest fever or slight pain, he commences his Namaaz whilst sitting, whereas the same people are able to stand for ten and fifteen minutes at a time, and even longer and talk about all other issues. They should be cautioned by way of these laws. All those Namaaz in who were able to stand, but they sat and read becomes Fard to repeat. Similarly, if one was not able to stand by

himself but could do so with support of a stick, servant or the wall then even those Namaaz must have not been fulfilled. To repeat them is Fard, Allah grants them the Taufeeq (opportunity) to do so.[1]

Law: If a person is on a ship and it is already sailing, then in this case it is permissible for him to sit and read his Namaaz. [Ghuniya]. This is in the case when he has an overwhelming assumption that he will become dizzy if he stands, or if there is no way for him to disembark (and perform Namaaz on shore).

Third Fard – Qira'at

Qira'at refers to reciting every alphabet (in recitation) with its correct pronunciation whereby every alphabet is clear and can be distinguished correctly from another alphabet (in pronunciation), and when reciting softly, it should be at least in a tone whereby you are able to hear yourself. If one pronounced the alphabets correctly (i.e. recited the verses of Qur'an correctly) but did so very softly whereby one is not able to hear himself, and there is nothing obstructing one from hearing, such as loud noises (or rowdiness) or hearing impairment etc. then the Namaaz is not done. *[Alamgiri vol.1 pg.65]*

Law: Similarly, in cases where what needs to be read or said has already been fixed, then even here, the aim is that it should be at least so loud that one is able to hear it himself, such as in issuing a Talaaq (audibly), in freeing someone, and in sacrificing an animal. *[Alamgiri vol.1 pg.65]*

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1. Many females also have this habit of reading all their Namaaz whilst sitting, even though the ruling in regards to them is the same. In other words, they have to stand and perform their Namaaz. Hence, they must repeat all the Fard and Waajib Salaahs, which they read whilst seated (without any valid reason).

LAW: To read one verse absolutely, in 2 Raka'ats of Fard, and in every Raka'at of Witr and Nafil, is Fard upon the Imam and the Munfarid. Qira'at is not permissible in any Namaaz for a Muqtadi. Neither is he permitted to recite Surah Faateha, nor any verse, neither in a Namaaz where it is recited softly nor in a Namaaz where it is read aloud. The Qira'at of the Imam is also sufficient for the Muqtadi. *[General Books of Fiqh]*

LAW: If one did not make Qira'at in any Raka'at of Fard Namaaz or if he only made Qira'at in one Raka'at, the Namaaz is invalidated. *[Alamgiri vol.1 pg.65]*

LAW: Reciting a short verse which contains two or more than two words, will suffice for the Fard to be discharged, and if it is a verse with only one alphabet such as ص ن ق whereas they have been regarded as being verses in certain Qira'ats (mannerism of recitation), then reciting them (alone) will not fulfil the Fard, even if they are read repetitively. *[Alamgiri vol.1 pg.65; Raddul Muhtar vol.1 pg.361]*

As for the ruling in regards to verses with one word, such as in the case of مُدْهَآمَّتَانِ then there is 'Ikhtilaaf' difference of opinion in this regard, and it is better to avoid reading it (alone).

LAW: The بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم *'Bismillahir Rahmaanir Raheem'* at the beginning of the Surahs is actually one complete verse, but merely reading it (alone) will not allow the Fard to be fulfilled. *[Durr-e-Mukhtar vol.1 pg.330]*

Law: Reciting Qira'at Shaaza (rare manner of recitation) will not allow the Fard to be fulfilled. Similarly, by merely spelling out the verses instead of Qira'at (proper recitation), will not validate the Namaaz. *[Durr-e-Mukhtar vol.1 pg.326]*

Fourth Fard – Ruku

Ruku is to bend (i.e. bow) to the extent whereby the hands are able to touch the knees if stretched out. This is the minimum requirement of Ruku *[Durr-e-Mukhtar vol.1 pg.300]* and the complete manner of performing Ruku is to spread and straighten the back (in bowing).

Law: A humpbacked (or hunched) person whose hunch has reached the level of Ruku should gesture using the head for the purpose of Ruku. *[Alamgiri]*

Fifth Fard – Sujood

It has been mentioned in the Hadith Shareef that a servant is closest to Allah when he is in Sajdah, so he should make Dua in abundance (in Sajdah). This Hadith has been reported by Muslim from Abu Hurairah ﷺ. The reality of Sajdah (i.e. proper Sajdah) is to firmly plant the forehead on the ground, and it is a condition for the stomach of at least one toe of the foot to touch the ground, so if someone performed Sajdah in a manner whereby both his feet did not touch the ground, then in this case the Namaaz has not been done. Even if only the tips of the toes touch the ground, the Namaaz will still not be considered as being valid. Many people are unaware of this law. *[Durr-e-Mukhtar vol.1 pg.336; Fatawa Razviyah]*

LAW: If due to an 'Uzr' (i.e. valid excuse supported by the Shariah) one is not able to make Sajdah by performing the forehead on the ground, he should make Sajdah by just placing his nose (on the ground). In this case merely placing the tip of the nose on the ground is not sufficient but it is necessary for the bone of the nose to be (firmly planted) on the ground. *[Alamgiri vol.1 pg.65; Raddul Muhtar]*

LAW: Merely placing the cheek or the chin on the ground will not suffice for Sajdah, be this due to an 'Uzr' or without any 'Uzr'. If one has an 'Uzr', then the ruling is that he should make 'Ishaara', i.e. he should gesture. *[Alamgiri vol.1 pg.65]*

LAW: It is Fard to perform two Sajdahs in every Raka'at.

LAW: If one performed Sajdah on something which is soft, such as on grass, on wool, or on a carpet etc. and the forehead was firmly placed, in other words that it was pressed down so firmly that if pressed anymore, it cannot be pressed, then in this case it is permissible (to make Sajdah on such items), otherwise not. *[Alamgiri vol.1 pg.65]* In certain places during winter, dry stalks of rice are laid out in the Masjid. Those who perform Sajdah on this should take special heed to this, that if the forehead does not press firmly down, the Namaaz will not be valid, and if the nose does not press down firmly upto the bone, then it is Makruh-e-Tahreemi and to repeat such a Namaaz is Waajib (i.e. Waajib ul I'aada). It has been mentioned in Daar that when performing Namaaz on a mattress, the forehead cannot be properly pressed, thus, the Namaaz will not be valid. In some of the classes on trains, they have the same type of mattresses. One should move away from it and perform Namaaz (i.e. Namaaz should not be performed on this).

LAW: If one performed Sajdah on a two-wheeler or on an ox carriage etc., then if its yoke or shaft is on the ox or the horse, the Sajdah will not be done; and if it was kept on the ground, then the Sajdah will be done. *[Alamgiri vol.1 pg.65]*

LAW: If the small bed on a light two wheeled carriage is woven from woof and weft, and if it is woven so firmly that the forehead remains firm on it and even after pressing the forehead onto it, it does not press any more, then it is valid, otherwise invalid.

LAW: Sajdah will not be valid on small grains such as barley and millet etc. on which the forehead does not really settle. However, if these are tightly packed into a sack etc. and do not hinder the forehead from being planted firmly, then in this case it will be valid. *[Alamgiri vol.1 pg.66]*

LAW: If one performs Sajdah on one's thigh, due to some 'Uzr' such as due to excess crowds etc. then it is permissible, but it is invalid to do so without a valid excuse. Sajdah on ones knee, with or without an Uzr is not permissible. It cannot be done in any condition. *[Alamgiri vol.1 pg.66; Durr-e-Mukhtar vol.1 pg.337]*

LAW: If due to excessive crowds, one made Sajdah on the back of some other person, and that person is in that same Namaaz, then it is permissible, otherwise impermissible, be he not in the Namaaz, or even if he is in Namaaz, but he is not reading with him, but both are reading their Namaaz individually. *[Alamgiri vol.1 pg.66]*

LAW: If one performed Sajdah on the palm of his hand, or on the sleeve or on the turn of the turban or on any other clothing which one is wearing, and the area underneath (area under him) is impure

(na-paak), then in this case the Sajdah is not done. However, in all these situations, if one performs Sajdah again on some pure surface, the Sajdah will be valid. *[Muniya pg.121; Durr-e-Mukhtar vol.1 pg.337]*

Law: If one performed Sajdah on the turn of the turban, and when doing so, the forehead settled firmly, the Sajdah will be done; and if the forehead did not settle firmly, but merely touched it, whereby it can still be pressed down more if pressed or if any part of the head touched it, then in this case the Sajdah is invalid. *[Durr-e-Mukhtar]*

Law: If one made Sajdah on a place, which according to the foot is higher than 12 fingers in height, the Sajdah will not be done; otherwise, it will be done. *[Durr-e-Mukhtar vol.1 pg.338]*

Law: If one performed Sajdah on some small rock (stone etc.), then if the greater part of the forehead touch it (properly); the Sajdah is valid, otherwise not. *[Alamgiri vol.1 pg.66]*

Sixth Fard – Qa'da-e-Aakhira

It is Fard to sit after completing the Raka'ats of Namaaz for a duration, wherein one is able to recite the entire At'tahiyaat, in other words, up to 'Rasooluhu'. *[Alamgiri, vol.1 pg.66]*

Law: If after reading four Raka'ats, one stood up again, assuming that he had only read three Raka'ats, but then he remembered that he had already read four Raka'ats so he sat again, and then turned Salaam; then in this case if the combined duration of sitting in both instances is equal to the duration for Tashahud, the Fard has been discharged, otherwise not. *[Durr-e-Mukhtar vol.1 pg.301]*

LAW: If the entire Qa'da-e-Aakhira passed by in sleep (i.e. he fell asleep), then after awakening, it is Fard to sit for the duration of At'tahiyaat, otherwise the Namaaz will be invalid. Similarly, if he slept from the beginning to the end in Qiyaam, Qira'at, Ruku and Sujood, then after awakening, it is Fard to repeat them; otherwise, the Namaaz will not be valid. He should also perform Sajdah-e-Sahw. People are careless in this regard, especially in Taraweeh and especially in hot weather. *[Muniya pg.123; Raddul Muhtar vol.1 pg.306]*

LAW: If one read the entire Raka'at whilst asleep, the Namaaz is invalid and has not been done. *[Durr-e-Mukhtar vol.1 pg.306]*

LAW: If in a four Raka'at Fard Namaaz, if one did not make Qa'da after the fourth Raka'at, then until he has not as yet made the Sajdah of the fifth Raka'at, he should sit; and if he has already made the Sajdah of the fifth Raka'at, or if in Fajr, he did not sit in the second Raka'at, and already made the Sajdah of the third Raka'at, or if in Maghrib Namaaz, he did not sit in the third Raka'at and already made the Sajdah of the fourth Raka'at, then in all these cases, the Fard is Null. With the exception of Maghrib, he should add one more Raka'at to the Raka'ats. *[Ghuniya pg.285]*

LAW: If after sitting for the duration of Tashahud, he realised that he needed to perform Sajdah-e-Tilaawat or any other Sajdah of Namaaz, and he then performed it, then in this case, it is Fard for him to sit again for the duration of reading Tashahud (i.e. he must read At'tahiyaat etc. again). That earlier Sajdah will not be counted. If one does not make this Qa'da, the Namaaz will not be valid. *[Muniya pg.123]*

LAW: Qa'da is not null (invalid) before Sajdah-e-Sahw, but Tashahud is Waajib. In other words, if one made Sajdah-e-Sahw and then turned Salaam, the Fard has been discharged, but to do so is sinful, and to repeat it is Waajib. *[Raddul Muhtar vol.1 pg.311]*

Seventh Fard – Khurooj Bi Sunoo'i

In other words, after Qa'da-e-Aakhira, to make Salaam or converse or intentionally do such an action which is dissimilar to Namaaz (i.e. something that breaks the Namaaz). However, with the exception of Salaam, if any other action is done with intent, the Namaaz will become Waajib ul I'aada, i.e. compulsory to repeat. If any other action is done without pre-intent, then in such cases the Namaaz is Baatil (i.e. not counted), such as in the following cases:

- If a person who was performing Namaaz with Tayammum, after sitting for the duration of the Tashahud, finds water available to him,
- If one performed Masah on the leather socks and the duration for this has not lapsed,
- If by way of Amal-e-Qaleel one removed the leather socks,
- If one was completely illiterate and he learnt a verse of the Qur'an without it being taught to him by anyone but simply by listening to it,
- If one was naked and now somebody has given him clean and pure clothing which is sufficient for him to cover his nakedness (Satr) and in which his Namaaz will be valid, in other words it is not soiled with any impurity which hinders Namaaz, or even if there is some impurity on it, then he has something in his possession by which he can clean the

impurity off, or even if this is not the case, but one fourth or more of the clothing is pure,

- If he is performing Namaaz by way of gesturing and he is now able to perform the Ruku and Sujood,
- If a Saahib-e-Tarteeb remembers that he has not performed the Namaaz before this and if this Saahib-e-Tarteeb is an Imam, then in this case the Namaaz of the Muqtadi (follower) will also become null,
- If the Imams Wudu broke and he made one who is illiterate his Khalifa (in Namaaz), but if he made him Khalifa after Tashahud, the Namaaz will be valid,
- If the sun came up during Namaaz of Fajr,
- If whilst in the Namaaz of Zuhr, the time Asr commenced,
- If the sun reached its zenith at the time of the Eid Salaahs,
- If one performed Masah on a bandage and the wound has now healed,
- If one was a Saahib-e-Uzr and the Uzr is now no more, in other words that hadath which caused him to be Saahib-e-Uzr is no longer existing, to the extent that the entire time of the next Namaaz was free from it,
- If he was performing his Namaaz in impure clothing, and he found something by which he can purify it,
- If he was performing his Qaza Namaaz and the Makruh time of Namaaz appeared,
- If a Baandi (handmaid) was performing her Namaaz with her hair uncovered, and she was given freedom, but did not immediately cover her head.

In all the above mentioned case the Namaaz has become 'Baatil' (i.e. it is void and not counted). *[General Books of Fiqh]*

LAW: If the Muqtadi was an 'Ummi'[1] (illiterate or one who cannot read) and the Imam is a Qaari (i.e. one who knows how to read) and if learnt any verse of the Qur'an whilst in Namaaz, the Namaaz will not become 'Baatil'. *[Durr-e-Mukhtar vol.1 pg.408]*

LAW: Tarteeb (Sequence) is Fard in Qiyaam, Ruku, Sujood and Qa'da-e-Aakhira. If one performed Ruku before Qiyaam and then performed the Qiyaam thereafter again then that (initial) Ruku is void. If after this Qiyaam, he performs Ruku again, the Namaaz will be valid, otherwise not. Similarly, if one made Sajdah before Ruku and then Sajdah after the Ruku again, the Namaaz will be valid, otherwise not. *[Raddul Muhtar vol.1 pg.302]*

LAW: It is Fard upon the Muqtadi to follow the Imam in those actions, which are Fard. In other words, if he performs any of these actions before the Imam performed it and does not perform it with the Imam or after the Imam performed it, then in such cases the Namaaz is invalid. For example, if one performed Ruku and Sajdah before the Imam, whereas the Imam has not yet entered into his Ruku or Sajdah or if he raised his head from Sajdah before the Imam. If he did this with the Imam or after the Imam performed this action then the Namaaz is valid, otherwise not. *[Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.302]*

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1. I have noticed some people who when translating the word 'Ummi' in regards to Rasoolullah ﷺ they use the word 'illiterate' (Allah Forbid). It must be noted that when the term 'Ummi' is used for Rasoolullah ﷺ it does not mean 'illiterate' (Allah Forbid), but it means one who was not taught by any creation. None in the creation is the teacher of Rasoolullah ﷺ. The only One who taught Rasoolullah ﷺ is Almighty Allah.

LAW: It is also necessary for the Muqtadi to believe that the Namaaz of the Imam is correct and proper and if he believes the Namaaz of the Imam as Baatil then his Namaaz (i.e. that Muqtadi's Namaaz) is not valid, even though the Namaaz of the Imam is correct and proper. *[Durr-e-Mukhtar vol.1 pg.303]*

Waajib Actions in Namaaz

The Waajib actions of Namaaz are:

- To say the word اَللّٰہُ اَکْبَر *'Allahu Akbar'* in the Takbeer-e-Tahreema
- To recite اَلْحَمْدُ لِلّٰہِ Alhamdulillah (Surah Faateha). In other words to recite its entire seven verses, as recitation of every verse is Waajib by itself. To omit even one verse or one word in it is to omit a Waajib.
- After reciting Surah Faateha, to join (i.e. follow) with one other Surah, such as be reciting one short Surah such as اِنَّا اَعْطَیْنٰكَ الْكَوْثَر Surah Kauthar, or three short verses of the Qur'an such as ثُمَّ نَظَرَ ۝ ثُمَّ عَبَسَ وَبَسَرَ ۝ ثُمَّ اَدْبَرَ وَاسْتَكْبَرَ [Surah 74, Verses 21-23], or to recite one or two verses which are equivalent to three small verses.
- In a Fard Namaaz, it is Waajib to make Qira'at in the first two Raka'ats.
- It is Waajib to recite Alhamdu and a Surah in the first two Raka'ats of a Fard Namaaz and in all the Raka'ats of the Nafil and Witr Namaaz.
- To recite Alhamdu before the Surah.
- To recite Alhamdu in every Raka'at only once, before the Surah.

- There should be no foreign action separating the Alhamdu and the Surah.
- The 'Aameen' is subsidiary of the Alhamdu and the Bismillah is subsidiary to the Surah. It is not regarded as being foreign.
- To go into Ruku immediately after completion of Qira'at.
- For one Sajdah to be performed after the other, whereby no action separates both of them.
- Ta'deel-e-Arkaan: in other words to remain in Ruku, Sujood, Qauma and Jalsa at least for the duration of saying Subhaan'Allah once.
- Similarly, Qauma (is Waajib). Qauma is to stand upright after coming up from Ruku.
- Jalsa (is Waajib). Jalsa means to sit upright between the two Sajdahs.
- Qa'da-e-Ula (sitting for first Tashahud), even if it is in a Nafil Namaaz.
- Not to add anything after the Tashahud in the Fard, Witr and Sunan Rawaatib (Sunnat Mu'kaddah before and after Fard).
- To read the entire Tashahud in both Qa'das. Similarly to read the entire Tashahud in all the Qa'das of a Namaaz. If one leaves out even one word of the Tashahud (At'tahiyaat) when reciting it, it will be regarded as 'Tark-e-Waajib' (omitting a Waajib). To say the word اَلسَّلَامُ *'As Salaamu'* twice and the word عَلَيْكُم *'Alaikum'* is not Waajib.
- To recite the Dua-e-Qunoot in the Witr (is Waajib).
- The Takbeer of Qunoot (i.e. to say Allahu Akbar and raise the hands for Qunoot).
- All six Takbeers of the Eid Salaahs.
- The Takbeer of Ruku in the second Raka'at of the Eid Salaahs.
- The word Allahu Akbar to be proclaimed for this Takbeer.

- For the Imam to recite Qira'at with Jahr (audibly) in every Jahri (audible) Namaaz.
- To recite Qira'at softly in non-Jahri Salaahs.
- For every Fard and Waajib to be done in its correct place (i.e. order of sequence).
- For Ruku to be performed only once in every Raka'at.
- For Sujood to be done only twice in each Raka'at.
- Not to perform Qa'da before the second Raka'at.
- Not to perform Qa'da in the third Raka'at of a four Raka'at Namaaz.
- To perform Sajdah-e-Tilaawat if any Ayat-e-Sajdah (Verse of Sajdah) has been recited.
- To perform Sajdah-e-Sahw if there has been any such error (which requires Sajdah-e-Sahw to be performed).
- For there not to be a pause equal to three Tasbeehs between any two Fard (actions) or two Waajib (actions), or between a Fard and a Waajib (action).
- When the Imam makes Qira'at, be it aloud or softly, the Muqtadi should remain silent at this time.
- With the exception of in Qira'at, for the Muqtadi to follow the Imam in all other Waajib actions. *[Alamgiri vol.1 pg.66; Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.307 etc.]*

Sajdah-e-Sahw

Law: If one forgets any part of the Tashahud in any Qa'da, it is Waajib for him to perform Sajdah-e-Sahw. *[Durr-e-Mukhtar vol.1 pg.313]*

Law: If one recited Ayat-e-Sajdah and one mistakenly delayed the Sajdah for the duration of three verses or more, then one should perform Sajdah-e-Sahw. *[Ghuniya pg.291]*

Law: If one recited, the Surah first and thereafter recited Alhamdu (Surah Faateha), or if one paused (or hesitated) for a lengthy period, i.e. for a duration equal to saying Subhaan'Allah thrice, Sajdah-e-Sahw becomes Waajib (compulsory). *[Durr-e-Mukhtar vol.1 pg.309; Fatawa Razviyah vol.3 pg.630]*

Law: If even one word of Alhamdu has been left out, Sajdah-e-Sahw must be performed. *[Durr-e-Mukhtar vol.1 pg.307]*

Law: Those things which are Fard and Waajib, are Waajib upon the Muqtadi to do with the Imam, on condition that there is no interference to any Waajib (he is still completing), and if it causes an interference, then it should not be left out. However, it should be completed and only then should one follow (the Imam in the next action). For example, if the Imam has already read the Tashahud and stood up already, and the Muqtadi has not completed it yet, then in this case, it is Waajib upon the Muqtadi to complete the Tashahud (At'tahiyaat) and then stand up. It is Sunnat to follow in Sunnat (Namaaz), on condition that there is no interference, and if there is any interference, he should leave it out and follow the Imam, such as in the case where one is in Sajdah Ruku or Sajdah and he has not said

three Tasbeehs yet and the Imam raised his head. Then in this case, the Muqtadi too should follow (immediately). *[Raddul Muhtar vol.1 pg.316]*

LAW: If one forgets a Sajdah of any Raka'at, he should perform it once he remembers, even if it is after turning Salaam, as long as no other action, which is negating is performed. Thereafter, one should perform Sajdah-e-Sahw. *[Durr-e-Mukhtar vol.1 pg.311]*

LAW: If one performed 3 Sajdahs in one Raka'at and forgot to perform Ruku or Qa'da-e-Ula, he should perform Sajdah-e-Sahw. *[Durr-e-Mukhtar vol.1 pg.315]*

LAW: When mentioning the words of Tashahud[1], it is necessary to have in mind its meaning and diction, so as to say that you are Glorifying Almighty Allah, and sending Salutations (salaam) upon Nabi ﷺ, and upon yourself and upon the Awliyah Allah, and note this, that you should (merely) keep in view the account of the Me'raj. *[Alamgiri vol.1 pg.67; Durr-e-Mukhtar vol.1 pg.347]*

LAW: If after the Tashahud in the Qa'da-e-Ula of the Fard, Witr or Sunan Rawaatib, one only said اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ *'Allahum'ma Salle Alaa Muham'madin'* or اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا *'Allahum'ma Salle Alaa Say'yidina'*, then if this was done by mistake, one should perform Sajdah-e-Sahw and if it was done deliberately, then to repeat the Namaaz is Waajib. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.343]*

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1. Since the words of Tashahud are expressions of Glorification and Salaam and not merely depicting the incident of the Me'raj, then to call out to Rasoolullah ﷺ, which the wahabiya (wrongly) regard as Bid'at and shirk; is so clearly permissible and it is actually Waajib in Namaaz (to do so).

LAW: In the Qa'da-e-Ula, if the Muqtadi recited the Tashahud (At'tahiyaat) before the Imam (completed reciting it), he should remain silent and not read Durood and Dua (i.e. he should not read anything else), and one who is a Masbooq, should recite this slowly with slight pauses in the Qa'da-e-Aakhira, in a way whereby he is able to complete (the Tashahud) at the time when the Imam is turning his Salaam, and if he completes before the Imam (turns Salaam), he should repeatedly recite the Kalima-e-Shahaadat[2] (i.e. the words of Shahaadat). *[Durr-e-Mukhtar vol.1 pg.343]*

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2. If one repeats the words, اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ in this situation, there is also no objection to it. [Fatawa Razviyah vol.3 pg.314]

Sunnat Actions in Namaaz

- To raise the hands for Takbeer-e-Tahreema
- To allow the fingers to remain in its natural manner. In other words, without pressing them close together or spreading them wide apart
- To allow the palms of the hands, and the stomachs of the fingers to face the direction of the Qibla
- To lower the head at the time of the Takbeer
- To raise the hands before proclaiming the Takbeer
- Similarly, in the Takbeers of Qunoot and both Eids, to proclaim the Takbeer after raising the hands to the ears. With the exception of this, to raise the hands in Namaaz at any other instance, is not Sunnat

Law: If one already proclaimed the Takbeer and did not raise the hands in doing so, then he should not raise it now. If one remembered that he has not as yet raised his hand and he has not as yet completed proclaiming *'Allahu Akbar'* (i.e. he is in the midst of proclaiming it), then he should now raise the hands, and if he is not able to raise it upto the level where it is Sunnat to do so, then he should raise the hands as far as he can (before completion of saying Allahu Akbar). *[Alamgiri vol.1 pg.68; Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.319]*

Law: It is Sunnat for a female to raise her hands upto the shoulders. *[Raddul Muhtar vol.1 pg.324]*

Law: If a person is only able to raise one hand (due to illness or paralysis etc.), then he should only raise that one hand. If he is only

able to raise the hand upto which it is Sunnat to raise it to, then he should still raise it. *[Alamgiri vol.1 pg.68]*

- For the Imam to proclaim (call out) the اَللّٰهُ اَكْبَر '*Allahu Akbar*' and سَمِعَ اللّٰهُ لِمَنْ حَمِدَه '*Sami Allahu li Mun Hamidah*' and to pronounce the Salaam, in a loud voice as per necessity of loudness. However, to do so in a very loud voice without need is Makruh. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg. 319]*

LAW: It is Masnun for the Imam to proclaim the Takbeer-e-Tahreema and the '*Takbeeraat-e-Intiqaal*' (i.e. Takbeers, which take one from one act to the next) in Jahr (i.e. audibly). *[Durr-e-Mukhtar vol.1 pg.319]*

LAW: If the sound of the Imam's voice does not reach all the Muqtadis, then it is better for one of the Muqtadis to also proclaim the Takbeers aloud, so that there is awareness amongst all, regarding the commencement of Namaaz and the moving from one action to the next. However, to do this without a valid reason is Makruh and Bid'at (innovation). *[Raddul Muhtar vol.1 pg.320]*

LAW: If the aim of proclaiming the Takbeer-e-Tahreema is not Tahreema, but it is merely proclaimed as an announcement, then the Namaaz will not be valid at all. The actual aim of the Takbeer should be for Tahreema, and this should be done aloud. Similarly, the one transferring the sound (of the Takbeer) to the people (i.e. the Mukabbir), should also intend (for Tahreema). If he merely intends transferring the sound to the people, then neither is his Namaaz valid, nor the Namaaz of those who performed Tahreema following his voice. However, with the exception of Takbeer-e-Tahreema, if he merely makes intention of announcement of Takbeers in the other

Takbeers, or in the 'سَمِعَ اللهُ لِمَنْ حَمِدَه *Sami Allahu li Mun Hamidah* or in the رَبَّنَا لَكَ الْحَمْدَ *'Rab'bana Wa Lakal Humd'*, then in this case, the Namaaz will not be 'Faasid' (i.e. ruined). It will however be regarded as being Makruh, as this is to omit a Sunnat. *[Raddul Muhtar vol.1 pg.319]*

LAW: A Mukabbir (one calling out the Takbeer) should announce the Takbeer at a place, from where there is a need to do so for the people. There is no benefit if he announces the Takbeers whilst standing in the first or second Saff (row), whereas the voice of the Imam reaches these rows without any difficulty. It is also very important, that he should call out the Takbeers in conjunction with the voice of the Imam. If he announces the Takbeers after the Imam has called out the Takbeers, it will cause confusion to the followers. Also, if the Mukabbir delayed the announcement of the Takbeer, then in this case, one should not wait for him to complete his Takbeer, if the Imam has already completed his Takbeer but one should commence reciting the Tashahud etc. The ruling is if after saying the Takbeer the Imam remained silent and waited for a duration equivalent to saying Subhaan'Allah three times, (so as to allow the Mukabbir to complete his Takbeer), and only commenced the Tashahud thereafter, then he has omitted a Waajib then that Namaaz becomes Waajib ul I'aada (compulsory to repeat).

LAW: The Muqtadi and Munfarid do not need to do so with Jahr (i.e. audibly aloud). However, it should be loud enough that one can hear it personally. *[Durr-e-Mukhtar vol.1 pg.319; Bahr vol.1 pg.303]*

- After the Takbeer, to immediately tie the hands, in a manner whereby the men tie their hands below the naval, with the palm of the right hand being placed over the wrist joint of the left hand, and the little finger and thumb should be on

either side of the wrist, and the rest of the fingers should be kept on the wrist of the left hand. Females and 'Khunsa' (a person with reproductive organs of both sexes), should keep the left palm on the chest, below the breasts, placing the palm of the right hand on the back of the palm of the left hand. *[Ghuniya pg.294].* Some people let the hands hang after proclaiming the Takbeer, and only after doing this, do they tie their hands. This should not be done, but the hands should be (immediately) tied below the naval (after Takbeer).

LAW: If one reads Namaaz whilst sitting or lying down, he should tie his hands in the same manner. *[Raddul Muhtar]*

LAW: It is Sunnat to tie the hands in that Qiyaam wherein there is *'Zikr Masnun'*, so when reading the Thana (Subhaanak'Allah) and Dua-e-Qunoot; and in Janaazah, after Takbeer-e-Tahreema, until the fourth Takbeer, the hand must be tied. When standing up from Ruku and in the Takbeers of both Eid Salaahs, the hands should not be tied. *[Durr-e-Mukhtar vol.1 pg.328]*

- It is Sunnat to say the Thana (Subhaanak'Allah) Ta'ooz (A'oozubillah), Tasmiyah (Bismillah), Aameen, and for all of them to be done softly; and to first read the Thana, then the Ta'ooz, followed by the Tasmiyah, and to follow with each one immediately after the other, without any stoppage; to recite the Thana immediately after the Takbeer-e-Tahreema; and not to read وَجَلَّ ثَنَاؤُكَ *'Wa Jalla Thana'uka'* except in Janaazah Namaaz. All the other *'Azkaar'* (blessed prayers) that have been mentioned in the Ahadith are all for Nafils.

LAW: If the Imam has already commenced reciting the Qira'at with Jahr, i.e. audibly aloud, the Muqtadi should now not recite the Thana, even if he is not able to hear the voice of the Imam due to being far away or due to being deaf, as is in the case of the Muqtadis in the last Saffs (rows) during the Jummah and Eid prayers, who are not able to hear the Qira'at because they are in the last rows. *[Alamgiri vol.1 pg.85; Ghuniya pg.297].* If the Imam is reciting (Qira'at) softly, then you may recite the Thana. *[Raddul Muhtar vol.1 pg.328]*

LAW: If you found the Imam in Ruku or in the first Sajdah, and you are certain that you will be able to catch up to the Imam, even after reading the Thana, then in this case you may read it, and if you find him in the Qa'da or second Sajdah, then it is better to join without reciting the Thana. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.328]*

LAW: In Namaaz, Ta'ooz and Bismillah are subsidiary to Qira'at and there is no Qira'at for the Muqtadi (one following the Imam), so Ta'ooz and Tasmiyah are not Masnun for the Muqtadi as well. However, that Muqtadi who missed any Raka'ats may read both these in those Raka'ats when he is completing them. *[Durr-e-Mukhtar vol.1 pg.329]*

LAW: Ta'ooz is only to be recited in the first Raka'at, and it is Masnun to recite the Tasmiyah in the beginning of every Raka'at. If after Surah Faateha, one commenced recitation of a Surah from the beginning, then in this case it is Mustahsan (virtuously recommended), be it in Sirri (soft) or Jahri (loud) Qira'at. However, Bismillah will be recited silently at all times. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.329]*

LAW: If one forgot to recite Thana, Ta'ooz and Tasmiyah and already commenced the Qira'at, then there is no need to repeat it as the time for it has gone. Similarly, if one forgot to recite the Thana and already commenced reciting Ta'ooz, there is no repeating the Thana. *[Raddul Muhtar vol.1 pg.329]*

LAW: If a Masbooq was not able to read the Thana at the beginning, he should recite it when he is completing his remaining Raka'ats. *[Ghuniya pg.297]*

LAW: In the Fard Namaaz, one should not read اِنِّیْ وَجَّهْتُ 'Inni Waj'jahtu....' (Until its end), after the Niyyah and before the Takbeer, or afterwards; but if one does read it, then at the end of it instead of وَ اَنَا اَوَّلُ الْمُسْلِمِیْنَ you should read وَاَنَا مِنَ الْمُسْلِمِیْنَ. *[Ghuniya pg.296]*

LAW: During both of the Eid Prayers, it is Sunnat to say the Thana after the Takbeer-e-Tahreema. When reciting the Thana, one should tie the hands, and the A'oozu Bil'laah should be recited after the fourth Takbeer. *[Durr-e-Mukhtar vol.1 pg.329]*

LAW: The آمین can be recited in three ways. It can be recited with the 'Madd', in other words, by pulling the 'Alif' or with 'Qasr' in other words without (excessively) pulling the 'Alif', or with 'Imaala', similar to Madd, whereby the Alif is concentrated towards the 'Yaa'. *[Durr-e-Mukhtar vol.1 pg.331]*

LAW: If with the 'Madd' the 'Meem' was read with 'Tashdeed', i.e. آمّین (Aam'meen), or if it was read by dropping the 'Yaa' i.e. آمِنْ (Aamin), then in these cases, the Namaaz will still be valid but this is Khilaaf-e-Sunnat, i.e. contrary to the Sunnat. If one read it with a 'Madd' in a

manner whereby there is a Tashdeed on the 'Meem' and the 'Yaa' has been dropped, i.e. آمِنْ (Aam'min), or one read it with Qasr and added the Tashdeed, i.e. اَمِّيْنْ (Am'meen) or he read it with Qasr by dropping the 'Yaa', i.e. اَمِنْ(Amin); then in all three cases, the Namaaz has been invalidated. *[Durr-e-Mukhtar vol.1 pg.331]*

LAW: If the voice of the Imam did not reach him (the Muqtadi) but the Muqtadi next to him said Aameen, and he heard him saying Aameen, even if he did so softly, then he too should say Aameen. This means that if one becomes aware that Imam has said, وَلَاالضَّآلِّيْنَ then it becomes Sunnat for him to say Aameen, be this by hearing the voice of the Imam or by hearing another Muqtadi saying Aameen. *[Durr-e-Mukhtar vol.1 pg.331]*

LAW: In a Sirri (i.e. inaudible) Namaaz, if the Imam said, *'Aameen'* and one heard this then in such a case, he too should say *'Aameen'. [Durr-e-Mukhtar vol.1 pg.331]*

- To say سُبْحَانَ رَبِّيَ الْعَظِيْمْ Subhaana Rabbiyal Azeem 3 times in Ruku.
- To grasp the knees with the hands.
- To spread the fingers wide apart when doing so. This ruling is for the males.
- The women should simply place their hands on the knees.
- They should not spread out the fingers. Nowadays, many males are seen merely placing their hands on the knees, (without grasping the knees) and they keep the fingers close together (not spread out). This is Khilaaf-e-Sunnat.
- To keep the legs straight whilst in Ruku. Many people keep the bent like a bow. This is Makruh.

- To proclaim the *'Allahu Akbar'* for Ruku. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.332]*

LAW: One who is not able to correctly pronounce the letter ظ (Zau), should say, سُبْحَانَ رَبِّيَ الْكَرِيْم *Subhaana Rabbiyal Kareem*, instead of saying سُبْحَانَ رَبِّيَ الْعَظِيْم *Subhaana Rabbiyal Azeem*. *[Raddul Muhtar vol.1 pg.332]*

LAW: It is better to say *'Allahu Akbar'* as you are going into Ruku. In other words, when you start bending for Ruku, you should commence saying Allahu Akbar, and you should complete the Takbeer when in Ruku. *[Alamgiri vol.1 pg.69]*. In order to cover this entire distance, you should lengthen the 'Laam' of the word 'Allah'. Do not lengthen the 'Baa' of the word 'Akbar' or any other alphabet (If one said, اللهُ *'Aallahu'* اكْبَرْ *'Aakbar'* or اكْبار *'Akbaar'*, the Namaaz will be negated).

LAW: In every Takbeer, the 'Raa' of the word 'Akbar' should be read with a 'Jazm'. *[Alamgiri vol.1 pg.69]*

LAW: If the latter part of the Surah ends with the Thana (Glorification) of Almighty Allah, then in this case, it is better and more virtuous to join the Qira'at to the Takbeer, such as in this case: وَكَبِّرْهُ تَكْبِيْرَاتِ اللهُ اَكْبَرْ and in this case: وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثِ اللهُ اَكْبَرْ Here, the ث (Thaa) should be recited with Kasra. However, if there is such a word at the end of the Surah, which is disliked to be joined to the 'Ism-e-Jalaalat', i.e. (the Divine Name of Allah), then in this case, it is better and more virtuous not to join it to the Takbeer. In other words, one should stop at the end of the Qira'at and thereafter say Allahu Akbar, such as in the case of a verse like, اِنَّ شَانِئَكَ هُوَالْاَبْتَرُ where you should pause and give space after the verse and then say the Takbeer for the Ruku. If

neither of the two cases (mentioned above) exists, then one may make either *'Fasl'* (to separate) or *'Wasl'* (to join) (in regards to the Takbeer, i.e. one may join the verse to the Allahu of the Takbeer or keep both separate). *[Raddul Muhtar vol.1 pg.332; Fatawa Razviyah vol.3 pg.126]*

LAW: To lengthen the Ruku or the Qira'at because of some person who is about to join (the Jama'at), is Makruh-e-Tahreemi. This is in the case where you recognise and know him. In other words, your aim is to show (special) consideration to him. However, if you do not know or recognise the person who is about to join, then in such a case, it is *'Afdal'* (better and more virtuous) to lengthen (the Ruku or Qira'at), for it is to assist one in acquiring good deeds. One should however not lengthen it to such an extent that it causes concern to the Muqtadis (followers). *[Raddul Muhtar vol.1 pg. 332]*

LAW: The Muqtadi had not as yet proclaimed the Tasbeeh thrice, when the Imam raised his head from Ruku or Sajdah, so in this case, it is Waajib upon the Muqtadi to adhere to the Imam (i.e. to follow with the Imam). If the Muqtadi raised his head before the Imam, then he should return to (the said act). If he does not return, then he will be liable for an offence which, is disallowed and this will render him sinful. *[Raddul Muhtar & Durr-e-Mukhtar vol.1 pg.333]*

LAW: The back should be spread out nice and flat whilst in Ruku, to the degree that if a glass (or bowl) of water is kept on the back, it should remain (without falling). *[Fathul Qadeer vol.1 pg.259]*

LAW: In Ruku, neither should the head be bent (lowered), nor should it be raised high but it should be in line with the back. *[Hidaya vol.1 pg.89]*

It has been mentioned in the Hadith Shareef that, 'The Namaaz of that person who does not properly straighten his back in Namaaz, is insufficient (i.e. not completely perfect)'. This Hadith has been reported by Abu Dawud, Tirmizi, Nasa'i, Ibn Majah, and Daarimi from Abi Mas'ud Al Ansari ﷺ. Imam Tirmizi has mentioned this Hadith to be on the merit of Hassan Sahih.

Rasoolullah ﷺ said, 'Perform your Ruku and your Sujood correctly, for By Allah! I am able to see you from behind as well.' This Hadith has been reported by the Shaykhaan from Anas ﷺ.

LAW: A female should only bend (bow) a little in Ruku. In other words, enough for her to just touch her knees with her hands. She should not straighten her back, and she should not press on the knees, but she should simply keep the hands on the knees. She should not properly straighten up as the men do. *[Alamgiri, vol.1 pg.69]*

LAW: To recite the Tasbeeh thrice is the minimal requirement, because reciting less than this will not allow the Sunnat to be fulfilled. If one recites more than thrice, then this is 'Afdal' (more virtuous), but one should end with and odd number (of tasbeehs). However, if you are the Imam, and they (Muqtadis) become restless, then do not increase (the Tasbeehs too much). *[Fathul Qadeer, vol.1 pg.259]*

It is in Huliya from Abdullah ibn Mubarak etc. that it is Mustahab (desirable and recommended) for the Imam to say the Tasbeehs five times (each). It has been mentioned in the Hadith Shareef that Huzoor ﷺ said, 'When one makes Ruku, he should say سُبْحَانَ رَبِّيَ الْعَظِيْم thrice, so his Ruku has been completed, and this is the (very)

minimal requirement, and when he performs Sajdah, he should say سُبْحَانَ رَبِّيَ الاَعْلٰى thrice, so his Sajdah has been completed, and this is the minimal requirement.' This Hadith has been reported by Abu Dawud, Tirmizi and Ibn Majah from Ibn Mas'ud رضی اللہ عنہ.

LAW: When standing from Ruku, do not tie the hands, but let them hang. *[Alamgiri, vol.1 pg.68]*

LAW: The ہ 'Haa' of سَمِعَ اللّٰہُ لِمَنْ حَمِدَہ *'Sami Allahu li mun Hamidah'* should be read with 'Saakin' (i.e. as a quiescent letter). Do not apply any 'Harkat' (vowel marks, i.e. zabar, zer, pesh etc.) and nor should the دَ *'Daal'* be lengthened. *[Alamgiri, vol.1 pg.70]*

- For the Imam to say سَمِعَ اللّٰہُ لِمَنْ حَمِدَہ *'Sami Allahu li mun Hamidah'* when coming up from Ruku.
- and for the Muqtadi to say اَللّٰھُمَّ رَبَّنَا وَلَکَ الْحَمْد *'Allahum'ma Rab'bana wa Lakal Hamd'.*
- and for the Munfarid to say both is Sunnat. *[Alamgiri, vol.1 pg.70]*

LAW: Saying رَبَّنَا لَکَ الْحَمْد *'Rab'bana Lakal Hamd'* will also allow the Sunnat to be fulfilled but it is better to add the 'waw' (in other words *'Rab'bana wa Lakal Hamd'*) and to add اَللّٰھُمَّ *'Allahum'ma'* is even better. It is best to say both. *[Durr-e-Mukhtar vol.1 pg.334].* Huzoor ﷺ said, 'When the Imam says سَمِعَ اللّٰہُ لِمَنْ حَمِدَہ say, اَللّٰھُمَّ رَبَّنَا لَکَ الْحَمْد for one whose words correspond to the words of the Angels, will have his past sins forgiven.' This Hadith has been reported by the Shaykhaan from Abu Hurairah رضی اللہ عنہ.

LAW: The Munfarid should say سَمِعَ اللّٰهُ لِمَنْ حَمِدَه as he is coming up from Ruku, and then say اَللّٰهُمَّ رَبَّنَا وَ لَكَ الْحَمْد once he stands up straight from Ruku. *[Durr-e-Mukhtar vol.1 pg.334]*

- To say 'Allahu Akbar' for Sajdah
- and when getting up from Sajdah
- and to say سُبْحَانَ رَبِّيَ الاَعْلٰى at least thrice in Sajdah
- and to keep the hands on the ground in Sajdah *[Durr-e-Mukhtar vol.1 pg.339]*

LAW: When going into Sajdah

- First place the knees on the ground
- then the hands
- then the nose
- then the forehead
- and when coming up from Sajdah then do the opposite, i.e. first the forehead, then the nose, then the hands, and then the knees. *[Alamgiri vol.1 pg.70]*

When Rasoolullah ﷺ would go into Sajdah, he first placed his knees down and then his hands, and when he rose from Sajdah; he would first raise his hands and then his knees. Reported by the Ashaab us Sunan Al Arba' and Daarimi from Waa'il bin Hajr رضي الله عنه .

LAW: For males, it is Sunnat in Sajdah, to keep the arms away from the sides, to keep the stomach away from the thighs, and the wrists should not be placed on the ground. However, if one is in a Saff (rows for Jama'at), then the arms will not be kept away from the sides. *[Hidaya vol.1 pg.90; Alamgiri vol.1 pg.70; Durr-e-Mukhtar vol.1 pg.338]*

It is mentioned in the Hadith that Rasoolullah ﷺ said, 'Be balanced in your Sajdah, and do not spread out your wrists, like a dog.' This Hadith has been reported by the Shaykhaan from Anas رضي الله عنه.

Huzoor ﷺ said, 'When you perform Sajdah, then keep your palms on the ground and raise your elbows.' This Hadith is reported in Muslim from Bara ibn Aazib رضي الله عنه.

'When Rasoolullah ﷺ used to perform Sajdah, he would keep both his hands away from his sides, to the extent that if a baby goat wanted to pass from under his hands, it would be able to pass.' Abu Dawud has reported this Hadith on the authority of Ummul Momineen Maymuna رضى الله تعالى عنها.

It has been narrated in another narration of Bukhari and Muslim from Abdullah ibn Maalik in Buhayna رضي الله عنه that he ﷺ would keep his hands so well spread out that the whiteness of his holy armpits could be seen.

LAW: A female should gather herself when performing Sajdah (i.e. not spread out the body). She should join her arms to her sides, and her stomach close to her thighs, and her thighs to her shin and her shin should be close to the ground. *[Alamgiri vol.1 pg.70]*

LAW: Both knees should be kept on the ground at once, and due to any valid excuse, if one is not able to place both on the ground at once then one should first place the right knee and then the left knee. *[Raddul Muhtar vol.1 pg.335]*

LAW: There is no harm on placing a fabric (i.e. cloth) on the ground to make Sajdah. If one made Sajdah on an end of the clothing one is

wearing or on one's hand, without any valid excuse, then to do so is Makruh. If it is a stony ground, or if the ground is intensely hot or severely cold, then to do so is not Makruh. If there is dust there and one made Sajdah on clothing, which one is wearing, in order to protect ones turban from the dust (or grime), then there is no harm in doing so; and if one did this merely to avoid dust getting onto the face, then to do so is Makruh. *[Durr-e-Mukhtar vol.1 pg.338]*

LAW: If one placed an 'Achkan' (long coat) etc. on the ground and read Namaaz on it, then the upper portion should be under the feet and one should make Sajdah on the lower portion (its skirt). *[Durr-e-Mukhtar vol.1 pg.338]*

LAW: To keep one foot raised up during Sajdah is Makruh and 'Mumnoo' (disapproved and disallowed). *[Durr-e-Mukhtar vol.1 pg.339]*

- To sit between both the Sajdahs, like one sits in Tashahud, in other words, by keeping the left foot placed on the ground and keeping the right foot upright
- and to place both hands on the thighs
- for the fingers to be facing the direction of Qibla in Sajdah
- and for the fingers of the hands to be together *[Durr-e-Mukhtar vol.1 pg.335]*

LAW: For the stomachs of all ten toes of the feet to touch, the ground in Sajdah is Sunnat, and for the stomachs of three toes of each foot to touch the ground in Sajdah is Waajib, and for all ten to face the direction of Qibla (in Sajdah) is Sunnat. *[Fatawa Razviyah vol.1 pg.565]*

LAW: When completing both Sajdahs, then get up from the Sajdah position for the next Raka'at by using the tips of the feet, and by placing the hands on the knees. However, due to weakness or some other illness etc. if one places the hands on the ground to get up, then too there is no harm in this. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.340]*

Now, in the second Raka'at, do not recite Thana and Ta'ooz. After completing the Sajdahs of the second Raka'at,

- place the left foot on the ground
- and sit with both buttocks on it
- and to keep the right foot upright
- and to allow the toes of the right foot to face the Qibla direction (this is for the males)
- females should sit with both the legs to the right side,
- sitting on the left buttock
- to keep the right hand on the right thigh
- and to keep the left hand on the left thigh
- to keep the fingers in its natural form, neither spread out, nor close together
- the ends of the fingers should be close to the knees and should not grasp the knees
- to gesture at the point of proclaiming the Shahaadat, by closing, i.e. bringing together the little finger and the finger next to it, and to form a circular shape with the thumb and middle finger, and to raise the Kalima finger on the saying the word 'Laa', and to place it down at 'il'la' and then to immediately straighten all the fingers.

It has been mentioned in the Hadith that, 'When Nabi ﷺ would make Dua (i.e. when he reached the Kalima Shahaadat in Tashahud), he would gesture with the finger, and he would not move his finger around (i.e. shake it).' Abu Dawud and Nasa'i have reported this Hadith on the authority of Abdullah ibn Zubair رضی اللہ تعالی عنہما.

In addition, He ﷺ once saw a person gesturing with two fingers. He ﷺ said, 'Make Tauheed! Make Tauheed! (i.e. gesture with only one finger).' This Hadith has been reported by Tirmizi, Nasa'i and Baihaqi from Abu Hurairah رضی اللہ عنہ.

LAW: When getting up for the third Raka'at after Qa'da-e-Ula, do not do so by placing the hands on the ground, but get up by applying pressure on the knees (with the hands). However, if there is some valid excuse, then there is no harm in doing so. *[Ghuniya pg.321]*

LAW: In the third and fourth Raka'ats of a Fard Namaaz, it is 'Afdal' (more virtuous) to read Surah Faateha and to say 'Subhaan'Allah' is also permissible, and for the duration of three tasbeehs, if one stood silently, the Namaaz will still be done but one should not remain silent (i.e. without reciting anything). *[Durr-e-Mukhtar vol.1 pg.343]*

LAW: One should sit in the second Qa'da just as one did in the first Qa'da and one should recite the Tashahud in this as well. *[Durr-e-Mukhtar vol.1 pg.344]*

- After Tashahud, to recite Durood Shareef in the second Qa'da and the most virtuous Durood is that which has already been presented. *[Durr-e-Mukhtar vol.1 pg.344; Fatawa Razviyah vol.3 pg.62]*

Law: It is better to say the word 'Sayyidina' with the names of Huzoor ﷺ and Hazrat Ibrahim (alaihis salaam) when reciting the Durood Shareef. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.345]*

Virtues of Reciting Durood Shareef

There are very many Ahadith in regards to the virtues and excellence of reciting Durood Shareef. For the sake of blessings, some of them are being presented.

Hadith 1: It is reported in Muslim from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'Almighty Allah will send down Durood (blessings) ten times upon a person who sends Durood upon me once.'

Hadith 2: It is reported in Nasa'i from Anas رضی اللہ عنہ that Rasoolullah ﷺ said, 'One who sends Durood upon me once, Almighty Allah will send down ten Durood (blessings) upon him, remove ten of his sins and exalt him by ten folds.'

Hadith 3: Imam Ahmed reports on the authority of Abdullah ibn Amr رضی اللہ تعالی عنہما that if a person sends Durood once upon the Beloved Rasool ﷺ, Almighty Allah and the Angels will send Durood (blessings) seventy times upon him.

Hadith 4: It is in Durr-e-Mukhtar on the narration of Asbahani, from Anas رضی اللہ عنہ that Rasoolullah ﷺ said, 'If one sends Durood once upon me and it is accepted, then (by virtue of this) Almighty Allah will erase eighty years of his sins.'

HADITH 5: It is reported in Tirmizi from Abu Mas'ud ﷺ that Rasoolullah ﷺ said, 'The closest to me on Qiyaamat will be the one who sent the most Durood upon me.'

HADITH 6: It is reported in Nasa'i and Daarimi from Ibn Mas'ud ﷺ that Rasoolullah ﷺ said, 'There are some special Angels of Almighty Allah who journey through the earth and they pass the Salaams of my Ummat to me.'

HADITH 7: It is reported in Tirmizi from Ibn Mas'ud ﷺ that Rasoolullah ﷺ said, 'May his nose be rubbed in the dust[1] who got the month of Ramadaan and it passed before he could be forgiven, and may his nose be rubbed in the dust, who got the company of both or one of his parents in their old-age and they were not able to enter him into Jannat[2], and may his nose be rubbed in the dust, before whom my name is taken and he does not send Durood upon me.'

HADITH 8: It is reported in Tirmizi from Ali ﷺ that Rasoolullah ﷺ said, 'He is a complete miser, before whom I am remembered and he does not send Durood upon me.'

HADITH 9: It is reported in Nasa'i and Daarimi that Abu Talha ﷺ says that once Huzoor ﷺ arrived, and there were signs of happiness on the Holy Face of Huzoor ﷺ and he ﷺ said, 'Jibra'eel (alaihis salaam) came to me and said, Your Rab says, are you not pleased that

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1. The word 'may his nose be rubbed in the dust' is an expression in the Arabic language, which denotes deprivation and degradation.

2. In other words, deprived is he, who got to be in the presence of his parents in their old-age but did not serve and obey them so as to enter Jannat by virtue of this.

whosoever in your Ummat sends Durood upon you, I will send ten Durood upon him and whosoever in your Ummah sends Salaam upon you, I will send ten Salaam upon him.'

HADITH 10: It is reported in Tirmizi that Ubay bin Ka'ab ﷺ says, 'I said, Ya Rasool'Allah ﷺ, I ask a lot of Dua, so how much time should I allocate in this (Dua) for sending Durood upon Huzoor ﷺ?', He ﷺ said, 'As you wish', I said, 'a quarter', He ﷺ said, 'as you wish, but if you increase it, it is more beneficial to you', so I said, 'half', He ﷺ said, 'as you wish, but if you increase it, it is better and more beneficial to you', so I said, 'two thirds and He ﷺ said, 'as you wish, but if you increase it, it is of greater benefit to you' so I said, 'Then I should set aside the entire (time in Dua) for Durood' and He ﷺ said, 'If this is the case, then it will be sufficient for all your needs, and it will allow your sins to be forgiven.'

HADITH 11: It is reported in Ahmed from Ruwayfa' ﷺ that the Beloved Rasool ﷺ said, 'My intercession becomes Waajib on one who recites Durood and says this':

اَللّٰهُمَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيٰمَةِ

HADITH 12: It is reported in Tirmizi from Ameer ul Momineen, Farooq-e-Azam ﷺ that, 'Dua is suspended between the sky and earth, and does not ascend until Durood is sent upon Nabi ﷺ.'

LAW: To recite Durood Shareef at least once in one's lifetime is Fard, and to recite Durood Shareef in every blessed gathering of Zikr is Waajib (compulsory), be this whether you take the blessed Name yourself, or if you hear it from someone else. If in one Majlis

(gathering), one hears the blessed name a hundred times, one should recite Durood Shareef on every occasion. If one mentioned or heard the Blessed Name (of Rasoolullah ﷺ) and did not recite the Durood Shareef immediately, then he may recite it later (but he should try to do so immediately). *[Durr-e-Mukhtar vol.1 pg.346]*

LAW: When selling an item to a customer, it is impermissible to recite Durood Shareef or say 'Subhaan'Allah' during this time, in order to show beauty of the item to the buyer. Similarly, it is impermissible to recite Durood Shareef when seeing a big person, in order to inform the people of his arrival; so that they may get up in his admiration and leave their places (for him). *[Durr-e-Mukhtar vol.1 pg.348]*

LAW: It is Mustahab (desirable and recommended) to recite Durood Shareef whenever possible, especially in the following instances:

- On a Friday
- On the eve of a Friday
- In the morning
- At night
- When entering the Masjid (Mosque)
- When leaving the Masjid
- When making Ziyaarat of the Rauda-e-Athar (i.e. Sacred Grave of Rasoolullah ﷺ)
- During the Khutbah at Saffa Marwah
- After replying to the Azaan
- At the time of Iqaamat (i.e. before proclaiming it)
- In the beginning and end of Dua, and in the middle
- After reciting Dua-e-Qunoot
- After completion of 'Labaik' in Hajj

- After a gathering and when departing
- When making Wudu
- When not able to remember something
- When lecturing
- When Teaching
- When Studying, especially before and after reading Hadith Shareef
- When writing a Islamic query
- When writing Fatawa (Islamic Decrees)
- When writing (Islamic) books etc.
- During Nikah
- Engagement
- And when doing some important thing

Whenever you write the Sacred Name, always write Durood Shareef with it, as some Ulama have mentioned that it is Waajib to write Durood Shareef at this time. [Durr-e-Mukhtar & Raddul Muhtar *vol.1 pg.348]*

LAW: Nowadays, many people write ﷺ صلعم to do so is impermissible and strictly forbidden (Haraam). Similarly, they write رح رض instead of رضی اللہ تعالیٰ عنہ and رحمۃ اللہ تعالیٰ this too should not be done. (Some people) whose names are Muhammad, Ahmed Hassan or Hussain etc. write ﷺ or رض above their names. This too is disallowed (i.e. disapproved), because in such cases it is the said person whose name is intended, so what is meant by writing these (symbols by which they intend Durood) on these names. *[Tahtawi]*[1]

LAW: With the exception of in the Qa'da-e-Aakhira, Durood Shareef is not recited anywhere else during a Fard Namaaz. However, it is Masnun to recite Durood Shareef even in the Qa'da-e-Ula of a Nafil

Namaaz.[2] *[Durr-e-Mukhtar vol.1 pg. 348].* It is Sunnat to read Dua after the Durood. *[Durr-e-Mukhtar vol.1 pg. 350]*

LAW: (It is Sunnat) to recite the Dua in the Arabic Language. To recite it in non-Arabic language is Makruh. *[Durr-e-Mukhtar vol.1 pg. 350]*

LAW: (It is Sunnat) to ask Dua for your parents and teachers, if they are Muslims, and to ask Dua for all the Believing men and women. Do not only ask Dua specifically for yourself. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg. 350; Alamgiri vol.1 pg.71]*

LAW: It is Haraam to ask Dua-e-Maghfirat (Dua for pardon) for your teachers and parents, if they are unbelievers and have already died. Some Fuqaha (Jurists) have even written that to ask for Maghfirat (once they are dead) amounts to 'kufr'. However, if they are still alive, then you may make Dua for their Hidaayat (Guidance) and for them to receive Divine help (to accept the Truth). *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.351]*

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1. That which is being explained is in regards to those who instead of writing Sall Allahu alaihi wasallam in full, merely write s.a.w or s, and instead of Radi Allahu anhu they write r.a. or r.a.h etc. To abbreviate the Durood Shareef is impermissible and Haraam, and to abbreviate Radi Allahu anhu etc. is disapproved. We should pay particular attention to this. It has been noticed in books etc. that people merely use abbreviations. It must be noted that Durood Shareef is not something that can be abbreviated.

2. In other words, with the exception of the Sunnats before the Zuhr and Jummah. [Raddul Muhtar vol.1 pg.454]

LAW: To make Dua for Muhaalaat-e-Aadiya and Muhaalaat-e-Shar'iah is Haraam. *[Durr-e-Mukhtar Mukhtar, vol.3 pg.350]*

LAW: When making Dua, one should use those Duas which have been mentioned in the Qur'an and Hadith, but the Duas which are mentioned in the Qur'an should not be read at this juncture with the Niyyat (intention) of recitation of Qur'an, as to do so is impermissible, and with the exception of in 'Qiyaam' (during Namaaz), we are not advised to recite Qur'an at any other instance in Namaaz.[1] *[Raddul Muhtar vol.1 pg.351]*

LAW: In Namaaz, such Duas are impermissible, which have words that people use for one another, such as اَللّٰهُمَّ زَوِّجْنِی.

LAW: It is advisable in Namaaz, to recite the Dua which you know well (i.e. you have memorised), and outside of Namaaz, it is best to make that Dua which you have not memorised; in other words, that which is present in the heart. *[Raddul Muhtar vol.1 pg.352]*

LAW: It is Mustahab (desirable and recommended) at the end of the Namaaz, after all the recitations, to recite the following Dua:

رَبِّ اجْعَلْنِیْ مُقِیْمَ الصَّلٰوةِ وَمِنْ ذُرِّیَّتِیْ رَبَّنَا وَ تَقَبَّلْ دُعَآءِ ط

رَبَّنَا اغْفِرْلِیْ وَلِوَالِدَیَّ وَلِلْمُؤْمِنِیْنَ یَوْمَ یَقُوْمُ الْحِسَابُ ط

[

Alamgiri vol.1 pg.71]. (It is Sunnat) for all the 'Intiqalaat' (movement from one act to the next) of the Muqtadi, to be with that of the

1. If one forgetfully read it, then it is necessary to perform Sajdah-e-Sahw

Imam. (It is Sunnat) to say اَلسَّلاَمُ عَلَيْكُمْ وَ رَحْمَةُ اللهِ first to the right and then to the left. *[Durr-e-Mukhtar vol.1 pg.353]*

LAW: When turning the face to the right to make the Salaam, turn the face enough so that the right cheek can be seen, and when making Salaam to the left, turn enough so that the left cheek can be seen. *[Alamgiri vol.1 pg.71]*

LAW: It is Makruh to say عَلَيْكُمُ السَّلاَم *'Alaikum-us-salaam'*. Similarly, وَ بَرَكَاتُه should also not be added at the end. *[Durr-e-Mukhtar vol.1 pg.353]*

LAW: It is Sunnat for the Imam to proclaim both Salaams in a loud voice, but the second Salaam should be not as loud as the first. *[Durr-e-Mukhtar vol.1 pg.353]*

LAW: If one made salaam to the left first (in error), then if he has not said anything else (i.e. spoken anything) as yet, then he should immediately turn Salaam to the right and then turn Salaam to the left again. In this case, there will be no need to repeat (the Namaaz).

If in the first Salaam, he does not turn the face in any direction, then in the second, he should turn the face towards the left.

If one forgets to turn Salaam to the left, then until such time that his back does not face the Qibla, and he has not spoken to anyone as yet, he may proclaim the salaam. *[Durr-e-Mukhtar vol.1 pg.353; Alamgiri vol.1 pg.52; Raddul Muhtar vol.1 pg.353]*

LAW: When the Imam turns Salaam, then the Muqtadi, who has not missed any Raka'at, should also turn Salaam. However, if he has not completed reciting the Tashahud yet and the Imam turned Salaam,

then he should not follow the Imam in Salaam, but it is Waajib for him to complete the Tashahud (At'tahiyaat) and then turn the Salaam. *[Durr-e-Mukhtar vol.1 pg.352]*

LAW: The Muqtadi has not come out of Namaaz merely by the Imam turning Salaam, but he will only be regarded out of Namaaz after he (the Muqtadi) himself turns Salaam as well; to the extent that if after the Salaam of the Imam and before his Salaam he laughed loudly, his Wudu has been nullified. *[Durr-e-Mukhtar vol.1 pg.353]*

LAW: It is not permissible for the Muqtadi to turn Salaam before the Imam, except out of necessity, for example; he fears 'Hadath' occurring (i.e. he fears he will pass some impurity), or if he fears that the sun will rise, or if he fears that the time for Jummah or Eidain (both Eid prayers) will expire. *[Raddul Muhtar vol.1 pg.353]*

LAW: The moment the Imam says the word 'Salaam' for the first time; he has come out of Namaaz, even if he has not yet said 'Alaikum'. If someone joins the Jama'at at this time, his joining (and following the Imam) is not valid. However, if the Imam made Sajdah-e-Sahw after turning Salaam, then that person will who joined (after that first) Salaam, will be regarded as having joined the Jama'at. *[Raddul Muhtar vol.1 pg.352]*

LAW: In turning Salaam to the right, the Imam should make Niyyat (in addressing) those Muqtadis who are on the right, and in Salaam to the left, he should do so for those who are on the left, but he should not make Niyyat for females even if they are part of the Jama'at.

Also, in both Salaams, he should make Niyyat for 'Kiraaman Kaatibeen'[1] and those Angels, whom Allah has appointed for (our protection), and we should not stipulate any figure in this regard. *[Durr-e-Mukhtar vol.1 pg.354]*

LAW: When making Salaam, then in Salaam to all sides (i.e. left and right), the Muqtadis too should make Niyyat of the Muqtadis on that particular side and they should make Niyyat for those Angels as well. They should make Niyyat (of Salaam) for the Imam as well, for the side where the Imam is, and if the Imam is in front of him, then in both Salaams he should have Niyyat of (Salaam) to the Imam as well. A Munfarid should only make Niyyat of (Salaam for) those Angels. *[Durr-e-Mukhtar vol.1 pg.356]*

LAW: After Salaam, it is Sunnat for the Imam to change his direction to the right or the left[2] (i.e. sit facing the right or the left), and it is 'Afdal' to sit facing towards the right. The Imam may also sit facing the Muqtadis, on condition that there is no Muqtadi in Namaaz, in front of him (i.e. facing him), even if he may be reading Namaaz in one of the Saffs at the back. *[Raddul Muhtar vol.1 pg.358 with ref to Huliya and Zakhirah]*

LAW: If the Munfarid makes Dua exactly where he is, without turning to the left or right, then for him, this too is permissible. *[Alamgiri, vol.1 pg.72]*

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1. Kiraaman Kaatibeen are the two Angels appointed by Almighty Allah to record our good and bad deeds and are also known as the Shoulder Angels. The one on the right records the good deeds and the one on the left records the bad deeds of a person.

LAW: After Zuhr, Maghrib and Esha, one should recite shorter Duas, and then continue with the Sunnats. One should not be engrossed in very lengthy Duas (after the Fard of the above mentioned Salaahs). *[Alamgiri, vol.1 pg.72]*

2. Not to change direction and to remain seated facing the direction of Qibla is Makruh. [Fatawa Razviyah vol.3 pg.74]

LAW: After the Fajr and Asr Salaahs, one has the choice of reciting Zikr and Dua for as long as one pleases. However, if the Muqtadi is following the Imam in Dua, the Imam should not lengthen the Dua to such a degree, whereby the Muqtadi becomes restless. *[Fatawa Razviyah]*

LAW: Do not read your Sunnats at the same spot, but read them by moving away to the right, left, front or back; or read them after going home. *[Alamgiri vol.1 pg.72; Durr-e-Mukhtar vol.1 pg.356]*

LAW: One should not make conversation after the Fard of those Namaaz, wherein the Fard is followed by Sunnats, even though (by doing so) the Sunnats will still be valid, but the reward will be lessened in doing so. It is also Makruh to delay the Sunnats. Similarly, very lengthy Wazifas etc. are not permitted (i.e. not advised between Fard and Sunnats). *[Ghuniya pg.331; Raddul Muhtar vol.1 pg.356]*

LAW: It is 'Afdal' (better and more virtuous) to remain seated in the same place after the Fajr Salaah, until the sun has risen properly. *[Alamgiri vol.1 pg.72]*

Mustahab Actions in Namaaz

- Whilst in the Qiyaam position, to look at the area of Sajdah
- In Ruku, to look at the top of the foot
- In Sajdah to look towards the nose
- In Qa'da, to look towards the lap
- In the first Salaam, to look towards the right shoulder
- In the second Salaam, to look towards the left shoulder
- To keep the mouth closed when feeling the need to yawn and if it cannot be stopped, then to compress the lips under the teeth; even if this does not curb the yawning, then if one is in the Qiyaam position, he should cover the mouth with the rear of the right hand, and if in any other position (except Qiyaam), one should do so with the rear of the left hand, otherwise one may use the sleeves to cover the mouth in both situations (Qiyaam or non-Qiyaam). To cover the mouth with a cloth or with the hand without a valid reason is Makruh. One of the best methods to stop the yawning is to think in the heart that that Ambia (alaihimus salaam) never yawned.
- For men, to keep the hands out of the clothes at the time of Takbeer-e-Tahreema (such as when covered in a sheet etc.)
- For females, it is better to keep the hands inside (the Burqah etc.).
- To try to avoid coughing to the best of one's ability
- For the Imam and the Muqtadis to all stand up when the Mukabbir (one calling the Takbeer/Iqaamat) proclaims the حَيَّ عَلَى الْفَلَاح *'Hay'ya alal Falaah'*
- The Namaaz can be commenced once the Mukabbir (Mu'azzib) says قَدْ قَامَتِ الصَّلٰوةُ but it is better to commence Namaaz only once the Iqaamat has ended

- For there to be four fingers space between both feet, during Qiyaam
- For the Muqtadi to commence (the Namaaz) with the Imam
- For the Sajdah to be made on the ground, without anything in-between

Zikr and Dua after Namaaz

Those lengthy 'Azkaar' which have been mentioned in the Ahadith, should be recited after the Sunnats of Zuhr, Maghrib and Esha. Before the Sunnat, one should rather recite a short Dua, otherwise the reward of the Sunnats become less. [Raddul Muhtar vol.1 pg.356]

Note of Caution: One should not increase or decrease the number of times that a particular Dua which has been mentioned in the Hadith. It should be read the number of times as prescribed in the Hadith, because the excellence that is held in these particular prayers is in reciting it for the number of times prescribed. The example of increasing or decreasing the number of times it needs to be read, is like the example of a particular lock that needs to be opened with a specific key. Now, if one increases or decreases the teeth on the key, it will not be able to open that particular lock. However, if one has a doubt as to how many he has read, then in such a case, one may increase the recitation, and this is not regarded as reading more than what has been prescribed, (it is simply a precautionary measure) so as to reach completion. [Raddul Muhtar vol.1 pg.356]

After every Namaaz, one should make Istighfar thrice, followed by recitation of Ayat ul Kursi and the three Quls, once each. One should

also read سُبْحَانَ اللهِ *'Subhaan'Allah'* 33 times اَلْحَمْدُلِلّٰهِ *'Alhamdulillah'* 33 times, and اَللهُ اَكْبَرُ *'Allahu Akbar'* 34 times, and once one should read:

لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

'Laa ilaaha il'lal laahu Wahdahu Laa Shareeka lahu, lahul Mulku, Wa lahul Hamdu, Wa Huwa alaa Kul'li Shay'in Qadeer'

The sins of one who read this will be forgiven, even if they are equivalent to the foam on the sea. After Asr, without changing position and without conversing one should recite 10 times:

لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ يُحْيِيْ وَيُمِيْتُ
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

'Laa ilaaha il'lal laahu Wahdahu Laa Shareeka lahu, lahul Mulku, Wa lahul Hamdu, Bi Yadihil Khair, Yuhyi Wa Yumeetu, Wa Huwa alaa Kul'li Shay'in Qadeer'

After every Namaaz, one should keep the hand on the (upper) forehead and read:

بِسْمِ اللهِ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ اَللّٰهُمَّ اذْهِبْ عَنِّي الْهَمَّ وَالْحُزْنَ

One should then pull the hand towards the lower forehead (i.e. upto the eyebrows).

HADITH 1: It is reported in Abu Dawud from Anas ﷺ that Huzoor ﷺ said, 'To make Zikr (be engrossed in the remembrance) of Allah from after Fajr until sunrise, and from after Asr until sunset is more virtuous than freeing four slaves each from Bani Isra'eel.'

HADITH 2: It is reported in Tirmizi from Anas ﷺ that Huzoor ﷺ said, 'if one engrosses oneself in Zikr until sunrise, after performing your Fajr Namaaz with Jama'at and then after the sun has risen completely, if one perform 2 Raka'ats Namaaz, it is as if one has performed full Hajj and Umrah.'

HADITH 3: It is reported by Shaykhaan etc. from Mughira ibn Shu'ba ﷺ that Huzoor-e-Aqdas ﷺ used to recite this Dua after every Fard Namaaz:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا رَآدَّ لِمَا قَضَيْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

HADITH 4: It is reported in Muslim from Abdullah ibn Zubair رضی اللہ تعالیٰ عنہما that Huzoor ﷺ said, 'After turning Salaam, read the following in a loud voice':

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ لَآ اِلٰهَ اِلَّا اللّٰهُ وَلَا نَعْبُدُ اِلَّا اِيَّاهُ لَهُ النِعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحُسْنُ لَآ اِلٰهَ اِلَّا اللّٰهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكٰفِرُوْنَ

HADITH 5: It is in Sahih Bukhari and Muslim that the destitute amongst the Muhajireen (emigrants) presented themselves before

Rasoolullah ﷺ and said, 'The wealthy have attained great status and everlasting bounties.' He ﷺ said, 'What is the reason (for this)', so they said, 'Just like we read Namaaz, they too read Namaaz; we keep fast and they too keep fast; they are able to give Sadqa (charity) and we are not able to do so, and they free slaves whereas we are not able to do so.' Huzoor ﷺ said, 'Should I not teach you something by which you may catch up to those who have surpassed you, and by which you may be ahead of those who come after, so that none may be more exalted than you, except for those who do as you will do.' The people said, 'Yes Ya Rasool'Allah ﷺ', He ﷺ said, 'say سُبْحَانَ اللهِ *'Subhaan'Allah'* اَلْحَمْدُلِلّٰهِ *'Alhamdulillah'* and اَللهُ اَكْبَرْ *'Allahu Akbar'* 33 times after every Namaaz'; Abu Saleh رضي الله عنه says, 'The destitute amongst the Muhajireen again came to Rasoolullah ﷺ and said, 'Whatever we have done, our wealthy brothers heard about it and did it as well', He ﷺ said, 'It is the Grace of Allah. He bestows it upon whomsoever He Wills.'

HADITH 6: It is reported in Muslim from Ka'ab bin Ujrah رضي الله عنه that Rasoolullah ﷺ said, 'There are certain 'Azkaar' which are to be recited after Namaaz and the one who recites it will not find his needs go unanswered. This is to be recited after every Fard Namaaz: سُبْحَانَ اللهِ *'Subhaan'Allah'* 33 times اَلْحَمْدُلِلّٰهِ *'Alhamdulillah'* 33 times, and اَللهُ اَكْبَرْ *'Allahu Akbar'* 34 times'.

HADITH 7: It is reported in Muslim Shareef from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'One who recites (this) after every Namaaz سُبْحَانَ اللهِ *'Subhaan'Allah'* 33 times اَلْحَمْدُلِلّٰهِ *'Alhamdulillah'* 33 times, and اَللهُ اَكْبَرْ *'Allahu Akbar'* 33 times, it adds up to ninety-nine and by proclaiming one declaration, it makes it a hundred:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

and (by reciting these), all his shortcomings (sins) will be forgiven even if they be equal to the foam on the sea.'

HADITH 8: It is reported by Baihaqi in Sha'bul Imaan that Hazrat Ali ﷺ says, 'I heard Rasoolullah ﷺ declare on this very Mimbar (pulpit) that one who recites the Ayat ul Kursi after every Namaaz, nothing can hinder him from entering Jannat except death. In other words, he will enter Jannat, the moment he passes away and if one reads it when going to sleep, Almighty Allah will protect such a person's home and the inhabitants of the homes around him from shaitaan and thieves.'

HADITH 9: Imam Ahmed reports from Abdur Rahmaan bin Ghanam and Tirmizi reports from Abu Zarr رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said, 'One who read this ten times after Fajr without changing places or folding the legs (i.e. he remains in same position as he completed Namaaz).'

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ يُحْيِيْ وَيُمِيْتُ
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Then in lieu of each, ten good deeds will be written for him, and ten of his sins will be wiped out, and his status will be elevated by ten folds, and this Dua will serve as a protection for him from every evil and from shaitaan the accursed. It is not Halaal for any sin that it should reach him, with the exception of 'shirk'. He who (does this) is best in deeds compared to others except for him who says something more virtuous then he will surpass him.

In another Narration, it has been mentioned in regards to Fajr and Asr, and in view of the Madhab of the Hanafis, this is more appropriate.

HADITH 10: It is reported in Ahmed, Abu Dawud and Nasa'i from Mu'az bin Jabl ﷺ whereby he says that Huzoor ﷺ held my hand and said, 'O Mu'az, I love you dearly' so I said, 'Ya Rasool'Allah ﷺ, I too love you dearly'. He ﷺ said, 'do not abstain from saying after every Namaaz: رَبِّ اَعِنِّیْ عَلٰی ذِکْرِکَ وَ شُکْرِکَ وَحُسْنِ عِبَادَتِکَ.'

HADITH 11: It is reported in Tirmizi from Ameer ul Momineen Umar ibn Khattab ﷺ that Huzoor ﷺ sent a regiment towards najd. They returned swiftly and brought back plenty spoils (of war). A person said, 'I have not seen any battalion that has done so well and that returned so quickly, bringing back so many spoils.' On hearing this, Huzoor ﷺ said, 'Should I not inform you regarding that nation which is more superior to them in bringing back spoils and in returning even faster? They are those who presented themselves for Fajr Namaaz and then remained seated engrossed in the Zikr (remembrance) of Allah, until such time that the sun rises completely. They are the ones who return more rapidly and the ones with greater rewards.'

Chapter 5

Recitation Of The Holy Qur'an

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Allah Almighty says

فَٱقۡرَءُواْ مَا تَيَسَّرَ مِنَ ٱلۡقُرۡءَانِۚ عَلِمَ

'So, read of the Qur'an whatever you are able to'

Allah Almighty says

وَإِذَا قُرِئَ ٱلۡقُرۡءَانُ فَٱسۡتَمِعُواْ لَهُۥ وَأَنصِتُواْ لَعَلَّكُمۡ تُرۡحَمُونَ

'And When the Qur'an is recited, Listen to it attentively, and remain silent, so that you may be blessed with Mercy'

HADITH 1-3: Imam Bukhari and Muslim reported from Ubadah bin Saamit ﷺ that Rasoolullah ﷺ said, 'The one who did not recite Surah Faateha has not read his Namaaz'. In other words, he has not read Namaaz-e-Kaamil. Hence, in another narration it is reported in Sahih Muslim from Abu Hurairah ﷺ that it was mentioned, فهی خداج in other words that Namaaz is in vain. It must be noted that this law applies to the Imam and the one who is performing his Namaaz alone. There is no recitation for a Muqtadi (follower), but the Qira'at (i.e. recitation) of the Imam is his (the Muqtadis) recitation. [Reported by Imam Muhammad, Tirmizi and Haakim from Jaabir ﷺ and similar to this Imam Ahmed has reported it in his Musnad, and Imam Al Halabi has mentioned it to be Sahih on the stipulation of the Shaykhain (i.e. Bukhari and Muslim).

HADITH 4-6: Hazrat Abdullah ibn Amr, Hazrat Zaid ibn Thaabit and Hazrat Jaabir ibn Abdullah رضی اللہ تعالیٰ عنہما were questioned (in this regard)

and all of these blessed personalities said, 'Do not recite Qira'at in any Namaaz when following the Imam.' [Recorded by Imam Abu Ja'far At Tahaawi in Ma'ani al Athar]

HADITH 7: Imam Muhammad ﷺ reported in Mu'atta that Abdullah ibn Mas'ud ﷺ was questioned in regards to Qira'at behind the Imam. He said, 'Remain silent, for it is a skill in Namaaz, and the Qira'at (recitation) of the Imam is sufficient for you.'

HADITH 8: Sa'ad ibn Abi Waq'qas ﷺ says, 'I would favour to put embers (burning coal) into the mouth of a person who makes Qira'at whilst following the Imam.'[1]

HADITH 9: Ameer ul Mo'mineen Farooq-e-Azam ﷺ says, 'I wish there was a stone in the mouth of that person who makes Qira'at whilst behind the Imam.'[2]

HADITH 10: It is reported from Hazrat Ali ﷺ that he said, 'whosoever recited (made Qira'at) behind the Imam, he has acted contrary to Fitrat (the inherent way).'

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1. In other words, he is clarifying how disliked it is to recite whilst following the Imam.

2. Here as well, Hazrat Umar ﷺ is trying to show that if that kept a man from reciting behind the Imam then it was better he had stones or a rock in his mouth rather than reciting.

Laws of Jurisprudence

We already know from before that in Qira'at the voice should be audible enough that one is able to hear himself, if there is nothing that is causing a hindrance to him hearing, such as noise or if he is hard of hearing etc. If in Qira'at ones voice is not as audible (as we have just explained, i.e. where at least one can hear one's own voice), then the Namaaz will not be done. Similarly, in all such affairs where speech is involved, this amount of audibility in the voice is necessary; such as when proclaiming the 'Bismillah' at the time of Zibah (slaughtering and animal); when giving Talaaq (verbally); in Itaaq (when freeing a slave), and in Istithna (when one proclaims his faith); when reciting Ayat-e-Sajdah, causing Sajdah-e-Tilaawat to become Waajib (compulsory). *[Alamgiri vol.1 pg.65; Durr-e-Mukhtar Vol.1 pg.359]*

Law: Jahr (to recite audibly, i.e. aloud) is Waajib upon the Imam during the first two Raka'ats of Fajr, Maghrib and Esha and in all the Raka'ats of Jummah, () Eid Prayers, Taraweeh and the Witr of Ramadaan. It is Waajib to recite softly, in the 3rd Raka'at of Maghrib, the 3rd and 4th Raka'ats of Esha and in all the Raka'ats of Zuhr and Asr. *[Durr-e-Mukhtar Vol.1 pg.358]*

Law: Jahr (to read audibly, i.e. aloud in this case) means that the recitation (of the Imam) should be audible enough for the others, i.e. those in the first Saff (row) should be able to hear it. This is the minimum requirement, and there is no ruling stipulating the maximum requirement. To read softly, means that (the Imam) should at least be able to hear himself. *[General books of Jurisprudence]*

LAW: To recite in this manner whereby only one or two people who are close to him are able to hear will not be regarded as 'Jahr' but this will be regarded as reciting softly. *[Durr-e-Mukhtar Vol.1 pg.359]*

LAW: To recite so loudly which is more than the need and whereby it causes discomfort to one self and to the others as well is Makruh. *[Raddul Muhtar Vol.1 pg.357]*

LAW: If one was reciting softly and someone joined him, and then recites what is remaining in 'Jahr' and there is no need to repeat that which, has already been read. *[Raddul Muhtar vol.1 pg.357]*

LAW: If one recited one long Ayat in a manner whereby he recited part of that long verse such as 'Ayat ul Kursi' or 'Ayat e Madayinah' in one Raka'at and another part in the next Raka'at, then this is regarded as being permissible, on condition that the amount that he read in each Raka'at is equal to 3 Ayats. *[Alamgiri vol.1 pg.73]*

LAW: It is Waajib to recite the Nafils during the daytime silently. As for the Nafils of the night, then in this regard, one has the choice (of either read aloud or softly) when one reads it alone. If one reads the Nafils at night in Jama'at, then it is Waajib to apply 'Jahr' (i.e. read aloud). *[Raddul Muhtar vol.1 pg.358]*

Laws: When reading those Namaaz which require Jahr, the Munfarid (one reading alone), has the option (of loud or soft), but it is more virtuous (Afdal) to read it aloud if he is performing 'Ada' (i.e. the Namaaz in its appointed time). However, if he is performing Qaza (expired Namaaz), then it is Waajib to perform it softly. *[Durr-e-Mukhtar vol.1 pg.358]*

LAW: If the Qaza of a Jahri Namaaz is being made, even during the day (in Jama'at), it is Waajib upon the Imam to apply Jahr (i.e. read it aloud), and in the Qaza of Sir'ri (Softly read Namaaz), it is Waajib to read it softly, even if it is being performed at night. *[Alamgiri vol.1 pg.113; Durr-e-Mukhtar vol.1 pg.358]*

LAW: If in a 4 Raka'at Fard Namaaz, one forgot to recite the Surah in the first 2 Raka'ats then he should recite it in the next two Raka'ats. To do so is Waajib. If he forgot to recite the Surah in the Second Raka'at only then he should recite it in either the third or the fourth Raka'at. If he forgot to recite the Surahs in the first and second Raka'at of Maghrib, he should recite Surah in the third Raka'at, and he will lose the Qira'at of one Raka'at. In all these cases, the Surah must be read with Surah Faateha. If it is a Jahri Namaaz, the Surah Faateha and Surah must be aloud; otherwise, it must be recited softly, and in all of the above mentioned cases one must perform the Sajdah-e-Sahw, and if one intentionally omits it (the Surah), then one must repeat the Namaaz. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.359]*

LAW: If one forgot to join a Surah (after Surah Faateha) and remembered only in Ruku. Then one should stand up and join the Surah, and thereafter make Ruku again. One should perform Sajdah-e-Sahw at the end. If one does not make the Ruku again, the Namaaz will be invalid. *[Durr-e-Mukhtar vol.1 pg.360]*

LAW: If one forgot to recite the Surah Faateha in the initial Raka'ats of a Fard Namaaz, then there is no Qaza of this in the following Raka'ats. If one remembers this before Ruku, then he may Read it and then recite the Surah. If one is in Ruku, he should come back towards Qiyaam and he should recite the Faateha and the Surah, and

thereafter (again) go into Ruku. If one does not make Ruku again, the Namaaz will be invalid. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.360]*

LAW: It is Fard-e-Ain upon every Muslim who is Mukal'laf (responsible and accountable) to make Hifz of (i.e. memorise) at least one Ayat (verse of the Qur'an). The Hifz of the entire Glorious Qur'an is Fard-e-Kifaayah. To memorise Surah Faateha, and one other short Surah or 3 other short verses equivalent to it, or one long Ayat is Waajib-e-Ain. *[Durr-e-Mukhtar vol.1 pg.361]*

LAW: As per necessity, it is Fard Ain to know the Laws of Fiqh, and to learn more than what is necessary upon you is greater than memorising the entire Qur'an. *[Raddul Muhtar vol.1 pg.361]*

LAW: If one is comfortable and safe during a journey then it is Sunnat in Fajr and Zuhr to recite Surah Burooj or Surahs equivalent to it and in Asr and Esha Surahs that are shorter than this should be recited, in Maghrib one should recite the short Surahs of Qisaar-e-Mufassal. If one is in a haste (i.e. time is less) then in every Namaaz one may read whichever Surahs one wishes. *[Alamgiri vol.1 pg.72]*

LAW: In the condition of Iztirar, such as when time is about to expire or if there is a fear of enemies, then one should read (Surahs) based on one's situation, be it on journey or when resident. This is to the extent that if one is not able to make allowance for the Waajibs then he is even excused in this regard. For example, if the time left for Fajr is so little that he can only pray one Ayat in each Raka'at, then he should do just this. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.362].* However, after the sun has risen fully, he should repeat this Namaaz.

LAW: If one fears that he will lose the Jama'at of Fajr, then he should merely fulfil upto the Waajibaat in the Sunnat of Fajr. He should leave out the Thana and the Ta'ooz and he should recite Tasbeehs once each in Ruku and Sujood. *[Raddul Muhtar vol.1 pg.362]*

LAW: When one is a resident (not Musafir) and the time is not less then it is Sunnat to recite the Surahs, which are Tiwaal Mufassal in Fajr and Zuhr, and in Asr and Esha, he should recite Awsat Mufassal, and in Maghrib one should read Qisaar Mufassal. The ruling with regards to the Imam and Munfarid is the same in all these cases. *[Durr-e-Mukhtar vol.1 pg.363]*

IMPORTANT NOTE: The Surahs from Hujrat to the end of the Qur'an are known as Mufassal. Mufassal is classified into 3 categories, namely (1) Tiwaal-e-Mufassal; (2) Awsat Mufassal and (3) Qisaar Mufassal

- Tiwaal-e-Mufassal — Fajr & Zuhr
- Awsat Mufassal — Asr & Esha
- Qisaar Mufassal — Maghrib

[Durr-e-Mukhtar vol.1 pg.363]

LAW: If Asr Namaaz is read as Ada (prompt) in the Makruh time, it is still Thawaab to fulfil the Masnun Qira'at (Desired Sunnah Qira'at), on condition that the time remaining is not too little. *[Alamgiri vol.1 pg.72]*

LAW: In Witr, Nabi Kareem ﷺ recited سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى (Surah A'la) in the first Raka'at. In the second Raka'at he ﷺ recited قُلْ يٰاَيُّهَا الْكٰفِرُوْنَ (Surah Kaafirun). In the third Raka'at he ﷺ recited قُلْ هُوَ اللّٰهُ اَحَدٌ (Surah

Ikhlas). So sometimes, you should also read these to acquire blessings. *[Alamgiri vol.1 pg.73]*
Sometimes instead of Surah A'la in the first Raka'at, He ﷺ would recite اِنَّاۤ اَنْزَلْنٰهُ (Surah Qadr).

LAW: Do not overly exceed the Qira'at-e-Masnuna if it causes discomfort to the Muqtadis. If it does not cause discomfort to them, then there is no harm in slightly exceeding the desired amount of verses. *[Alamgiri vol.1 pg.73; Raddul Muhtar vol.1 pg.363]*

LAW: When reciting in Fard Salaahs one should recite with pauses (i.e. slowly), and in Taraweeh, one should recite at a medium pace and one is permitted to read rapidly in the Nafils at night. However, one should be sure to recite in a manner whereby it can be understood (i.e. clearly audible). In other words, at least one should fulfil the level of requirement that has been set by the Qaaris for the 'Madd'; otherwise, it is Haraam because we have been commanded to recite the Qur'an with Tarteel (i.e. To recite in a slow, measured, regular tone). *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.363]*

Nowadays, in the manner in which most of the Hufaaz recite they fail to fulfil the requirement set for the 'Madd'. With the exception of يَعْلَمُوْنَ and تَعْلَمُوْنَ (i.e. with the exception of hearing the last words of each Ayat), one is neither able to hear or recognise any other word that is being recited, nor are the alphabets pronounced correctly. However, in the speed with which they read, they eat up (i.e. omit) so many words that they are boastful in this regard by saying, 'a certain person reads so fast', whereas it is Haraam to recite the Holy Qur'an in this manner. It is severely Haraam to do this.

LAW: All seven Qira'ats (i.e. manners of recitation) are permissible. However, the proper ruling is that it is better for one to avoid reciting in the manner which is unheard of by the general public, because in avoiding this, there is safety of their Deen, just as in our region (and in most other places), the Qira'at Imam Aasim on the Narration of Hafs is most common. Thus, it is this, which should be read. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.363]*

LAW: It is Masnun to lengthen the first Raka'at of Fajr, more than the second Raka'at. The measure that has been stipulated is two thirds in the first Raka'at and one third in the second Raka'at. *[Alamgiri vol.1 pg.73]*

LAW: If one excessively lengthened the recitation (Tool-e-Faahish) in the First Raka'at, in other words if one recited forty verses in the first Raka'at and only 3 verses in the second Raka'at, there is no harm in this as well but it is not what is best (i.e. nor recommended). *[Raddul Muhtar vol.1 pg.364]*

LAW: It is also better in all the other Namaaz for Qira'at of the first Raka'at to be slightly longer than the second Raka'at. The same ruling applies to the Jummah and both Eid Prayers. *[Alamgiri vol.1 pg.73]*

LAW: In the Sunnats and Nafils, one should (try) to read the Surahs that are similar (in length) in both Raka'ats. *[Muniya pg.129]*

LAW: It is Makruh to lengthen the recitation of the second Raka'at more than the first Raka'at, if the difference is obvious and very apparent. The measure for this is that if verses of both the Surahs seem similar (in length), then to increase it by more than three Ayats

(verses) is disapproved and if the Surahs are long and short, then it will not depend on the amount of verses recited, but it will depend on the Alphabets and words. If there is a huge difference between the (amount) of alphabets and words, then this is disapproved, even though the verses may be similar in number. In other words, if one read اَلَمۡ نَشۡرَحۡ (Surah Alam Nashrah) in the first Raka'at and لم یکن (Surah Lum Yakun) in the second Raka'at, then it is disapproved (i.e. objectionable), even though both have 8 Ayats (verses) each. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.365]*

LAW: It is Sunnah in Jummah and both Eid Prayers to recite سبّح اسم in the first Raka'at and هَل اتٰك in the second Raka'at, as this is proven from Nabi ﷺ. This is exempted from the said rule. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.365]*

LAW: To set a particular Surah, whereby one only recites that particular Surah in that particular Namaaz is Makruh. It is Mustahab to sometimes recite those Surahs, which have been mentioned in the Ahadith. However, one should not recite it continuously, so much so that someone may start to think that it is Waajib (to recite). *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.365]*

LAW: In the Fard Namaaz when reciting Ayat-e-Targheeb (which discusses attaining rewards) and Ayat-e-Tarheeb (which discusses punishment), the Imam and Muqtadis should not make Dua to attain (reward) or protection from (punishment). The same Ruling applies when performing any Nafil Namaaz with Jama'at. However, if one is reading Nafil alone, he may make Dua. *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.366]*

LAW: To repeat the same Surah in both Raka'ats is Makruh-e-Tanzeehi, unless there is no one and there is some compulsion, then there is no disapproval at all. For example, if one recited the entire (Surah Naas) قُلْ اَعُوْذُ بِرَبِّ النَّاسِ in the first Raka'at, he may recite this in the second Raka'at as well, or if in the second Raka'at he unintentionally started reciting the same (Surah) which he recited in the first Raka'at, or if one does not know any other Surah, then one may recite the same first Surah (which he already recited in the first Raka'at). *[Raddul Muhtar vol.1 pg.367]*

LAW: During Nafil Namaaz to repeat the same Surah in both Raka'ats, or to recite the same Surah numerous times in each Raka'at is permissible without objection. *[Ghuniya pg. 462]*

LAW: If one completed the entire Qur'an in one Raka'at, he should commence from Alif Laam Meem after Surah Faateha in the second Raka'at. *[Alamgiri vol.1 pg.74]*

LAW: If in Fard Namaaz, one read few Ayats, then in the second Raka'at he read few Ayats from another place, even if they are from the same Surah. If in-between two or more verses were left out, there is no objection, but one should not do this without need. However, if one Raka'at, one read few Ayats, and then left some Ayats and then read from another place, then this is Makruh. If one did this by error, one should go back and recite the Ayats that have been left out (and then continue). *[Raddul Muhtar vol.1 pg.367]*

LAW: If one read the end of a Surah in the first Raka'at and in the second Raka'at, he recited a short Surah. For example, in the first Raka'at he recited اَفَحَسِبْتُمْ and in the second Raka'at he recited قُلْ هُوَ اللّٰهُ there is no objection. *[Alamgiri vol.1 pg.74]*

LAW: Two Surahs should not be recited in one Raka'at of Fard. If a Munfarid recites it, there is also no harm in it, as long as there is no gap between both but if he leaves out one or few Surahs in-between then this is Makruh. *[Raddul Muhtar vol.1 pg.367]*

LAW: If one read a Surah in the first Raka'at and in the second Raka'at, he left out a short Surah in-between and then recited (another Surah), then this is Makruh, and if the Surah in-between is very long that if it is recited, then the Qira'at of the second Raka'at will be much longer than that of the first Raka'at, then there is no objection; For example, there is no harm in reciting اِنَّا اَنْزَلْنَا (Surah Qadr) after وَالتِّين (Surah Teen). However, to read قُلْ هُوَاللهُ (Surah Ikhlas) after reciting (Surah Nasr) اِذَا جَآء is not recommended. One should not do this. *[Durr-e-Mukhtar vol.1 pg.367 etc]*

LAW: To read the Qur'an in a reversed manner, whereby one reads in the second Raka'at (A Surah) which is before the one, which one read in the First Raka'at, then this is Makruh-e-Tahreemi. For example, in the first Raka'at one recited (Surah Kaafirun) قُلْ يٰاَيُّهَا الْكٰفِرُوْنَ and in the second Raka'at one recited the اَلَمْ تَرَ كَيْفَ (Surah Feel). *[Durr-e-Mukhtar vol.1 pg.367]*

There has been severe warning in this regard. Hazrat Abdullah ibn Mas'ud ﷺ says, 'does the one who reads the Qur'an in reverse, not fear that Allah will overturn his heart.' If one does this in error then neither is there any sin for it and nor is there need for Sajdah-e-Sahw.

LAW: To make it easy upon the children, to recite Paara-e-Aam (Amma Paara) differing from the sequence of the Qur'an is permissible.[1] *[Raddul Muhtar vol.1 pg.367]*

LAW: If forgetfully one started reciting in the Second Raka'at a Surah which is before (the one already recited in the first Raka'at), or if there is a gap of one small Surah, and then only one remembered. Then in this case, one should complete the Surah, which one has already commenced, even if one has only recited one alphabet (of that Surah). For example, in the first Raka'at one recites قُلْ يٰاَيُّهَا الْكٰفِرُوْنَ (Surah Kaafirun) and in the second Raka'at, once commenced اَلَمْ تَرَ كَيْفَ (Surah Feel) or تَبَّتْ (Surah Lahab), then on remembering, one should complete this very Surah. In this case, one is not permitted to leave it and read اِذَا جَآءَ (Surah Nasr). *[Durr-e-Mukhtar vol.1 pg.367]*

LAW: In comparison to one long Ayat, it is Afdal (more virtuous) to recite three short verses. As for a part of a Surah or a Surah, then in this case the one that is more virtuous (to recite) is the one that has more Ayats (verses). *[Durr-e-Mukhtar vol.1 pg.367]*

LAW: If one proclaimed the Takbeer for the Ruku, but has not yet entered into the Ruku. In other words, he did not bend over low enough for his hands to touch his knees, and he wishes to read (more), he may do so, as there is no harm in this. *[Alamgiri vol.1 pg.74]*

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1. Usually when children are taught Paara-e-Aam, they are first thought the shorter Surahs at the end and then the longer Surahs at the top. This is permissible to make it simple for the children to learn the Surahs.

Laws of Qira'at (Recitation) Outside Namaaz

Law: To recite the Glorious Qur'an whilst looking is more virtuous than reciting it from memory (i.e. without looking), as in this case one is reading and looking, and in doing so, one is touching with the hand; all this is Ibaadat.

Law: It is Mustahab to make Wudu, wear good clothes and sit down towards the Qibla, to make Tilaawat (i.e. to recite the Qur'an). It is Waajib to recite the Ta'ooz (A'oozu Bil'laahi minash shaitaanir rajeem), in the beginning of the Surah (Ibtida-e-Surat), and it is Sunnat to recite the Bismillah, otherwise its recitation is Mustahab. If the verse one wishes to recite commences with a 'Dameer' (a pronoun) which is attributed towards Allah Almighty, such as in هُوَ اللهُ الَّذِیْ لاَ اِلٰهَ اِلَّا هُوَ the supererogation of reciting the بِسْمِ الله after the اَعُوْذُ بِاللهِ is emphasised. If one performs any worldly action during recitation (of a verse); one should recite the اَعُوْذُ بِاللهِ and بِسْمِ الله again. However, if one does anything Deeni (religious) action during recitation, in other words if one replied to Salaam or to the Azaan; or if one said سُبْحَانَ الله (Subhaan'Allah), or recited the Kalima Tayyibah etc., or read any other Azkaar, then in this case one does not have to recite the اَعُوْذُ بِاللهِ (A'oozubillah). *[Ghuniya pg.463]*

Law: If one commenced Tilaawat from Surah Bara'at, then one should say the A'oozu Bil'laah and the Bismillah; and if one already commenced Tilaawat before (coming) to it, and one then reaches Surah Bara'at, then there is no need to recite the Tasmiyah (i.e. Bismillah). *[Ghuniya pg.463]*

As for the new Ta'ooz, which the Hufaaz of today have implemented before reciting it, then it must be noted that this is unsubstantiated. As for the famous notion nowadays, that even if Surah Tauba (Bara'at) is recited in the beginning (i.e. when one starts with recitation from it), then too Bismillah should not be recited, then it must be noted that this (notion) is simply incorrect.

LAW: During the summer months (i.e. when it is hot), it is better to complete the Qur'an in the morning, and in the winter months, it is better to do so in the first portion of the night. As it has been mentioned in the Hadith Shareef, that one who completes the Qur'an in the morning, the Angels will make Istighfar for him until evening; and one who completes the Qur'an in the first portion of the night, the Angels will make Istighfar for him until morning. [Reported by Daarimi on the authority of Sa'ad ibn Abi Waq'qas ﷺ]

So in summer because the days are longer, thus by completing the Qur'an in the morning, the Angels will make Istighfar for the recite for a longer period of time and in winter, because the nights are longer, by completing the recitation in the first portion of night, the Istighfar will be more. *[Ghuniya pg.464]*

LAW: To complete the Qur'an in less than 3 days is Khilaaf-e-Ula, because Nabi ﷺ said that one who completes the Holy Qur'an in less than 3 nights has not understood. *[Reported by Abu Dawud, Tirmizi and Nasa'i on the authority of Abdullah bin Amr ibn Al A'as ﷺ]*

LAW: When the Quran is being made Khatam (completed), it is better to recite Surah Ikhlas قُلْ هُوَ اللّٰهُ اَحَدٌ thrice (i.e. 3 times), even though it may be in Taraweeh. However, if one makes the Khatam in

a Fard Namaaz, then he should not recite it (the Surah Ikhlas) more than once. *[Ghuniya pg. 464]*

LAW: There is no harm in reciting the Qur'an whilst lying down, as long as the legs are gathered (i.e. folded), and the mouth is open. Similarly, Tilaawat whilst walking and working is also permissible, on condition that one's attention is not diverted (i.e. one is not distracted), otherwise to do so is Makruh. *[Ghuniya pg.464]*

LAW: To recite the Qur'an-e-Majeed in the Bathroom and in places of impurity (like the toilet etc) is not permissible. *[Ghuniya pg.464]*

LAW: When the Qur'an is being recited aloud, then it is Fard upon all those who are present to listen (attentively), on condition that those who are gathered there, have done so to listen, otherwise for just one person to listen is sufficient, even though if the others may be occupied in their work. *[Ghuniya pg.465, Fatawa-e-Razviyah]*

LAW: Whilst in a gathering for the people to all read aloud is Haraam. In most 'Teeja' (3 days Faateha i.e. Esaal-e-Sawaab for the deceased), all the people in the gathering usually read aloud. To do this is Haraam. The ruling is that if there are few people reciting the Qur'an, then they should recite softly (and not aloud). *[Durr-e-Mukhtar pg.366]*

LAW: To recite the Holy Qur'an aloud in a marketplaces or where people are occupied in their work it is impermissible. If people do not listen (to the recitation); the sin for this is on the reciter. If he commenced recitation before the people there commenced working and that place is not particularly for working (i.e. factory etc); then (in this case) if he commenced reading from before but the people do

not listen, then (in this case) the sin is on the people. However, if he commenced recitation after they commenced working, then the sin is on him. *[Ghuniya pg.465]*

LAW: It is also disallowed (i.e. disapproved) to recite the Qur'an aloud at a place where someone is teaching Ilm-e-Deen, or at a place where students are discussing Ilm-e-Deen, or studying. *[Ghuniya pg.465]*

LAW: To listen to the recitation of the Qur'an (when it is being recited) is more virtuous than reciting and performing Nafil Salaah. *[Ghuniya pg.465]*

LAW: If whilst making Tilaawat, some respected Religious person such as the Badsha-e-Islam (Muslim Ruler), an Aalim-e-Deen, ones Peer (Spiritual Guide), Ustad (Deeni Teacher), or ones father walks in, then (in such a case) the reciter is permitted to stand up in respect for the said personality. [Ghuniya pg.465]

LAW: It is better for a female to learn to recite the Qur'an from another woman, rather than from a blind non-Mahram male, because even though he is not able to see her, but he is able to hear her voice and even the voice of a woman is meant to be veiled. In other words, a non-Mahram is not permitted to hear her voice without valid reason. *[Ghuniya pg.465]*

LAW: To read (i.e. learn) the Qur'an and then allow it to be forgotten is a sin. Huzoor-e-Aqdas ﷺ said, 'The reward of my Ummat was presented before me, even that of the one who removes a blade of grass from the Masjid and the sins of my Ummah have been presented before me, and I have not seen any sin bigger than (this),

that a person has been given a Surah or Ayat and he caused it to be forgotten.' *[Reported by Abu Dawud, Daarimi and Nasa'i]*

Another Narration mentions that one who reads (i.e. learns) the Qur'an and then forgets it; he will come forth on the Day of Qiyaamat as a leper. *[Reported by Abu Dawud, Daarimi and Nasa'i]*

It is mentioned in the Qur'an-e-Majeed that he will be raised blind (on the last day).

LAW: If a person reads the Qur'an incorrectly, it is Waajib upon the listeners to rectify him, on condition that jealousy and malice is not caused by rectifying him. [Ghuniya pg.465] Similarly if the Mushaf Shareef (Pages of Qur'an) belonging to someone is kept with you and you notice any writing (or typographical) errors in it, you should rectify it, as to do so is Waajib.

LAW: To write the Holy Qur'an (Text) with a fine very pen (i.e. very small font or text) so as to minimise (the size), like the 'Taweezi Qur'ans' which are being printed nowadays, is Makruh, as there is (risk of) disrespect in this. *[Ghuniya pg. 465] Actually, pocket size (very small) should also be avoided.*

LAW: It is more virtuous to recite the Qur'an aloud, as long as you do not cause discomfort (disturbance) to a Namaazi (one in Namaaz), an ill person or to one who is asleep. *[Ghuniya pg.465]*

LAW: To write the Qur'an-e-Majeed on Walls and on the Mehraabs is not good (i.e. not advisable), and there is no harm in gilding the Mushaf Shareef. *[Ghuniya pg.465].* Actually, to do so with the intention of respect is Mustahab.

Errors in Qira'at

The Qaa'ida-e-Kulliya (General Principle) in this discussion is that if such an error is committed which alters the (actual) meaning then in such a case the Namaaz will be damaged (i.e. invalidated), otherwise not.

Law: If the Syntactical errors (E'raabi errors) are such that they do not cause the meaning to be altered, then this does not cause (the Namaaz) to be invalidated; such as in the case with reciting لَا تَرْفَعُوْا اَصْوَاتَكُمْ نَعْبُدُ and if it has been altered to an to the extent where to consider it and intentionally read it amounts to kufr, then in this case it is best for (the Namaaz) to be repeated, such as in 'عَصٰى اٰدَمُ رَبَّه if one recited the 'Meem' with a 'zabar' (Fatah) and the 'Be' with a 'pesh' (Damma); and in (the case of the verse) اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا the Jalaalat (Name of Allah) with 'Rafa' (i.e. it is read with Damma) and العلماء is read with 'zabar'; and in the case of فَسَآءَ مَطَرُ الْمُنْذَرِيْنَ if the 'Zaal' is read with a 'Zer' (Kasra); or if in اِيَّاكَ نَعْبُدُ the 'Kaaf' is read with a zer (Kasra); or in اَلْمُصَوِّرُ the 'waaw' is read with zabar 'Fatah'. [Raddul Muhtar vol.1 pg.424; Alamgiri vol.1 pg.76]

Law: If the Tashdeed (sign of emphasis which doubles the alphabet) is read with Takhfeef, i.e. it is shortened, such as if one does not read (i.e. apply) the Tashdeed on the 'Ya' when reciting اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ or if one does not apply the Tashdeed on the 'Baa' اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ or if one does not apply the Tashdeed on the 'Taa' in قُتِّلُوْا تَقْتِيْلًا the Namaaz will (still be) regarded as valid (and will be done). [Raddul Muhtar vol.1 pg.424; Alamgiri vol.1 pg76]

LAW: If one read a Mukhaffaf word (word in the shortened form, i.e. with no Tashdeed), as a Mushaddad (i.e. with a Tashdeed), such as in the case of اَلْبَقَرَةِ وَمَنْ اَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللهِ if one read the 'Zaal' with a Tashdeed or if one omitted the 'Idghaam'[1] such as in اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ by making it evident, then (in all these cases) the Namaaz will be done. [Alamgiri vol.1 pg.74]

LAW: If one added an alphabet (whilst reciting) and this did not alter the actual meaning, the Namaaz will not be invalidated, such as whilst reciting وَانْهٰى عَنِ الْمُنْكَرِ if one added a 'Yaa' after the 'Haa' or in the case of هُمُ الَّذِيْنَ if one read the 'Meem' with 'Jazm'[2] and then made the Alif evident. In the case where the meaning is altered, such as if one read زَرَابِيُّ as زَرَابِيْبُ or if one read مثانى as مثانين then this will invalidate the Namaaz. [Alamgiri vol.1 pg.74]

LAW: Joining any alphabet to another word does not invalidate the Namaaz such as by reading اِيَّاكَنَعْبُدُ similarly, to separate an alphabet after word will also not invalidate the Namaaz.

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1. Idghaam is the assimilation of a letter carrying a noon saakin or tanween with one of the idghaam letters, thus becoming one letter with shadda

2. Jazm is also known as Sukun and is a link sign, meaning quiescence.

Similarly, to apply the pause or to begin out of place does not also cause the Namaaz to be invalidated, even though it may be the Waqf-e-Laazim[1] such as if one applied the Waqf (pause/stop) at اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ and thereafter one recited اُولٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ. or if one did not apply the Waqf on اَصْحٰبُ النَّارِ and then recited اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ or if one applied the Waqf (pause) at شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ and thereafter read اِلَّا هُوَ then in all the above mentioned cases, the Namaaz will be valid, but to do this is strictly disapproved (i.e. it is offensive). [Alamgiri vol.1 pg.72]

LAW: If one added a word, (it must be seen) whether that word is in the Qur'an or not and in any case (it must be seen) whether it alters the meaning or not. If the meaning is altered, the Namaaz will be invalidated such as in the case of (an addition like this one) اِنَّ الَّذِيْنَ اٰمَنُوْا وَ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ اُولٰٓئِكَ هُمُ الصِّدِّيْقُوْنَ or in the case of reading اِنَّمَا نُمْلِيْ لَهُمْ لِيَزْدَادُوْٓا اِثْمًا وَّ جَمَالًا. If the meaning is not altered then it will not invalidate the Namaaz even though there is no instance of this in the Qur'an, such as (if one read) اِنَّ اللّٰهَ بِعِبَادِهٖ خَبِيْرًا بَصِيْرًا or if one read this فِيْهَا فَاكِهَةٌ وَّنَخْلٌ وَّثُفَّاحٌ وَّ رُمَّانٌ. [Alamgiri vol.1 pg.75]

LAW: If one left out any word and this did not cause the meaning to be altered, such as if one failed to read the second سَيِّئَة in the verse جَزَآءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا then the Namaaz will not be invalidated. However, if it (i.e. leaving out the word) caused the meaning to be altered, such as if he left of the لَا in فَمَا لَهُمْ لَا يُؤْمِنُوْنَ the Namaaz has been invalidated. [Raddul Muhtar vol.1 pg.425]

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1. Waqf-e-Laazim meaning a 'Required Stop'. To stop here is absolutely necessary.

LAW: If one left out any alphabet, which caused the meaning to be altered, such as if one read خَلَقْنَا without the 'Khaa' or جَعَلْنَا without the 'Jeem' then the Namaaz will be invalidated. If this omission does not cause the meaning to be altered, where based on curtailment, it is dropped with the condition, such as if he read يَا مَالُ instead of مَالِكُ it will not be invalidated. Similarly, in تَعَالٰى جَدُّ رَبِّنَا if one recited تعال the Namaaz will be valid. [Alamgiri vol.1 pg.74; Raddul Muhtar vol.1 pg.425]

LAW: If one word was read instead of another word, the Namaaz will not be invalidated if the meaning is not altered, such as if one read حَكِيْمٌ instead of عَلِيْمٌ and if the meaning is altered, then the Namaaz will be invalidated, such as if one read غَافِلِيْنَ instead of فَاعِلِيْنَ in the verse وَعْدًا عَلَيْنَا اِنَّا كُنَّا فٰعِلِيْنَ. If one made an error in the 'Nasb' and the 'Mansub ilaih' is not in the Qur'an, the Namaaz is invalidated, such as if he read مَرْيَمُ ابْنَةُ غَيْلَانَ and if it is in the Qur'an it will not invalidate the Namaaz, such as if he read مَرْيَمُ ابْنَةُ لُقْمَانَ. [Alamgiri vo.1 pg.75]

LAW: Even if the Taqdeem and Taakheer (fronting and backing) of alphabets the meaning is altered, the Namaaz will be invalidated; otherwise not, such as reading قَوْسَرَةٍ instead of قَسْوَرَةٍ or if one read عَفْصٍ instead of عَصْفٍ then in this case, it will be invalidated. If one recited, اِنْفَرَجَتْ instead of اِنْفَجَرَتْ the Namaaz will not be invalidated. The same ruling applies to the 'Taqdeem' and 'Taakheer' or words as well, such as if one recited لَهُمْ فِيْهَا زَفِيْرٌ وَّ شَهِيْقٌ and in doing so recited the word شَهِيْقٌ before زَفِيْرٌ it will not invalidate the Namaaz. However, if one recited اِنَّ الْاَبْرَارَ لَفِيْ جَحِيْمٍ وَاِنَّ الْفُجَّارَ لَفِيْ نَعِيْمٍ the Namaaz will be invalidated. [Alamgiri vol.1 pg.75]

LAW: If one recites one Ayat instead of another; then if one made a complete stop (before doing this) the Namaaz will not be invalidated; for example if one applied a (complete) Waqf at وَالْعَصْرِ اِنَّ الْاِنْسَانَ and then recited اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ or if one applied the Waqf (i.e. stopped) at اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ and then recited اُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ the Namaaz will be valid; and if one did not stop, then in the case of the meaning being altered, the Namaaz will be invalidated, similar to the example given; otherwise not. If one has to recite (the verse) جَزَآؤُنِ الْحُسْنٰى instead of reciting (the verse) اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَانَتْ لَهُمْ جَنّٰتُ الْفِرْدَوْسِ the Namaaz will be done. [Alamgiri vol.1 pg.75]

LAW: If a word was read repetitively, then if doing so causes the meaning to be altered, the Namaaz will be invalidated, such as in reading رَبِّ رَبِّ الْعٰلَمِيْنَ مٰلِكِ مٰلِكِ يَوْمِ الدِّيْنِ whereas it was read with the deliberate intent of making an addition (i.e. repeating). In other words Rub or Rub and Maalik of Maalik; and if one recited it repeatedly to correct ones pronunciation, or if it was uttered without deliberate intent, or if one did not intend anything at all, then in all these cases, the Namaaz will not be invalidated. [Raddul Muhtar vol.1 pg.424]

LAW: If in recitation, if one reads one alphabet instead of another because one is not able to pronounce it (i.e. he intends to read a certain alphabet but it comes out differently due to problem pronouncing), then in this case, he is compelled (i.e. he cannot help doing this). He should however attempt to rectify this. If this is done on the basis or carelessness, like many Hufaaz and Ulama of today, who have the ability to pronounce it correctly, but due to heedlessness, they change the alphabet (its pronunciation), then in such a case, if this causes the meaning to be altered, the Namaaz will

not be valid. All those Namaaz, which have been performed in this way, must be made Qaza, as to do so is necessary. This will be discussed in detail in the Chapter on Imaamat.

LAW: One should pay particular attention in showing distinction (i.e. clarity in pronunciation) in the following alphabets:ت ط and س ث ص and ز ذ ظ and ع ء and ه ح and ض ظ. If this is not done and the meaning is altered, it will cause the Namaaz to be invalid. Some people do not even make distinction between the س and the ش and the ز and the ج and between the ق and the ك.

LAW: If one read (i.e. applied) the Madd; Ghunna; Izhaar; Ikhfa or Imaala, out of place; or if one did not read it where it was supposed to be read, then in this case the Namaaz is (still) valid. [Alamgiri vol.1 pg. 76]

LAW: To recite the Qur'an with 'Lahn' and to listen to it is Haraam. However, if Lahn is committed in reading Madd Al Leen (or known as Madd o Leen), the Namaaz will not be invalidated. [Alamgiri vol.1 pg.77] This is if it is not a mistake where it reaches the level of being regarded 'Taan' (musical/singing way of recitation).

LAW: Using a feminine form for Allah or a feminine pronoun for Allah causes the Namaaz to be invalidated. [Alamgiri vol.1 pg.77]

CHAPTER 6

IMAAMAT

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HADITH 1: It is reported in Abu Dawud from Ibn Ab'bas ﷺ that Rasoolullah ﷺ said, 'The virtuous amongst you should announce the Azaan and the Qur'ra (Qaari) should perform the Imaamat' (i.e. lead the congregational prayer). (In that era, the person who knew the Qur'an more was regarded as the one more learned).

HADITH 2: It is reported in the narration of Sahih Muslim from Abu Sa'eed Khudri ﷺ that the one most deserving of the position of Imaamat is one who knows the Qur'an more.

HADITH 3: The Narration of Abu Shaykh from Abu Hurairah ﷺ that he ﷺ said, 'The Imam and the Mu'azzin receive reward (Thawaab) equivalent to all those who performed (Namaaz) with them'.

HADITH 4: Abu Atiyah Aqeeli ﷺ says that Maalik bin Huwairith ﷺ used to come to visit us. Once (whilst he was visiting), it was the time of Namaaz, so we asked him to go in front and lead the Namaaz. He said, send one from amongst you in front, so that he may lead the Namaaz and let me tell you why I am not leading the prayer. I heard Rasoolullah ﷺ saying, 'When one goes to visit a people, then he should not lead them in prayer, rather one from amongst them should lead them in prayer.' [Reported by Abu Dawud and Tirmizi]

HADITH 5: It is reported in Tirmizi from Ibn Majah ﷺ that Rasoolullah ﷺ said, 'The Namaaz of 3 persons never exceeds their ears; (1) a runaway (legal) slave until such time that he returns; (2) that female who passes the night in the state whereby her husband is displeased with her; (3) and the Imam of a people who for some reason disapprove of his Imaamat (for some valid reason of Shariah).'

HADITH 6: The Narration of Ibn Majah from Ibn Ab'bas رضي الله عنه is as follows: The Namaaz of 3 persons does not pass even one span above their heads; One who leads a Nation in Imaamat and they think ill of him (i.e. they disapprove); and that woman who passed her night in the condition whereby her husband is displeased with her; and two Muslims brothers, who leave each other because of some worldly reason.

HADITH 7: It is reported by Abu Dawud And Ibn Majah from Ibn Umar رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'The Namaaz of 3 person is not accepted; The one who is in front of the people, in other words he makes their Imaamat and they disapprove of him; and that person who comes after showing his back to the Namaaz, in other words he reads after the Namaaz has ended; and that person who enslaved a free man.'

HADITH 8: It is reported by Ahmad, Abu Dawud and Ibn Majah from Salamah bint Hur رضی الله تعالی عنهما that Rasoolullah ﷺ said; 'It is from amongst the signs of Qiyaamat that the Ahl-e-Imaamat will place the responsibility amongst one another. They will not find anyone worthy of leading them in Namaaz.' (In other words, none will have the qualification to lead them in prayer).

HADITH 9: It is reported in Sihah Sit'ta (except Bukhari) from Ibn Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'Neither perform Imaamat in the home of a person, or in his kingdom (territory), nor sit on his Masnad (i.e. throne or a specific sitting place of stature), except with his permission.'

HADITH 10: It is reported by Shaykhain etc. from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'When one leads others in Namaaz, then read short (Surahs), because there are also the ill, the weak and the elderly amongst them; and when one leads his own people in prayer then he may read as lengthy as he wishes.'

HADITH 11: It is reported by Bukhari from Abu Qatadah ﷺ that Rasoolullah ﷺ said, 'I enter into Namaaz and have an intention of reciting at length, when I hear the crying of children; so I shorten (the recitation), for I am aware that the child's crying will cause grief to the mother.'

HADITH 12: It is reported in Muslim from Anas ﷺ that once Rasoolullah ﷺ lead us in Namaaz and after completion, He ﷺ directed his holy attention towards us and said; 'O people! I am your Imam. Do not make Ruku, Sujood, Qiyaam or go away (complete Namaaz) before I do, for I see you from in front and from behind.'

HADITH 13: Imam Maalik reports from him (Anas) as well in this manner that Rasoolullah ﷺ said, 'The hair on the forehead (forelock) of one who raises and bows his head before the Imam is in the hand of shaitaan.'

HADITH 14: It is reported by Shaykhain etc from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Does the one who raises his head before the Imam does, not fear that Allah may turn his head into the head of a donkey.' Some Muhadith have mentioned that Imam Nawawi ﷺ went to Damascus to acquire knowledge of Hadith from a very famous person there, and he learnt a lot from him, but he used to wear a veil whilst teaching. He studied under him for a very long period but was never able to see his face. When a very lengthy

period of time passed and he noticed that he (Imam Nawawi ﷺ) had a great zest to learn Hadith, then one day, he removed the veil from his face. What does (Imam Nawawi ﷺ) see? The face of the teacher is similar to that of a donkey. He said, 'Son! Fear going before the Imam! When this Hadith reached me I thought it was doubtful, so I intentionally preceded (i.e. went before) the Imam, so my face became as you are seeing it.

Hadith 15: It is reported by Abu Dawud from Thaubaan ﷺ that three things are not Halaal (legal) upon a person; When any person leads a people (i.e. makes Imaamat), then he should not specifically make Dua for himself by leaving them out (in Dua). If he does this, then he has betrayed their trust; and do not look into the house of anyone without permission, and if he did so, then he has been distrustful; and do not hold back urine and stool and make Namaaz, but you should relieve yourself (first).'

Laws of Jurisprudence

The discussion concerning Imaamat-e-Kubra has already passed in the Volume on Aqaa'id. In this Chapter, Imaamat-e-Sughra, in other words, rules and regulations pertaining to Imaamat (Leadership) in Namaaz will be discussed. Imaamat means: the connection or union of the Namaaz of others (i.e. the Muqtadis) to his (i.e. the Imams) Namaaz.

Law: For a male who is not Ma'zoor to qualify as Imam, there are six conditions:

1. Islam (i.e. He must be Muslim)
2. He must have reached the age of full puberty
3. He must be Aaqil (sane)
4. He must be male
5. He must be able to make Qira'at
6. He must not be Ma'zoor (i.e. he must not suffer from any such chronic illness that makes him unable to lead the Namaaz) [Raddul Muhtar vol.1 pg.513]

Law: For women, it is not a condition for the Imam to be male. Even a female can be Imam (amongst them), even though it is Makruh. [Raddul Muhtar vol.1 pg.513; General books of Fiqh]

Law: To be Baaligh (to have reached the age of puberty) is not a condition to be Imam for those who are Na-Baaligh (not reached puberty), but even a na-Baaligh may lead those who are na-Baaligh in Namaaz, on condition that he is of age of understanding. [Raddul Muhtar vol.1 pg.513]

LAW: A Ma'zoor may lead Ma'zoors equal to him (i.e. with same ailment), and he may lead that Ma'zoor whose Uzr is more than his. He is not permitted to lead one with a lesser Uzr than his. If the Imam and the Muqtadi, both have two different ailments, such as if one has an ailment of passing wind (chronic as explained in discussion of Ma'zoor) and the other has the ailment where droplets of urine are released then they cannot lead one another. [Alamgiri vol.1 pg.84; Raddul Muhtar vol.1 pg.513]

LAW: One who is Taahir (i.e. in complete state of ablution, such as a non-Ma'zoor) cannot follow one who is a Ma'zoor, if there has been any Hadath (nullifying factor) whilst in the state of Wudu, or if it occurred after Wudu, within the time period (of the said Namaaz). (However) If it happened after Namaaz and if there was no Hadath at the time of Wudu, and neither did it relapse before the end of the time (for that Namaaz), then the Namaaz which he read in the course of discontinuance is valid and he is permitted to follow him (the Ma'zoor) in this case. [Durr-e-Mukhtar vol.1 pg.541]

LAW: A Ma'zoor may follow (make Iqtida) of a Ma'zoor with the same Uzr as him and a person with one Uzr cannot follow (in Namaaz) someone who has two Uzrs; and a person with one particular Uzr cannot follow someone with some other Uzr; and one who has two Uzrs may follow one who has only one Uzr, whereas that one Uzr is one of the two Uzrs which he has. [Durr-e-Mukhtar vol.1 pg.541 etc]

LAW: If a Ma'zoor led another Ma'zoors who is and a normal person (i.e. non-Ma'zoor), then in this case the Namaaz of the others (i.e. the Ma'zoors) will be valid. [Durr-e-Mukhtar vol.1 pg.542]

LAW: That budmazhab (deviate) whose deviation (and corrupt beliefs) has reached the level of kufr, such as the Raafdhi, even though he may only reject the Khilaafat and companionship of Siddique-e-Akbar ﷺ, or if he practices Tabar'ra (i.e. to curse and express disassociation) regarding the Shaykhain (Hazrat Abu Bakr and Hazrat Umar رضی اللہ تعالی عنہما). The 'qadari'[1]; 'jahami' (both deviant sects) and the like, who say the Qur'an to be a creation; and those who reject Shafa'at (intercession); or those who reject Deedar-e-Ilaahi (Divine Vision given to believers in hereafter); or those who reject the punishment of the grave; or those who reject the reality of Kiraaman Kaatibeen, are all amongst those behind whom Namaaz is not valid (not permissible). [Alamgiri vol.1 pg.84; Ghuniya]

An even stricter ruling is in regards to the wahabiya of this era, that either makes 'Tauheen' (disrespect and say words of blasphemy) regarding Allah and His beloved Nabi ﷺ, or they regard as leaders those who have made Tauheen, or at least they accept such people as Muslims.

LAW: Namaaz behind a budmazhab whose deviation has not yet reached the level of kufr, such as the 'Tafdeelia', is Makruh-e-Tahreemi. [Alamgiri vol.1 pg.84]

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1. Qadari here does not refer to one following the spiritual Qaadiriyah order, which is usually written as Qaadri or spelt Qaadiri or sometimes Qadri as well. The 'Qadari' being referred to here is spelt as قدری and not قادری. The 'qadari' being referred to in the above text refers to a corrupt and misled sect, which denies numerous fundamentals of faith.

There are 13 conditions for Iqtida (i.e. to follow the Imam):

1. Niyyat of Iqtida.

2. For that Niyyat of Iqtida to be present at the time of Tahreema or for it to precede the Tahreema but the condition in the case of it preceding the Tahreema is that no foreign act should be done separating the Niyyat and the Tahreema.

3. For both, the Imam and Muqtadi (follower) to be in the same place.

4. Both of them must be reading the same Namaaz, or the Namaaz of the Imam should be inclusive of the Namaaz of the Muqtadi.

5. The Namaaz of the Imam should be correct and in accordance with the Madhab of the Muqtadi.

6. For both the Imam and Muqtadi to regard it as correct.

7. For a female not to be in proximity based on conditions that will be stipulated.

8. For the Muqtadi not to be before the Imam.

9. To be aware of the changes (of position) of the Imam.

10. To know whether the Imam is Muqeem (resident) or Musafir (traveller).

11. To be part and parcel in fulfilling the regulatory acts.

12. In fulfilling the Arkaan (regulatory acts) the Muqtadi must be alike to the Imam of lesser (i.e. he should not precede the Imam. Either he should be with or little slower).

13. Similarly, in regards to the conditions, the Muqtadi must not exceed the Imam.

LAW: If one who is on a conveyance (riding or a horse or in a train etc.) followed one who is on foot, or if one who is on foot followed one who is on a conveyance, or if the Muqtadi and Imam are both in separate conveyances. Then in all three cases, the Iqtida is not valid, as the places of both of them is regarded are being different. If both are on one conveyance, then the one at the back may make Iqtida of the one in front, as they are in the same place. [Raddul Muhtar vol.1 pg.514/544]

LAW: If there is such a huge pathway between the Imam and the followers, which allows an ox drawn cart to pass through, it will cause the Iqtida to be invalid. If there is a river in-between, wherein ships and yachts are able to sail, the Iqtida is improper, even if the river may be in the middle of the Masjid. However, if the river is very narrow and small, wherein even a yacht (boat) is not able to sail, then in this case the Iqtida is valid. [Durr-e-Mukhtar vol.1 pg.547]

LAW: If there is a Dah Dardah Pond in the middle, then one is not allowed to follow (i.e. Iqtida will not be valid), unless around the pond the Saffs (lines of followers) are adjoining continually. If it is a small pond, then the Iqtida is valid. [Raddul Muhtar vol.1 pg.547]

LAW: If there is a wide pathway in-between but a Saff has already been established there, for example at least three persons have

already stood there, then behind them, other people can make Iqtida of the Imam, on condition that an ox drawn cart should not be able to pass in the space between any two Saffs and between the first Saff and the Imam. In other words if the pathway is so wide that more than one Saff can be made on it, then that many should be made, so that there is not enough space between them for an ox drawn cart to pass between them. Similarly, if the pathway (road) is a long one, such as at our places, it is east-west, then in this case as well, the ruling (regarding the space) between every two Saffs for the Imam and Muqtadi, is the same (which is mentioned above). [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.547/548]

LAW: If there is a bridge over the river and Saffs are made on it adjoining (i.e. bordering it) then even though the Imam is on the other side of the river, the one on the other side may follow him. [Durr-e-Mukhtar vol.1 pg.548]

LAW: If the Jama'at is being performed on an open field but there is sufficient space between the Imam and Muqtadis, to form two more Saffs, then the Iqtida is not correct. The same ruling applies to a 'Big Mosque' such as Masjid-e-Quds. [Durr-e-Mukhtar vol.1 pg.547]

LAW: A huge house (hall) is within the ruling of an open field. A huge building refers to one that is of forty hand lengths. [Raddul Muhtar vol.1 pg.548]

LAW: In the Masjid (prayer area) of the Eid Gah, no matter how huge the space between the Imam and the Muqtadis, it does not hinder Iqtida. This is even if there is space to form two or more Saffs in-between. [Alamgiri vol.1 pg.86]

LAW: If Jama'at has commenced on an open field; the first two Saffs have not pronounced the Allahu Akbar (Tahreema) yet and those in the third Saff already tied the Tahreema after the Imam, the Iqtida will be regarded as being valid. [Raddul Muhtar vol.1 pg.548]

LAW: If Jama'at was performed on an open field and space equivalent to a Dah Dardah pond was left between the Saffs, that none should stand there, then if the area around it, meaning to its right and left is adjoining, then if those behind this make Iqtida, it will valid, otherwise not. If the area less than that of a Dah Dardah is left out, then the Iqtida of those at the back is valid. [Raddul Muhtar vol.1 pg.548]

LAW: If two ships (boats) are tied together, with the Imam on one and the Muqtadi on the other, the Iqtida will be valid. If the ships are separate then the Iqtida is not valid. If the ship is anchored at the shore and the Imam is on the ship and the Muqtadis on the shore then if there is a road (pathway) between them, or if there is a an area equal to a huge river between them, then the Iqtida is invalid; otherwise it is valid. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.814]

LAW: In that Masjid, which is not big, even if the Imam is standing in the Mehraab and the Muqtadi is at the end of the Masjid, he may follow the Imam. [Alamgiri vol.1 pg.88]

LAW: If there is something between the Imam and Muqtadi, then if the 'Intiqalaat' (movement from one act to the next) of the Imam is not doubtful, for example if he (the Muqtadi) is able to hear the voice of the Imam or the Mukabbir; or if he is able to see his or his Muqtadis change of positions, then there is no objection, even if there is no way for him to reach the Imam, for example if there is net

on the door whereby he can see the Imam, but the door is not opened to afford him to go to him if he wishes. [Durr-e-Mukhtar vol.1 pg.548]

LAW: The Mimbar being a partition between the Imam and the Muqtadi is not something that invalidates Iqtida, on condition that the Imams condition is not doubtful. [Raddul Muhtar vol.1 pg.549]

LAW: The roof of a house (or building) which is completely adjoined (attached) to the Masjid, whereby there is no road (path) between it, then to make Iqtida from that roof is permitted, and if there is a gap of a pathway then it is not permitted. [Raddul Muhtar vol.1 pg.549]

LAW: If there is a veranda (porch) adjoining (i.e. adjacent) to the Masjid, the Muqtadi may make Iqtida from there, as long as the condition of the Imam is not concealed. [Raddul Muhtar vol.1 pg.548]

LAW: If there is a platform (or terrace) outside the Masjid and the Imam is inside the Masjid then in this case the Muqtadi may make Iqtida from this platform, as long as the Saffs are adjoining. [Alamgiri vol.1 pg.88]

LAW: If at the time of Namaaz one knew that the Namaaz of the Imam was valid, but afterwards one found out that his Namaaz was not valid. For example, as the duration for Masah on the leather-socks had expired; or he forgot and performed Namaaz without Wudu; then in this case the Namaaz of the Muqtadi will also not be done. [Raddul Muhtar vol.1 pg.553]

LAW: According to the conviction of the Imam, his Namaaz is correct (i.e. valid) but according to the conviction of the Muqtadi, it is not

correct, then even in this situation the Iqtida will not be regarded as being valid. For example, If blood oozed out of the body of an Imam who is a Shafi'i and the blood flowed, which according to the Hanafis, breaks the Wudu, and he performed the Imaamat without making Wudu (again), then in this case a Hanafi cannot make his Iqtida (i.e. he cannot follow him in that Namaaz). If he follows him in Namaaz, his Namaaz will be invalid. However, if according to the way of the Imam, his own Namaaz is not correct, but according to the way of the Muqtadi it is correct, then his Iqtida is valid, on condition that the Imam is not aware of the damage to his Namaaz. For example, if a Shafi'i Imam touched a female or his private organ, and thereafter forgot to make Wudu and then performed Imaamat; then in this case, the Hanafi may follow him, even though he may be aware of that which has happened, and that he (the Imam) has not made Wudu (again). [Raddul Muhtar vol.1 pg.514/553]

LAW: We are allowed to follow a Shafi'i or a Muqallid (follower) of another righteous Madhab only if he considers the Faraa'id of our Madhab in regards to the regulations of Tahaarat and Namaaz, or if we know he gave consideration to it in this Namaaz. In other words, his Tahaarat should not be such that according to Hanafis, he will be regarded as being without ablution and his Namaaz should not be such, that we (Hanafis) regard it as being invalid. However, it is Afdal (or greater virtue) for a Hanafi to make Iqtida of a Hanafi. If one does not know if the particular Imam considers the regulations of our Madhab, or if he has given consideration in that particular Namaaz, then it is permissible to follow him, but it is Makruh. If one is aware that he did not give consideration in that Namaaz, then it is simply invalid.

LAW: For a female to stand on par with (beside) a male, is only a negating factor for the male when there is nothing of at least one hand in height that is a separator, or if she is standing on a raised area on par with the height of a male. [Durr-e-Mukhtar vol.1 pg.546; Alamgiri vol.1 pg.88]

LAW: If one female is standing next to a male, then the Namaaz of 3 males becomes invalid. The one standing to her right, the one standing to her left, and the one behind her. If two females are standing beside the male, then the Namaaz of four men becomes invalid, one to the right, one to the left and the two behind her; and if there are 3 females, then the Namaaz of the one to her right and the one to her left and from the Saff behind her, the Namaaz of three people in every Saff will be invalid; and if there is an entire Saff of females, then the Namaaz of all the men that are in the Saffs that are behind that Saff will be rendered invalid. [Raddul Muhtar vol.1 pg.546]

LAW: If there is an upper floor (or upper room), and if the women there made Iqtida (i.e. followed) the Imam of the Masjid, and below the upper floor, the men followed the same Imam, even if the males may be behind where the women (compared to where they are on the upper floor), the Namaaz will not be invalidated; and if the Saff of the females is at the bottom and the men are on the upper level, then in that case the Namaaz of all the men that are behind the (Saffs) of the females (in comparison to where they are) will have their Namaaz invalidated.

LAW: If in one Saff, there are men standing on one side and women on the other side, then in this case, only the Namaaz of one person

will be invalid, that is the person standing in-between (the both). The Namaaz of the others will be done. [Alamgiri vol.1 pg.87/88]

LAW: Because the feet of the Muqtadi are larger than that of the Imam, his toes are further out than the toes of the Imam, but his heals are in line, the Namaaz will be valid. [Raddul Muhtar vol.1 pg.530]

LAW: The one most deserving to be Imam is that person who is most well versed in regards to the rules pertaining to Namaaz and Tahaarat, even though he may not be fully qualified in other branches of knowledge, on condition that he knows sufficient Qur'an that he may recite in the Masnun manner; and he should also be able to recite properly (i.e. correctly). In other words, he is able to pronounce the alphabets correctly with the correct Makhaarij. He should also not have and weakness in regards to being budmazhab (i.e. deviant sect). He should also be one who abstains from obscenities. Thereafter, the next person most deserving, is one who has more knowledge of Tajweed (Qira'at), and who recites in accordance with it. If many persons are equal in this regard; then the one who is firmer in abstinence should be appointed, in other words, let alone abstaining from Haraam, he should be such a person who even abstains from that which is doubtful. If all are equal in this regard as well, then amongst them the most elderly should be appointed, in other words the one who has been in Islam for a longer period of time. If all are equal in this regard as well; then the one whose character is the best should be chosen; and if all are equal in this regard as well, then amongst them choose the most dignified personality, in other words, one who is regular in Tahaj'jud, as performance of Tahaj'jud causes the face to become bright. (If all are equal in this regard as well), then choose one who is of greater

nobility (i.e. the one with the best lineage); (if all are equal in this regard as well), then choose the one who is most Noble due to his family (i.e. Sayed etc); thereafter the one who is most respectable; thereafter the one who is most financially stable; thereafter the one whose clothes are more clean; If there are few people equal in all these, then the one who prefers Shariat most, is the most suitable; and if there is none preferred in this regard, then draw lots (with all their names), and the one whose name comes out should be appointed; or the one whom the Jama'at (meaning the congregation) chooses amongst them, should be made the Imam. If there is a difference amongst the congregation, then the one whom more people are pleased with should be appointed; and if the Jama'at in this regard chose someone who is not the best (Ghair Ula amongst all those who are equal in all regards), then they have acted wrongfully, but they will not be regarded sinful. [Durr-e-Mukhtar vol.1 pg.510/5222]

LAW: The appointed Imam (i.e. the Permanent Imam) is the one duly rightful to perform the Imaamat, even though there may be some more knowledgeable than him and somebody who has more knowledge of Tajweed than him, in the Masjid. [Durr-e-Mukhtar vol.1 pg.522] In other words, on condition that the said Imam fulfils all the necessary requirements of being an Imam; otherwise leave alone being better, he does not even have the right to perform Imaamat.

LAW: If Jama'at is taking place at someone's house and the owner (i.e. the host) has all the requirements for Imaamat, then it is best for him to perform the Imaamat, even though there is someone else present who is more than him in knowledge etc. However, it is Afdal (more virtuous) for the host that he should choose the one with

more knowledge for the Imaamat as there is honour in this for him. If the guest himself goes forward to make Imaamat, then even in this case, the Namaaz will be valid. [Alamgiri vol.1 pg.83; Raddul Muhtar vol.1 pg.225]

LAW: If the house is a rented house and the Owner of the house, the Tenant and the guest are present there together then it is the right of the tenant (to appoint). It is he who will give permission and permission will be sought only from him (in this regard). The same ruling is in regards to the person who lives in a house on loan basis, as this is most proper (i.e. he is most deserving). [Alamgiri vol.1 pg.83]

LAW: If the Sultan, Ameer and Qadi have gathered at someone's home, then the one most deserving is the Sultan, thereafter the Ameer, followed by the Qadi, followed by the host. [Raddul Muhtar vol.1 pg.522]

LAW: If the people are displeased with the Imaamat of a person due to some valid Shari' reason, then for such a person to be the Imam is Makruh-e-Tahreemi, and if they displeasure is not due to a valid Shari' reason, then there is no objection (disapproval). If he is the most deserving person, then it is he, who should be the Imam. [Durr-e-Mukhtar vol.1 pg.522]

LAW: If there is a person who is virtuous and deserving of Imaamat, but he does not make Imaamat in his locality (area etc), and if during the month of Ramadaan he makes Imaamat for people in another area, then in this case, he should leave (his area) before the time of Esha commences. It is Makruh for him to leave after the time has commenced. [Alamgiri vol.1 pg.86]

LAW: The Imam should consider the Jama'at, and he should avoid lengthening the recitation more than the prescribed and preferred length, as to do so is Makruh. [Alamgiri vol.1 pg.87]

LAW: To appoint as Imam and read Namaaz behind a budmazhab, whose deviation has not reached the level of kufr, and behind an open sinner (Faasiq Mu'lin) such as one who consumes alcohol, and behind a gambler, and adulterer, behind one who takes usury (interest), and a tale-bearer, etc. is Makruh-e-Tahreemi and to repeat that Namaaz is compulsory (Waajib ul I'aada). [Durr-e-Mukhtar vol.1 pg.523/525 etc]

LAW: The Imaamat of a bondsman, an unrefined person, a blind person, a child born of adultery, beardless young boy, a leper, one inflicted with paralysis (through stroke), one with leucoderma which is apparent, and a 'Safih' (i.e. a foolish person who even in issues of sale and purchase, is fooled) is Makruh-e-Tanzeehi. This is only objectionable if there is someone better than him in the Jama'at, and if it is he who is deserving of Imaamat, then there is no objection. The Karahat (non-recommendation/ reprehensibility) for a blind person to lead is very minor. [Durr-e-Mukhtar vol.1 pg.525; Ghuniya]

LAW: The ruling in regards to one who does not see very well (i.e. very weak vision) is the same as a blind person. [Durr-e-Mukhtar vol.1 pg.523]

LAW: A Faasiq (sinner) should not be followed, except in Jummah, because in such a case, one is compelled (due to being duty-bound). One should go to another Masjid for the other Salaahs. If Jummah is performed in a few Masjids in the City, then even in this case, do not

follow him, but go read in another Masjid. [Ghuniya; Raddul Muhtar vol.1 pg.523; Fathul Qadeer]

LAW: A Baaligh male (i.e. adult male) cannot follow a female, Khunsa or a child who has not reached puberty (na-Baaligh) in any Namaaz, even in the Janaazah Namaaz, Taraweeh or in other Nawafil (optional prayers). A Baaligh male can be Imam for all of them, and if a female is also following him (i.e. if she is also a Muqtadi), then he should make Niyyat (intention) for Imaamat of female (i.e. for leading a female in Namaaz), with the exception of Jummah and both Eids, because in these, even if he does not make Niyyat for Imaamat of a female, he can be followed. A female or a Khunsa may be the Imam of females, but for a female to be an Imam is absolutely Makruh-e-Tahreemi, be it for Fard Namaaz or Nawafil. Still, if a female does lead the females, she is not permitted to stand in front, but she should stand in their midst. However, if she stands in front, it will still not invalidate the Namaaz. As for the Khunsa, the condition is that she should be in front of the Saff; otherwise, the Namaaz will not be valid. A Khunsa may also not be the Imam of a Khunsa. [Raddul Muhtar vol.1 pg.388; Durr-e-Mukhtar vol.1 pg.380; Alamgiri vol.1 pg.80]

LAW: If only females read a Janaazah Namaaz, where a female alone was the Imam and only other females were Muqtadis, then that Jama'at is not objectionable. [Alamgiri, vol.1 pg.85, Durr-e-Mukhtar vol.1 pg.528] actually even if a female performs a Janaazah Namaaz, leading males, then in this case the (obligation) of the Janaazah Namaaz will be fulfilled, but the Namaaz of the men will be invalid.

LAW: A Majnun (one in a state of insanity) who is not in the condition of recovery, cannot be an Imam, and when he is in a

conscious (in a sane) state, and he is aware of this (i.e. his state) as well, then he may be (Imam). Similarly, one who is in the state of intoxication cannot make Imaamat; and a senseless person can lead one in the same condition as him. He cannot be an Imam for others. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.541; Alamgiri vol.1 pg.85]

LAW: One who knows some verses, even if it were a single verse (Ayat), is not permitted to follow one who is an 'Ummi' (i.e. one who does not know any verse). However, an Ummi can read behind an Ummi. One who knows some verses but cannot pronounce the alphabets correctly, and thus causes the meaning to be altered; is also in the category of an Ummi. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.532]

LAW: An Ummi cannot make Iqtida of a person who is mute (i.e. cannot speak), but a mute may make Iqtida (i.e. follow) an Ummi. If the Ummi cannot even tie (i.e. proclaim) the Takbeer-e-Tahreema correctly, then in such a case, he is permitted to follow the mute.

LAW: If the Ummi led an Ummi and 'Qaari' (Qaari here refers to one who is able to read the Qur'an, which is in accordance with the Obligatory requirement), then the Namaaz of none of them is done, even if the 'Qaari' only joined in the duration of the Namaaz. This is even if the Qaari made the Ummi the Khalifa, even if it were in Tashahud. [Raddul Muhtar vol.1 pg.554/532 etc]

LAW: It is Waajib upon the Ummi to make effort day and night, until he is able to learn enough Qur'an Majeed which fulfils the Fard requirement, otherwise by Allah, he will not be regarded as exempted. [Alamgiri vol.1 pg.86]

LAW: It is Waajib upon one who is not able to pronounce the alphabets correctly, to make effort day and night to correct the pronunciation, and if he is able to follow one who recites correctly, then to the best of his ability he should attempt to do so, or he should rather read those verses which he is able to pronounce (i.e. recite) correctly, and if both these are not possible, then in the time that he is making effort (to rectify it), his Namaaz will be valid, and he will also be permitted to lead those who are exactly in the same situation as he is; in other words that person as well is not able to correctly pronounce the alphabet which he is not able to pronounce. If the alphabet which he is unable to correctly pronounce, can be correctly pronounced by the other person, but he is unable to correctly pronounce some other alphabet, then (in this case) each cannot lead the other, and if he does not even make an attempt (to rectify this), then even his own Namaaz is not regarded as being valid, so how then will the Namaaz of others behind him be regarded valid? Today many laymen are in such a situation that they read incorrectly, yet they do not even make any effort to rectify themselves, so their own Salaahs are void, so the issue of Imaamat is something else. The ruling regarding one, who stammers, thereby reciting the alphabets repetitively, is the same. In other words, if he is able to perform his Namaaz behind someone who recites clearly, it is necessary that he should read behind him; otherwise his own Namaaz will be done, and such a person may even lead one who is in the exact situation as him, or he may lead one with a weaker situation than his. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.545]

LAW: If a 'Qaari' was performing his Namaaz and an Ummi arrived and did not join, but rather he read his Namaaz alone, then (in this case) his Namaaz is not valid. [Alamgiri vol.1 pg.85]

LAW: If the 'Qaari' is performing some other Namaaz (of his), then (in this case) it is permissible for the Ummi to read his own, and he should not wait. [Alamgiri vol.1 pg.86]

LAW: If the Ummi is performing his Namaaz in the Masjid and the 'Qaari' is at the door of the Masjid, or next door to the Mosque, then (in this case) the Namaaz of the Ummi is valid. [Alamgiri vol.1 pg.86]

LAW: One whose 'Satr' is opened cannot be the Imam of a person whose Satr is covered. He can be the Imam of those whose 'Satr' is opened. If some of the Muqtadis are those with covered Satr and others whose Satr is not covered, then the Namaaz of the ones whose Satrs are covered will not be done, and the ones whose Satr is opened will be done. For those who do not have sufficient clothing to cover their Satr, they should read their Namaaz individually whilst sitting, by way of gesturing, and they should sit far away from each other. It is Makruh for them to read in Jama'at. However, if they do read with Jama'at, the Imam should stand in their midst and not in front. [Durr-e-Mukhtar vol.1 pg.542; Alamgiri vol.1 pg.86] Here those with opened Satr refer to those who do not have the necessary amount of clothing to cover themselves. If he does not cover even though he has the necessary amount of clothing, then in such a case neither is his Namaaz, nor that of anyone else, just as it has been explained in the Chapter discussion the Pre-Requisites of Namaaz.

LAW: One who is unable to make Ruku or Sujood; in other words one who gestures instead of making the actual Ruku and Sujood, the Namaaz of one who is able to perform Ruku and Sujood, is invalid. If he makes Ruku and Sujood whilst sitting, then the Namaaz of those who stand and read will be valid. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.522]

LAW: To read Fard Namaaz behind a person reading Nafil, and the Namaaz of a person reading a particular Fard, behind someone reading another Fard, will not be done; this applies even whether both the Fard be different in name; for example if one is reading Zuhr and the other is reading Asr; or even if the they are different in characteristics, for example, if one person is reading the Zuhr for the current day and the other is reading the Zuhr for the day before. However, if the both their Namaaz of the same day and same time becomes Qaza, then each may read behind the other. Similarly, if the Imam commenced his Namaaz before sunset, and he had only performed two Raka'ats and the sunset, then another person who's Asr of that day was becoming expired, may follow (that Imam for that Namaaz) in the latter Raka'ats. However, if this Muqtadi was a Musafir (traveller), he is not permitted to follow him; unless he made intention of residence before the sun had set; then in (this case), he may follow him. [Durr-e-Mukhtar, Raddul Muhtar vol.1; pg.542; Alamgiri vol.1 pg.85/86]

LAW: If two people performed Namaaz together in a manner where each of them made intention of Imaamat, then (in this case) the Namaaz will be done; and if each one made Niyyat for Iqtida (i.e. to follow), then the Namaaz of neither of them is valid. [Alamgiri vol.1 pg.86]

LAW: One who took a vow (Min'nat) for any Namaaz, may neither read that Namaaz behind one who is reading a Fard Namaaz, nor behind one who is reading Nafil, or behind one who is reading Namaaz to fulfil a Min'nat. However, if after one person took a Min'nat, the other person took his Min'nat in this manner, that I am taking the Min'nat of that Namaaz, which that certain person has

taken, then in this case each may read behind the other. [Durr-e-Mukhtar vol.1 pg.542; Alamgiri vol.1 pg.86]

LAW: If one person swore an oath 'Qasm' that he will read a Nafil Namaaz, then one who has taken a Min'nat cannot read the Namaaz (to fulfil the) Min'nat behind him, and that person who swore the 'Qasm', may read behind one who is reading a Fard, or one who is reading a Nafil, or behind one who is reading (to fulfil) his Min'nat, or behind another person who has taken a 'Qasm'. [Durr-e-Mukhtar vol.1 pg.543/545]

LAW: A 'Laahiq' is neither permitted to follow a 'Masbooq', nor (another) Laahiq. Similarly, a Masbooq may not follow a Laahiq or (another) Masbooq, and none can follow anyone of these two. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.543]

LAW: If two people were performing Nafil together and they caused it to become invalid, each may read behind the other. If they were reading it separately and it became invalid, then (in this case) they cannot make Iqtida. [Durr-e-Mukhtar vol.1 pg.543]

LAW: In the Namaaz which has Qasr (shortened), the Musafir cannot follow the Muqeem if the time for it has elapsed, even if the Muqeem commenced it after the time elapsed, or if he started in the prescribed time, but the time elapsed before he completed the Namaaz. However, if a Musafir tied his Tahreema behind a Muqeem, and after the Tahreema, the time elapsed then the Iqtida is valid. [Durr-e-Mukhtar vol.1 pg.543]

LAW: If a person performs a four Raka'at Namaaz in 'Mahal-e-Iqaamat' (a place of residence), in other words in a city or village and

then he turns Salaam after two Raka'at. Then it is necessary that the Muqtadi should know whether he is a Muqeem or a Musafir. This is whether the Muqtadi is a Muqeem or Musafir. If the Imam did not announce before or after the Namaaz that he is a Musafir, and then just left, leaving his condition unknown, then (in this case), the Muqtadi should repeat his Namaaz. However, if he reads two and then goes away in a non-urban area, or at a travel stop, then their Namaaz (Muqtadis Namaaz) will be valid, as it will be understood that he is a Musafir. [Khania pg.69; Bahr alal Hindiya]

LAW: That Namaaz which wherein Iqtida is not correct due to pre-requisite (i.e. missing condition), then such a Namaaz has not even commenced at all; and if the Iqtida is invalid because of it being differed, then his (Muqtadis) Namaaz will be counted as Nafil, but by breaking such a Nafil will not make the Qaza for it Waajib. [Durr-e-Mukhtar vol.1 pg.545]

LAW: The one who has performed Wudu (ablution) may make Iqtida of one who has made Tayammum; and one who washed his feet, may make Iqtida of one who made Masah over the Leather-socks, and one who washed the limbs of Wudu, may make Iqtida of one who made Masah on bandages. [Alamgiri vol.1; pg.84]

LAW: One, who performs Namaaz standing, may make Iqtida or one who is sitting, and of one who is humpbacked, even though his hunch is to the level of Ruku. One who has such a limp on his foot that he is not able to firmly place his entire foot on the ground, is allowed to lead others in Namaaz, but it is Ula (Better and preferred) for someone else to perform the Imaamat. [Alamgiri vol.1; pg.85]

LAW: One, who is reading Nafil, may make Iqtida of one who is reading Fard, even though the one who is reading Fard does not recite Qira'at in the latter Raka'ats. [Alamgiri vol.2 pg.85]

LAW: If the one performing Nafil followed the one making his Fard, then broke the Namaaz, then in the same Namaaz, he made Niyyat of Qaza for that which he missed, and made Iqtida, it is valid. [Alamgiri vol.1; pg.85]

LAW: One who reads (Namaaz) by gesturing (by making Ishaara) may follow one who is exactly in his situation, except if the Imam is lying down and reading by gesturing, and the Muqtadi is standing or sitting, then (in this case) it is not valid. [Durr-e-Mukhtar vol.1 pg.552]

LAW: If a Jin performed Imaamat, Iqtida (i.e. to follow) is valid if he appeared in human form. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.517]

LAW: If the Imam performed Namaaz without Tahaarat (i.e. without ablution) or if any condition or essential act was not fulfilled, causing his Imaamat to be improper, then (in this case) as far as possible, it is necessary upon him that he should inform the Muqtadis of this; either by informing them himself, or by having someone inform them, or by sending a letter to them (in this regard), and the Muqtadis should repeat that Namaaz (once they become aware of it). [Durr-e-Mukhtar vol.1 pg.553]

LAW: If the Imam claims that he is a kaafir (unbeliever), then his statement in regards to anything before that will not be regarded, and there is no need for repetition of any Namaaz which was read

behind him (before his claim). However, now he is undoubtedly a 'Murtad' (apostate). [Durr-e-Mukhtar vol.1 pg.554] unless he says, that until now I was an unbeliever, and only now I have become a Muslim.

LAW: If the Imam performed Tayammum because he was not able to obtain water and the Muqtadi performed Wudu, and during the Namaaz, the Muqtadi saw water, then (in this case) the Namaaz of the Imam is done, but the Namaaz of the Muqtadi has become invalid. [Shaami vol.1 pg.550] that is if he is of the view that the Imam has also become aware of the availability of water. In most Kitaabs (Books) this rule is absolute, but more evidently, it is conditional. واللہ اعلم بالصواب

Chapter 7

Virtues of Namaaz In Jama'at

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HADITH 1: Bukhari, Muslim, Malik, Tirmizi and Nasa'i report from Ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ says; 'To perform Namaaz in Jama'at (in congregation) is twenty seven times more virtuous than performing Namaaz alone.

HADITH 2: Muslim, Abu Dawud, Nasa'i and Ibn Majah report that Abdullah ibn Mas'ud ﷺ says, 'I have seen our own in a condition where none would not stay away from Namaaz (Jama'at), except an open hypocrite, or one who was ill; and the condition of a person who was ill would be such that he would be brought to Namaaz walking between two people, (i.e. supported by two people).' He further said, 'Rasoolullah ﷺ educated us in regards to the 'Sunan Al Huda' (i.e. The Right Way of Guidance), and it is Sunan Al Huda to perform Namaaz in that Masjid wherein Azaan is called.'

It is mentioned in one narration, that one who wishes that tomorrow (in hereafter) he should go to Allah as a Muslim, then he should guard all five of his Namaaz when Azaan for them is called out, because Almighty Allah has chosen Sunan Al Huda for your Nabi ﷺ, and this is from Sunan Al Huda, and if you have performed your Namaaz in your homes, like the one who remains behind, who reads Namaaz in his home, then you have left out the Sunnat of your Nabi ﷺ and if your leave out the Sunnat of your Nabi ﷺ 'you shall go astray'.

The Narration of Abu Dawud says, 'you shall become unbelievers'; and that person who performs Wudu properly and goes towards the Masjid, then for every step he takes, Allah records reward for him, elevates him and wipes away his sin.

HADITH 3: Nasa'i and Ibn Khuzaima in his Sahih report from Uthman ﷺ that Rasoolullah ﷺ said, 'One who performed Kaamil (faultless) Wudu, and then left for the Fard Namaaz, and read with the Imam (i.e. in Jama'at); his sins shall be forgiven.'

HADITH 4: Tabrani reported from Abu Umaama ﷺ that Rasoolullah ﷺ said, if the one who stays away from Namaaz in Jama'at only knew what is due to him for staying away, then he would have got there even if he had to drag himself (there).

HADITH 5&6: Tirmizi has reported from Anas ﷺ that Rasoolullah ﷺ said, 'There is freedom from two things for a person who reads Namaaz with Jama'at for Allah (i.e. for the pleasure of Allah), without missing the Takbeer e Ula (First Takbeer); one is from the fire (of hell) and the other is from hypocrisy.'

In a (similar) narration in Ibn Majah from Hazrat Umar ibn Khattab ﷺ it is stated that Rasoolullah ﷺ said, 'Allah will record for a person who reads Esha with Jama'at without missing the Takbeer for forty nights in the Masjid, with freedom from hell.'

HADITH 7: Tirmizi reported from Ibn Ab'bas رضی اللہ تعالیٰ عنہما that Huzoor ﷺ said that at night from my Creator, came to me one who came; and in one narration it mentions that I saw the Manifestation of my Creator in a most beautiful Manner; He said, 'O Muhammad ﷺ! I answered by saying, لَبَّيكَ وَسَعدَيكَ .'

He said, 'Do you know what the Close Angels are in discussion about; so I said no, (so) he placed His Dast-e-Qudrat between my shoulders, until I felt its coolness in my chest; so all that which is in the skies and earth, I became aware of.'

In one narration it has been mentioned, that I became aware of all that which is in the East and the West. He then said, 'O Muhammad ﷺ! I said لَبَّيْكَ وَسَعْدَيْكَ He said, When you (finish) reading Namaaz, then say:'

اَللّٰهُمَّ اِنِّیْ اَسْئَالُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِيْنِ فَاِذَا اَرَدْتَّ بِعِبَادِكَ فِتْنَةً فَاقْبِضْنِیْ اِلَيْكَ غَيْرَ مَفْتُوْنٍ

'O Allah I ask of you that I may be able to do virtues actions, and abstain from wrongdoings; and I should love the needy; and when You will plunge your servants into Fitna, then take me away before that (happens).'

He said, that excellence is in making conveying of Salaam common; feeding; and to pray Namaaz at night when the people are asleep.

HADITH 8-9: Imam Ahmed and Tirmizi reported from Mu'az ibn Jabl ؓ that one morning Huzoor ﷺ was a bit late in arriving, so much so that it was near that we have seen the sun, when he ﷺ arrived hurriedly. The Iqaamat was given and he ﷺ performed the Namaaz not very long. After completing his ﷺ Salaam, he ﷺ said in a loud voice, all of you should remain where you are, as I will inform you what caused me to come in late for Namaaz. I woke at night, made Wudu and then read as much Namaaz as was meant; then I felt sleepy, (after this, he ﷺ mentioned similar incidents, and in this narration it says); When He placed His Dast-e-Qudrat, I felt its coolness in my chest, then everything became clear to me, and I recognised everything. It is also mentioned in this narration that Allah said, What is 'Kafaaraat' and I said, to walk towards the Jama'at, to sit in the Masjid after Namaaz, and in difficulty to make full and

proper Wudu. At the end, Rasoolullah ﷺ said, this is 'Haq' (The Truth); read this and learn it. Tirmizi has mentioned that this Hadith is Sahih, and that he asked Muhammad bin Isma'eel, in other words Imam Bukhari about this Hadith, and he mentioned that this Hadith is Sahih. Daarimi and Tirmizi have also reported from Abdur Rahmaan bin Aa'ish similarly narrations.

HADITH 10: Abu Dawud, Nasa'i and Haakim report from Abu Hurairah رضي الله عنه that Huzoor ﷺ said, 'One who makes proper Wudu and goes to the Masjid and there he finds the people have already read the Namaaz, then Allah will also give him the reward of those who read Namaaz in Jama'at; and his reward will not be less than any of theirs. Haakim has mentioned this Hadith to be Sahih on the condition of Muslim.'

HADITH 11: Imam Ahmed, Abu Dawud, Nasa'i, Haakim, Ibn Khuzaima and Ibn Hib'ban in their Sahih reported from Ubay bin Ka'ab رضي الله عنه that one day after performing the Morning Prayer, Huzoor ﷺ said, 'come forth certain person if you are present!' People said, 'No' (he is not); He ﷺ said, 'Is certain person present?' The people said, 'No' (he is not); He ﷺ said, 'Both these Namaaz are very difficult for the hypocrites. If they knew the reward of these Namaaz, then they would have come dragging themselves on their knees; and undoubtedly, the first Saff is like the Saff of the Angels; and if you knew what the excellence of it (the first Saff) is, you would rush towards it. The Namaaz of one man with another man, is better than Namaaz alone and with two (persons) is better than to read with one, and the more people there are, the more beloved it is to Allah.' Yahya bin Mu'een and Zahli say that this Hadith is Sahih.

HADITH 12: It is in Sahih Muslim from Hazrat Uthman ﷺ that Rasoolullah ﷺ said, 'One who read the Esha Namaaz with Jama'at, it is as if he has remained standing (in prayer) for half the night; and one who performed the Fajr Namaaz in Jama'at (as well), it is as though he has been standing (in prayer) for the entire night.' Abu Dawud, Tirmizi and Ibn Khuzaima report similar narrations

HADITH 13: Bukhari and Muslim report from Abu Hurairah ﷺ that Huzoor ﷺ said, 'The most uncomfortable for the hypocrites is Esha and Fajr; and if they knew what (benefit was in it), they would come dragging themselves for it; Verily I intended to command that Namaaz should be established, then command someone, to lead the people in Namaaz; and that I should then take with me some people who have bundles of wood with them, and that I should take this to those who do not present themselves for Namaaz, and that I should burn down their houses on them with fire.'

Imam Ahmed reported from him (Abu Hurairah ﷺ) as well, that he ﷺ said, 'that if it were not for the women and children in the house, I would have established Esha Namaaz and then commanded the youngsters to burn down whatever is in the houses with fire.'

HADITH 14: Imam Malik ﷺ reported from Abu Bakr Sulaiman رضی اللہ تعالی عنہما that Ameer ul Mo'mineen Farooq-e-Azam ﷺ noticed that Sulayman bin Abi Huthma ﷺ was not present in the Morning Prayer. He (later) went to the marketplace, and on the way was the house of Sulayman. He went to his mother Shifa' and said, 'I did not find Sulayman at the morning Namaaz (Fajr)'. She said, 'He was engrossed in Namaaz at night and then he fell asleep.' He then said, 'Read the Namaaz of Fajr with Jama'at, for according to me, it is better than standing in prayer for the entire night.'

HADITH 15: Abu Dawud, Ibn Majah and Ibn Hib'ban report from Ab'bas رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said, 'One who heard the Azaan and did not make himself present (for Namaaz), and there is no valid excuse which is hindering him from coming; then that Namaaz of his is not accepted (i.e. which he read alone)'. The people asked, 'What is a valid excuse?' He ﷺ said, 'Fear or illnesses.' Another narration is reported by Ibn Hib'ban and Haakim from his as well, that one who hears the Azaan and does not present himself (for Namaaz) without a valid excuse, has no Namaaz' (i.e. his Namaaz is not accepted). Haakim has mentioned this Hadith to be Sahih.

HADITH 16: Ahmed, Abu Dawud, Nasa'i, Ibn Khuzaima, Ibn Hib'ban and Haakim report from Abu Dardah رضی اللہ عنہ that Huzoor ﷺ said, 'If there are three persons in any village or rough country, and Namaaz was not performed; but shaitaan has overcome them; so regard Jama'at (Congregational prayer) as necessary, because a wolf usually attacks that goat which is away from the flock.'

Hadith 17-20: Abu Dawud and Nasa'i have reported that Abdullah bin Umm Makhtoom رضی اللہ عنہ said, 'Ya Rasool'Allah ﷺ, there are many vicious (harmful) animals in Madina, and I am blind, so do I have special permission to perform my Namaaz at home?' He ﷺ said, 'Do you hear Hayya Alas Salaah, Hayya Alal Falaah?' He said, 'Yes'. He ﷺ said, 'Then make yourself present (for Namaaz)'. Similar to this, Muslim reported from Abu Hurairah رضی اللہ عنہ; and Tabrani reported in Kabeer from Abu Umaama رضی اللہ عنہ; and Ahmed and Abu Ya'la and Tabrani reported in Awsat; and Ibn Hib'ban reported from Jaabir رضی اللہ عنہ

HADITH 21: Abu Dawud and Tirmizi report from Abu Sa'eed Khudri رضی اللہ عنہ that a person arrived in the Masjid at a time when Rasoolullah ﷺ had already performed his Namaaz. Rasoolullah ﷺ said, 'could

someone spend charity for him (i.e. be generous to him by reading Namaaz with him so he gets the reward of Jama'at). One person, (i.e. Hazrat Abu Bakr Siddique ﷺ) read Namaaz with him.'

HADITH 22: Ibn Majah reports from Abu Musa Ash'ari ﷺ that Rasoolullah ﷺ said, 'Two or more than two (persons) make up a Jama'at'.

HADITH 23: Bukhari and Muslim report from Abu Hurairah ﷺ that Huzoor ﷺ said, 'If people knew what (the reward) was in Azaan and standing in the first Saff, and if they would have not got this without drawing lots, then they would have drawn lots (to get this opportunity).'

HADITH 24: Imam Ahmed and Tabrani report from Abu Umaama ﷺ that Huzoor ﷺ said, 'Allah and His Angels send Durood (Blessings) on the First Saff'. The people asked; 'And the second Saff?' and He ﷺ said, 'Allah and His Angels send Durood on the First Saff'. Again people asked, and he ﷺ said, 'And upon the second Saff' He ﷺ then said, 'Straighten your Saffs and bring your shoulders in line, and become gently in the hands of your brothers; and close up the gaps (spaces), for shaitaan comes between you like a baby goat.'

HADITH 25: With the exception of Bukhari, the other Sihah Sit'ta have reported from Nu'man bin Basheer رضی اللہ تعالی عنہما that Rasoolullah ﷺ would straighten the Saffs like an arrow, until he would feel that now we understood. Then one day he ﷺ arrived and stood up and was almost about to make Takbeer, when he noticed the chest of one person out from the Jama'at (i.e. not in line). He ﷺ said, 'O servant of Allah! Straighten the Saffs, (or) Allah will cause disunity between you'. Bukhari reported the latter portion of this Hadith.

HADITH 26: Bukhari, Muslim and Ibn Majah etc reported from Anas ﷺ that Rasoolullah ﷺ said, 'Straighten your Saffs, as to straighten your Saffs, is from the perfection of Namaaz'.

HADITH 27: Imam Ahmed, Abu Dawud, Ibn Khuzaima and Haakim reported from Umar Ibn Umar رضی اللہ تعالی عنہما that Huzoor ﷺ said, 'Allah will join one who joins the Saffs, and Allah will separate one who separates the Saffs'. Haakim has mentioned this Hadith to be Sahih on the order of Muslim.

HADITH 28: Muslim, Abu Dawud, Nasa'i and Ibn Majah report from Samurah ﷺ that Huzoor ﷺ said, 'Why don't you stand in your Saffs like how the Angels make Saffs before Allah'. It was asked, 'Ya Rasool'Allah ﷺ how do the Angels tie their Saffs before Allah?' He ﷺ said, 'They fill the Saffs in front and they stand close to each other in the Saffs'.

HADITH 29: Imam Ahmed, Ibn Majah, Ibn Khuzaima, Ibn Hib'ban and Haakim report from Umm ul Mo'mineen Siddiqa رضی اللہ تعالی عنہا that Huzoor ﷺ said, 'Allah and His Angels send Durood upon those who tie their Saffs (properly)'. Haakim has mentioned this Hadith to be Sahih on the order of Muslim.

HADITH 30: Ibn Majah reports from Umm ul Mo'mineen Sayyidah Siddiqa رضی اللہ تعالی عنہا that Rasoolullah ﷺ said, 'For the one who closes of the spaces (in the Saff), Allah will have a house (Mansion in Paradise) built for him'.

HADITH 31: It is reported in Sunan Abu Dawud, Nasa'i and Sahih of Ibn Khuzaima from Bara' ibn Aazib ﷺ that Rasoolullah ﷺ would walk from one end of the Saff to the other end (of the Saff) and he ﷺ

would place his hands over our shoulders or chests, and say, 'Do not stand separated (disunited), because your hearts will become disunited.'

HADITH 32-34: Tabrani reported from Ibn Umar and Abu Dawud from Bara' ibn Aazib رضی اللہ تعالیٰ عنہم that Rasoolullah ﷺ said, 'There is no sawaab for any foot, compared to the foot that went forth to fill a space in the Saff'.

On the merit of it being a Hassan narration, Baz'zaz reported from Abu Juhaifa ﷺ that he who closes the gap (space) in a Saff shall receive Maghfirat (i.e. he will be pardoned).

HADITH 35: Abu Dawud and Ibn Majah on the merit of it being a Hassan narration, report from Umm ul Mo'mineen Siddiqa رضی اللہ تعالیٰ عنہا that Rasoolullah ﷺ said, 'Allah and His Rasool ﷺ send Durood upon those on the right of the Saff'.

HADITH 36: Tabrani reported in Kabeer from Ibn Ab'bas رضی اللہ تعالیٰ عنہما that Huzoor ﷺ said, 'For the one who fills the left side of the Masjid because people are less there, then for him there is twofold reward'.

HADITH 37: Muslim, Abu Dawud, Tirmizi and Nasa'i reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'The best Saff amongst the Saffs of males is the first Saff, and the least is the last Saff; and the best Saff from all the Saffs of females is the last Saff'.

HADITH 38-39: Abu Dawud, Ibn Majah and Ibn Hib'ban Umm ul Mo'mineen and Muslim, Abu Dawud, Nasa'i and Ibn Majah report from Abu Sa'eed Khudri رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said, 'People

will always stay away from the first Saff, until Allah will keep them away from His Mercy and enter them into Hell'.

HADITH 40: Abu Dawud reports from Anas ﷺ that Rasoolullah ﷺ said, 'First fill the first Saff, then the one behind it, if there is some incompletion, it should be at the last one'.

HADITH 41: Abu Dawud reports from Abdullah ibn Mas'ud ﷺ that Rasoolullah ﷺ said, 'for a female to read her Namaaz in the veranda, is better than reading in the Sahn, and inside the (room) of her house, is better than reading in the veranda.'

HADITH 42: Tirmizi reports from Abu Musa Ash'ari ﷺ that Rasoolullah ﷺ said, 'every eye is the committer of adultery (i.e. which looks towards a strange female); and undoubtedly, if a female wears 'Itr' (Fragrance) and goes into a gathering, then she is such and such'. In other words, she is an adulterer (in the sense that she is attracting attention to herself).

HADITH 43: It is in Sahih Muslim from Abdullah bin Mas'ud ﷺ that Huzoor ﷺ said, 'Those who are more sensible (people of understanding) amongst you, should come closer to me, then close to the youngsters (He ﷺ repeated this thrice); and protect yourself from the commotion and clamour of the marketplace.

Laws of Jurisprudence

Law: Jama'at (congregational prayer) is Waajib (compulsory) upon a sane, mature, free, person who has the ability to join Jama'at. To omit the Jama'at even once without a valid excuse (of Shariah) is sinful, and deserving of punishment; If one omits it on numerous occasions, then he is a 'Faasiq' (transgressor) and is regarded as Mardud-ush-Shahaadat (i.e. if he gives testimony it will not be accepted), and he will be severely punished. If his neighbours are silent (i.e. ignore this) then they too are sinful. [Durr-e-Mukhtar vol.1 pg.515; Ghuniya]

Law: Jama'at is a condition for Jummah and both the Eid prayers, and for Taraweeh it is Sunnat-e-Kifaayah; and if all the people of the locality omitted it, then all are sinful, and if a few people performed it, then the responsibility of Jama'at is discharged from all the others there. Jama'at for the Witr of Ramadaan is Mustahab. For Nafils and with the exception of the Witr in Ramadaan, if to make Jama'at for these based on 'Tada'i' (Tada'i means having more than three Muqtadis), then it is Makruh. Jama'at during the eclipse of the sun is Sunnat, and during eclipse of the moon, it is Makruh with Tada'i. [Durr-e-Mukhtar, Raddul Mukhtar vol.1 pg.515-615; Alamgiri]

Law: To join Jama'at so that no Raka'at of it is missed, is better than washing each part thrice in Wudu; and to wash each part thrice is better than getting the Takbeer-e-Ula. If one feels that by washing each part thrice in Wudu, he will miss a Raka'at of Jama'at, then it is better not to wash thrice (in this instance only); and if he knows that he won't lose the Raka'at, but he will miss the First Takbeer, then it is more virtuous to wash each part thrice. [Sagheeri]

LAW: In the Masjid of the locality, which has a set Imam, if the Imam of the locality gave the Azaan and Iqaamat and performed the Jama'at according to the Masnun manner, then to establish Jama'at with Azaan and Iqaamat according to the first Jama'at is Makruh. If the second Jama'at (Jama'at-e-Thaaniya) was established without Azaan, there is no objection, as long as it is performed away from the Mehraab. However, if the first Jama'at was performed without Azaan, or if someone (other than the Imam) performed Jama'at (outsiders), then in this case, the Jama'at must be performed, and this Jama'at will now not be regarded as the second Jama'at. To change the location, it is sufficient for the Imam to stand to the right or the left of a Mehraab. In a roadside Masjid, wherein people come in groups and pray their Namaaz and leave. In other words, the Namaazis of this Masjid are not set ones, even if the second Jama'at is performed at such a Masjid with Azaan and Iqaamat, there is no harm; but this is more virtuous, that every group which comes should perform with a fresh Azaan and Iqaamat. The same applies to the Masjid at a station and temporary abode (airport etc). [Durr-e-Mukhtar, Raddul Mukhtar vol.1 pg.615]

LAW: For the one whose Jama'at is being missed, it is not Waajib upon him to try and get the Jama'at at a different Masjid so that he may read it there; It is however Mustahab. However, for the one who missed Jama'at in Masjid-e-Haraam, Masjid-e-Nabawi or Masjid-e-Aqsa, it is not Mustahab to try to get Jama'at somewhere else. [Durr-e-Mukhtar vol.1 pg. 518]

LAW: All these are valid (Shar'i) excuses to miss Jama'at, i.e. these people are exempt from Jama'at: 1. For a sick person who finds much difficulty in getting to the Masjid; 2. A Cripple; 3. Whose legs are cut off; 4. One affected by stroke; 5. One who is so old that he cannot go

the Masjid; 6. A Blind person, even though there maybe someone who can hold his hand and take him to the Masjid; 7. In extremely heavy rains; 8. Extreme mud which causes hindrance; 9. Extreme cold; 10. Extreme darkness; 11. Stormy winds; 12. Fear of loss of wealth or food; 13. Fear of one who you owe money to and you are poverty stricken; 14. Fear of an oppressor; 15. The need to pass stool; 16. The need to pass urine; 17. Severe need to pass wind; 18. When food is present and the desire for it is overwhelming; 19. There is fear of being left behind by travel group; 20. Caring for an ill person, whereby if you go for Jama'at he will be in discomfort. All these are valid reasons for omitting Jama'at. [Durr-e-Mukhtar vol.1 pg.519-520]

LAW: For females to go to Jama'at for any Namaaz is not permissible, be it a day Namaaz or night Namaaz; be it for Jummah or for both Eids; be she young or old. Similarly for her to go to sermon gatherings etc. is not permitted. [Durr-e-Mukhtar vol.1 pg.529]

LAW: In a house where there are only females, for a male to make their Imaamat is not permissible; However, if those females if there are genealogical Mahrams, or ones wife is there, or some other males are also there, then it is permissible. [Durr-e-Mukhtar vol.1 pg.529]

LAW: If there is only a single Muqtadi, even if he is a young boy, he should stand to the right of the Imam. To stand to the left or behind him is Makruh. If there are two Muqtadis, then they should stand at the back. For them to stand next to him is Makruh-e-Tanzeehi and for more than two to stand beside the Imam is Makruh-e-Tahreemi. [Durr-e-Mukhtar vol.1 pg.529-531]

LAW: If there are two Muqtadis; where one is an adult male and the other a young boy, then both should stand at the back; and if a female is alone, she should stand at the back, and if there are many females, then they should still stand at the back. If there are two Muqtadis, i.e. one male and one female, then the male should stand next to the Imam and the female at the back. If there are two males and one female, then the males should stand behind the Imam, and the female should stand behind them. [Alamgiri, vol.1 pg.88; Bahr]

LAW: If one person is standing next to the Imam, even though there is a Saff at the back, then this is Makruh. [Durr-e-Mukhtar vol.1 pg.531]

LAW: To stand next to the Imam means that the foot of the Muqtadi should not be in front of the Imams, In other words the ankle of the Muqtadi should not be in front of the ankle of the Imam. There is no issue in the head being ahead of him or not. If one is standing next to the Imam and because the Muqtadi is taller than the Imam, thus in Sajdah the head of the Muqtadi goes beyond the head of the Imam, but his ankle does not go beyond the ankle of the Imam, then there is no objection. Similarly, if the Muqtadi has bigger feet and his toes are beyond those of the Imam, there is still no objection, as long as the ankle is not beyond that of the Imam. (So it means one should stand slightly back so that his ankle is slightly behind the Imams). [Durr-e-Mukhtar vol.1 pg.530]

LAW: If one is reading by Gesturing, then the proximity of the feet will not be counted, but the condition is that his head should not be beyond the head of the Imam, even though (in this case) the feet of the Muqtadi is beyond the feet of the Imam, be this whether the Imam is reading with (actual) Ruku or Sujood or if he is reading

whilst sitting, or lying down, with his feet facing Qibla; and if the Imam is lying on his side, reading by gesturing (using signs), then the proximity of the head is not counted, but the condition is that the Muqtadi should by lying down behind the Imam. [Raddul Mukhtar vol.1 pg.530]

LAW: If the Muqtadi is standing on one foot, then with regards to proximity, the one foot will be counted, and if he is standing on both feet, if one is in line and the other is behind, it is still correct; and if one foot is next to the Imam and the other is ahead, then the Namaaz should not be regarded as being correct. [Raddul Mukhtar vol.1 pg.530]

LAW: If a single person is standing next to the Imam and another person arrives, then the Imam should step forward, and the one who has just come should stand next to that Muqtadi; or that initial Muqtadi should move back be this whether the one who just came pulled him back, be this before the Takbeer or after the Takbeer. All these are permissible. Whichever can be done should be done. If all are possibilities, then one has the choice, and if the Muqtadi is only one, then for him to step back is Afdal, and if there are two (who came), then for the Imam to go forward is better. If the Imam went forward because the Muqtadi told him to, the Namaaz is nullified; and if the Muqtadi went back with this Niyyat that because he told him to, so I should listen, then the Namaaz is nullified; and if it is to fulfil the command of Shariah, then there is no harm. [Raddul Mukhtar vol.1 pg.631]

LAW: If men, women, children, or a Khunsa (a person with reproductive organs of both sexes) are all gathered together, then the arrangement of the Saffs is as follows: first should be the mens

Saff, then the Saff of the children, then that of the Khunsa, then the females. If the child is alone, he should be put into the Saff of the males. [Durr-e-Mukhtar vol.1 pg.534]

LAW: When standing in the Saffs, they should be close, the shoulders should meet and no space should be left between (people). [Durr-e-Mukhtar vol.1 pg.531]

LAW: The Imam should stand in the middle. If he is standing to the left or right (of the Jama'at), it is Khilaaf-e-Ula. [Alamgiri vol.1 pg.97]

LAW: The Saff of the Males, as it is closer to the Imam is the most virtuous, and the second is more virtuous than the third and based on this view, and so on. [Alamgiri vol.1 pg.97]

LAW: The first Saff being Afdal is for any Namaaz except Janaazah, and in Janaazah Namaaz, the last Saff is more virtuous. [Alamgiri] For the Muqtadi, the most virtuous place to stand is near the Imam, and if both sides of the Saff are equal, then to stand to the right is virtuous. [Alamgiri vol.1 pg.98]

LAW: For the Imam to stand between the pillars is Makruh. [Raddul Mukhtar vol.1 pg. 531]

LAW: If there is space in the first Saff and the back Saff has become full, and then one may go through the Saff and stand in the empty place, because the Hadith has mentioned that one who sees a space in a Saff and then fills it, he will receive salvation. [Alamgiri vol.1 pg.98] This refers to that place where there is no fear of fitna and arguments by doing this.

LAW: To stand behind the Saffs, if there is still place in the Sahn, is disallowed. [Durr-e-Mukhtar vol.1 pg.553]

LAW: If a female is standing in proximity with a male, the Namaaz of the male becomes nullified. There are few conditions for this:

1. The female should be Mushtihaat, i.e. she should be one who intimacy with is possible, even though she may have not reached the age of puberty, and in Mushtihaat the age is not counted, be she 9 years of age or a bit less, whereby her physical body is capable of this; and if it is not capable of this, then the Namaaz is nullified; even if she knows how to read Namaaz. Even an old woman is regarded as Mushtihaat in this ruling. If that female is persons wife or from his Mahrams, the Namaaz will still be nullified.

2. If there is nothing that is equal to the thickness of the finger or one hand length in height that is a partition between them, nor is there that amount of distance between them, wherein one male can stand, or if the female is not standing at such a height, where any limb of the male is in proximity with hers

3. The proximity occurred in a Namaaz where there is Ruku and Sujood. If this proximity occurred in Janaazah Namaaz, then the Namaaz is not nullified.

4. That Namaaz should be joined by Tahreema for both, in other words the female made Iqtida of him or both of them made Iqtida of another Imam, even if they did not join from the beginning; and if both of them are each reading their individual Namaaz, it will not nullify the Namaaz, but this is Makruh.

5. In ‘Ada’ they are together, whereby a male is her Imam, or both of them are being led by another Imam, behind whom they are making their Namaaz ‘Ada’ (fulfilling it) be this in reality or just command wise, for example; they are both ‘Laa Haq’ that even after the Imam has completed, even though they are not behind the Imam but command wise they are still behind the Imam; and a Masbooq is neither in reality nor command wise behind the Imam, but he is actually a Munfarid.

6. Both are facing the same direction. If they change direction, such as on a very dark night, where it cannot be noticed, and one is facing the Imam and the other the Muqtadi, of if they read in the Kaaba e Muazzamah and the direction changed, the Namaaz will be done.

7. If the female is sane, Namaaz in proximity with an insane person will not nullify the Namaaz.

8. If the Imam made Niyyat for Imaamat of females (as well), the Namaaz is done, even if when making this Niyyat no females were present, and if the Niyyat of Imaamat is not made, then the Namaaz of the females is invalid and the males is valid.

9. For the proximity to be for such duration that one complete Rukn is completed, in other words the duration of three Tasbeehs.

10. Both know how to read Namaaz

11. The male is sane and mature [Durr-e-Mukhtar, Raddul Mukhtar vol.1 pg.532-534; Alamgiri vol.1 pg.98 etc]

LAW: If the Imam started the Namaaz for males and afterwards a female came and stood beside him, and he had even made the Niyyat of Imaamat for females, but the moment she joined he gestured to her to move back, but she took no heed and did not move, her Namaaz is nullified, and not the males. Similarly, if she stands next to the Muqtadi, and he gestured to her and she did not move, then only her Namaaz is nullified. [Raddul Mukhtar vol.1 pg.538]

LAW: For a Khunsa Mushkil to stand in the proximity (of a male) does not nullify the Namaaz. [Alamgiri vol.1 pg.90]

LAW: For a good looking male (who is enticing) to stand next to a male will not nullify the Namaaz. [Raddul Mukhtar vol.1 page. 539]

LAW: The Muqtadi is of four types:

1. Mudrik
2. Laahiq
3. Masbooq
4. Laahiq Masbooq

1. A Mudrik refers to that person who read with the Imam from the first Raka'at upto the Tashahud, even if he was not with the Imam in the Ruku of the first Raka'at.

2. A Laahiq refers to that person who made Iqtida of the Imam in the first Raka'at, but after Iqtida, all his Raka'ats or few of his Raka'ats were missed, either due to an 'Uzr' such as due to being unaware or due to a crowd he was not able to make Ruku or Sujood; or he was affected by a Hadath in Namaaz; or if a Muqeem made Iqtida behind a Musafir; or in Namaaz-e-Khauf, the first group who did not get that

Raka'at with the Imam; or even if it was missed without any valid reason; such as if he preceded the Imam in Ruku or Sujood, and he did not even repeat (i.e. rectify this), then in this case the second Raka'at of the Imam has become his first, and the Imam's third, his second, and the Imam's fourth his third, so he must add one more Raka'at at the end.

3. A Masbooq refers to that person who joined after the Imam already completed a few Raka'ats, and remained until the end.

4. LaahiqMasbooq refers to that person who did not get the starting Raka'ats, and then after joining he became a Laa Haq. [Shaami vol.1 pg. 555-569]

LAW: The ruling regarding the Laahiqis the same as the Mudrik, because when he reads the Raka'ats he has missed, he will neither recite Qira'at in them and nor will he make Sajdah-e-Sahw in them due to any error; and if he was a Musafir (traveller) then in Namaaz by making intention of being resident, it will not differ the condition of his Fard, where it becomes four from two, and he will read the missed ones first; this will not happen, but he should follow the Imam, and when the Imam has finished then he should read his own. For example, he was affected by Hadath, and when he returned after making Wudu, he found the Imam in Qa'da-e-Aakhira (the last sitting), then he will not join the Imam in Qa'da, but he will continue from where he left off, and after this, if he still gets the Imam, then he may join. If he did not do this, but he joined the Imam, then after the Imam turned Salaam, he read the missed ones, even though it is done but he is sinful. [Durr-e-Mukhtar, Raddul Mukhtar vol.1 pg.557]

LAW: If one fell asleep in the third Raka'at and woke up in the fourth Raka'at, then he is commanded to read the 3rd without Qira'at, and if he finds the Imam in the fourth, then he should join, otherwise he should read that as well alone without Qira'at; and if he did not do this and read the fourth with the Imam, and then read the 3rd thereafter, then it has been done but is sinful to do this. [Raddul Mukhtar vol.1 pg.557]

LAW: The rulings regarding the Masbooq in these laws differ from the Laa Haq; as he must continue with the Imam and after the Imam has turned Salaam, he should complete his missed Raka'ats. He will recite Qira'at in the Raka'ats, which he missed, and if he makes Sahw (error) in this, he will make Sajdah-e-Sahw, and by making Niyyat of 'Iqaamat' (residency) the Fard with be differed. [Raddul Mukhtar vol.1 pg.557]

LAW: The Masbooq in regards to his missed Raka'ats is Munfarid; whereby if he did not read Thana in the beginning because the Imam was also already reciting Qira'at aloud, and if the Imam is in Ruku and if he reads Thana he will miss the Ruku; or if the Imam was in Qa'da; thus no matter what the reason may have been for not reading it, he may read it now, and before Qira'at he should recite the Ta'ooz. [Alamgiri vol.1 pg.19; Raddul Mukhtar vol.1 pg.577]

LAW: If the Masbooq read his missed Raka'ats and then followed the Imam, his Namaaz is nullified. [Durr-e-Mukhtar vol.1 pg.558]

LAW: If the Masbooq found the Imam in Qa'da, He should stand straight and say the Takbeer-e-Tahreema, then saying the second Takbeer he should go into Qa'da. [Alamgiri vol.1 pg.19] If he finds the Imam in Ruku or Sujood, he should do the same. If he said the First

Takbeer, bent and reached the position of Ruku, then in all cases the Namaaz is not valid.

LAW: When the Masbooq started his Raka'ats after the Imam completed, then in regards to Qira'at, this will be counted as the first Raka'at, but in regards to Tashahud, it will not be regarded as the first, but it will be regarded as the third, fourth or fifth. For example; In a 3 or 4 Raka'at Namaaz if he only got one Raka'at, then with regards to Tashahud, this which he is reading now is his second, so he should read one Raka'at with Surah Faateha and Surah, and then make Qa'da; and if he omits the Waajib, i.e. the Surah Faateha and Qira'at, then if it is deliberately, then to repeat the Namaaz is Waajib; and if was done in error, then he should make Sajdah-e-Sahw; then in the one after this, he should also read Surah Faateha an Surah, but he should not sit in this; then in the one after this, he should recite Surah Faateha and make Ruku and recite the Tashahud etc and complete the Namaaz. If he got two Raka'ats and he missed two Raka'ats, then he should make Qira'at in both those Raka'ats. If he leaves out the Fard of Qira'at in even one, the Namaaz will be nullified. [Durr-e-Mukhtar vol.1 pg.558]

LAW: There are four issues wherein the Masbooq is within the Ruling of a Muqtadi:

1. One cannot make his Iqtida, but the Imam can nominate him (put him forward) as his Khalifa (in Namaaz); However, after becoming Khalifa (in Namaaz), he will not turn the Salaam (for that Namaaz). He will nominate another person as Khalifa for that purpose.

2. According to consensus, he will proclaim the Takbeers of Tashreeq

3. If he wishes to read Namaaz afresh and he makes Takbeer with Niyyat of ending that Namaaz, then it will be terminated, contrary to the ruling of a Munfarid, whereas his Namaaz will not be terminated.

4. If he stood up to read his missed Raka'ats, and the Imam has to make Sajdah-e-Sahw, even though a Waajib was omitted before he made Iqtida (of the Imam), he is commanded to return if he has not as yet made the Sajdah of his Raka'at; and if he does not return, then at the end he should make these two Sajdahs of Sahw. [Durr-e-Mukhtar vol.1 pg.558/559]

LAW: The Masbooq should not stand immediately after the Imam has turned Salaam, but he should wait for at least the amount of time that he can confirm that the Imam is not going to make Sajdah-e-Sahw; unless the time (for that Salaah) is very little. [Durr-e-Mukhtar vol.1 pg.559]

LAW: If the Masbooq stood before the Imam turned his Salaam, then if he stood before the Imam sat as per Tashahud, then this Qira'at is not sufficient, and the Namaaz is not valid; and afterwards, if he read as per what is necessary, it will be valid; and if he stood up after the Imam sat as per Tashahud and before the Salaam, then the Arkaan which he has already performed will be counted; but to stand before Salaam without need is Makruh-e-Tahreemi. If he completed his missed Raka'ats before the Imam turned Salaam, and still joined in the Salaam, it will still be regarded as correct; and if he follows in Qa'da and Tashahud, then the Namaaz will be nullified. [Durr-e-Mukhtar vol.1 pg.559]

LAW: If the Masbooq stood up due to some 'Uzr' before the Imam; for example, he fears being affected by Hadath whilst waiting for Salam,

or there is fear of the time of Fajr, Jummah, or Eid Prayers being expired; or if the Masbooq is Ma'zoor; and if there is fear of the time of Namaaz expiring; or if he made Masah on the leather socks and the duration for this is expiring; then in all such situations there is no 'Karahat' [Durr-e-Mukhtar vol.1 pg.559]

LAW: If the Imam left out any Sajdah of Namaaz, and he remembered after the Masbooq has already stood up, then it is Fard for the Masbooq to follow the Imam in this. If he does not return, he Namaaz is not valid; and if in this situation the Masbooq completed the Raka'at already and even made the Sajdah, then Namaaz will not be valid absolutely, even if he follows the Imam. If the Imam has to perform Sajdah-e-Sahw or recitation, and he has already made the Sajdah of his Raka'at, then if he follows, it will be nullified, otherwise not. [Durr-e-Mukhtar vol.1 pg.559/560]

LAW: If the Masbooq intentionally turned Salaam with the Imam, thinking that he too has to turn Salaam with the Imam, the Namaaz is nullified; and if he forgetfully turned Salaam after the Salaam of the Imam, then Sajdah-e-Sahw is essential; and if he turned it with him together, then there is nothing. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.560]

LAW: If he forgetfully turned Salaam with the Imam, and then assumed that his Namaaz is nullified (due to this), then he said Allah Akbar with the Niyyat to start the Namaaz afresh, then the Namaaz has been nullified. [Alamgiri vol.1 pg.19]

LAW: If the Imam after Qa'da-e-Aakhira forgetfully got up for a fifth Raka'at; then if the Masbooq deliberately follows the Imam, his Namaaz is Nullified; then if the Imam has not made Qa'da-e-Aakhira,

then until such time that he does not make the Sajdah of the fifth Raka'at, it will not be nullified. [Durr-e-Mukhtar vol.1 pg.560]

LAW: If the Imam performed Sajdah-e-Sahw and the Masbooq followed him, just as he has been commanded to; then he realized that there was no need for the Imam to make Sajdah-e-Sahw, the Namaaz of the Masbooq is nullified. [Durr-e-Mukhtar vol.1 pg.560]

LAW: If two Masbooqs made Iqtida of the Imam in the same Raka'at, but then when they began to read, if one could not remember how many Raka'ats and he observed how many the other person read, and he read the same by observing him; then if he did not make Niyyat of following him, the Namaaz is valid. [Durr-e-Mukhtar vol.1 pg.558]

LAW: The ruling with regards to the LaahiqMasbooq is that in the Raka'ats in which he is a Laa Haq, he should read it in the sequence of the Imam, and in them the rules pertaining to a Laahiqshould be applied. After them, when the Imam has completed (his Namaaz), wherein he is now regarded as Masbooq, he should read according to the rules pertaining to a Masbooq. In other words, if he got joined in the second Raka'at of a four Raka'at Namaaz, and he fell asleep in two Raka'ats, then he should first read those Raka'ats in which he fell asleep, without Qira'at, by remaining silent for the duration of Surah Faateha, then whatever he gets with the Imam, he should follow in it; thereafter he should read the missed Raka'ats with Qira'at. [Durr-e-Mukhtar vol.1 pg.557, Raddul Muhtar]

LAW: If he remained asleep in two Raka'at and has doubt regarding one, that whether he read with the Imam or not; then in this case he should read it at the end of the Namaaz. [Alamgiri vol.1 pg.92]

LAW: If the Imam read the Tashahud in the Qa'da-e-Ula and stood up, and some of the Muqtadis forgot to read the Tashahud, and they too stood up with the Imam, then those who did not read Tashahud should sit down, and only continue following the Imam after reading the Tashahud; even if a Raka'at is missed. [Alamgiri vol.1 pg.90]

LAW: If the Muqtadi picked up his head from Sajdah or Ruku before the Imam, then for him to return is Waajib; and this will not be counted as two (separate) Rukus or Sajdahs but will be counted as one. [Alamgiri vol.1 pg.90]

LAW: If the Imam made a lengthy Sajdah and the Muqtadi picked up his head, and he thought that the Imam is in the second Sajdah; and he too made Sajdah with him, then if he made the intention of the first Sajdah, or he did not intend anything, or he made for the second, and he made this with the intention of following, then it will be counted as the first, and if he only intended for the second, then the second has been done, then if he was still in the same Sajdah and the Imam too made Sajdah; and it combined, then it is permissible; and if he picked up his head before the Imam made the second Sajdah, then it is not permitted; and he has to repeat that Sajdah. If he does not repeat that Sajdah, the Namaaz will be nullified. [Alamgiri vol.1 pg.90]

LAW: The Muqtadi lengthened the Sajdah to the extent that the Imam picked up his head from the first Sajdah and went into the second Sajdah. Now the Muqtadi picked up his head and assumed that the Imam was still in the first Sajdah, and he made Sajdah again (on this assumption), it will be counted as the second Sajdah, even though he had only intended the first Sajdah. [Alamgiri vol.1 pg.90]

LAW: There are 5 things that if the Imam leaves it out, the Muqtadi too should not do and he should follow the Imam. They are:

1. The Takbeers of the Eid Prayers

2. Qa'da-e-Ula (First Sitting)

3. Sajdah-e-Tilaawat

4. Sajdah-e-Sahw

5. Qunoot, when there is no fear of missing the Ruku; otherwise, Read Qunoot and then go into Ruku [Alamgiri vol.1 pg.90; Sagheeri] if he has not made the Qa'da-e-Ula and has not stood up straight as yet, but even in this, the Muqtadi should not follow the Imam, but he should inform him, so that he should return. If he returns, then fine; but if he already stood straight up, then do not point it out to him, otherwise the Namaaz will be nullified; but the Muqtadi too should leave the Qa'da and stand (with the Imam).

LAW: There are 4 things which if the Imam does, the Muqtadi should not follow:

1. If he made an extra Sajdah in Namaaz
2. If in the Takbeers of Eid Prayer, he exceeded it as stipulated by the Sahaba
3. If he said 5 Takbeers in Janaazah Namaaz
4. If he forgetfully stands for the fifth Raka'at, and in this situation where he has done Qa'da-e-Aakhira, then the Muqtadi should wait for him; If he returns before making Sajdah of the fifth Raka'at then the Muqtadi should follow him as well, and turn Salaam with him,

and make Sajdah-e-Sahw with him; and if he has already made Sajdah of the fifth Raka'at, the Muqtadi should turn Salaam alone; and if he did not make the Qa'da-e-Aakhira and he made the Sajdah of the fifth Raka'at, then everyone's, Namaaz is nullified; even if the Muqtadi read Tashahud and turned Salaam. [Alamgiri vol.1 pg.90]

LAW: There are 9 things that if the Imam does not do it, the Muqtadi should not follow him, but he should fulfil these:

1. Raising the hands in Takbeer-e-Tahreema
2. To recite Thana, if the Imam is in Faateha, and he is reading softly
3. Takbeer of Ruku
4. Takbeer of Sujood
5. Tasbeehs
6. Tasmi'
7. Reciting the Tashahud
8. To turn Salaam
9. Takbeers of Tashreeq [Alamgiri vol.1 pg.90; Sagheeri]

LAW: If the Muqtadi made Ruku and Sujood in all the Raka'ats before the Imam, he should read one more Raka'at at the end without Qira'at. [Alamgiri vol.1 pg.90]

LAW: If he made Sajdah before the Imam, but before lifting his head from Sajdah, the Imam too went into Sajdah; the Sajdah is valid, but for the Muqtadi to do this (i.e. precede the Imam) is Haraam. [Alamgiri vol.1 pg.90]

LAW: If there was a difference (disagreement) between the Imam and Muqtadis; the Muqtadis say he read 3 Raka'ats and he claims he read 4 Raka'ats, the word of the Imam will be taken and Namaaz will

not be repeated. If there is disagreement amongst Muqtadis (i.e. they differ with each other on how many Raka'ats were read), then they should go with that which the Imam claims. If one person is confident that it is 3 Raka'ats and one is confident that it was 4 Raka'ats, whilst the Imam and other Muqtadis are in doubt, then in this case, then there is no ruling on them (Imam and others), and those who have confidence in regards to the Raka'ats having been less, they should repeat their Namaaz. If the Imam is confident he read 3 Raka'ats and one person has confidence that the entire (four) was read, then the Imam and the people should repeat it; and there is no need for the one who is confident to repeat. One person is confident that Raka'ats are less, whereas the Imam and the rest of the Jama'at are in doubt, then in this, if time is still permitting, it should be repeated; otherwise they are not liable for anything. However, if two 'Aadil' (Just) persons say this with full conviction, then it should be repeated. [Alamgiri vol.1 pg.93]

CHAPTER 8

PERFORMING NAMAAZ WITHOUT WUDU

Abu Dawud reports from Umm ul Mo'mineen Hazrat A'isha Siddiqa رضی اللہ تعالی عنہا that Rasoolullah ﷺ said, 'When a person in Namaaz ends up without Wudu (i.e. his Wudu breaks) he should hold his nose and leave.'

Ibn Majah and Darqutni is also from her, that Rasoolullah ﷺ said, For the one who vomits, or if he has a nose bleed, or if he 'mazee' (pre-ejaculation fluid) is released, then one should walk out, and after making Wudu, he may make 'Bina' (i.e. continue from where he left off) on condition that he did not speak in-between. This is also the statement (i.e. view) of numerous other Sahaba-e-Kiraam, such as Siddique-e-Akbar, Farooq-e-Azam, Maula Ali, Abdullah ibn Umar, Salman Farsi; and it is also the view of numerous Taabi'een such as Alqama, Ta'us, Saalim bin Abdullah, Sa'eed bin Jubair, Shu'ba, Ibrahim Nakhi'i, Ata, Makhool, Sa'eed ibn Al Musay'yab رضوان اللہ تعالیٰ اجمعین

Laws of Jurisprudence

Law: If the Wudu of a person who is in Namaaz breaks; then even though he is in the Qa'da-e-Aakhira (last sitting), after completion of Tashahud and before Salaam, he may perform Wudu and continue from that point forward (i.e. where his Wudu broke). This is known as 'Bina'. However, it is Afdal (more virtuous) to commence the Namaaz afresh. This is known as 'Istinaaf'. The ruling in regards to males and females is the same in this. [General Books of Fiqh; Alamgiri vol.1 pg.39]

Law: He should repeat the 'Rukn' (i.e. elemental Parts of Namaaz) in which the hadath occurred. [Alamgiri vol.1 pg.39]

LAW: There are 13 conditions of 'Bina'. If even one of the 13 conditions is inexistent, 'Bina' will not be permissible. The 13 conditions are:

1. The Hadath should be the cause of Wudu (i.e. it should necessitate Wudu).

2. Its existence not being questionable.

3. The hadath should be 'Samaawi' (i.e. natural occurrence), in other words neither is it from within the control of the servant (of Allah), nor its means.

4. The Hadath (impurity) should be from his body.

5. He did not complete any Rukn with this Hadath.

6. Nor did he delay without any valid reason more than it takes to complete a Rukn.

7. Nor did he complete the Rukn whilst walking.

8. He did not do any action which is not permitted in Namaaz, and which is different to Namaaz.

9. He did such an action, which is permitted, but unnecessarily he did not do it to the extent of it becoming contrary.

10. After the Hadath-e-Samaawi, a Hadath-e-Saabiq did not occur.

11. After the Hadath-e-Saabiq, if a Saahib-e-Tarteeb did not remember a Qaza.

12. If he is a Muqtadi, then he should not have completed somewhere else before the Imam had finished.

13. If he was the Imam, he did not make such a person Khalifa who is not capable of Imaamat. [Durr-e-Mukhtar vol.1 pg.165; Alamgiri pg.39-49]

Explanation of the aforementioned Conditions

Law: In Namaaz the need for Ghusl became compulsory, for example, due to reflecting etc. one had seminal discharge, then in such a case, 'Bina' will not be valid. It is necessary to commence the Namaaz afresh (after Ghusl). [Alamgiri vol.2 pg. 49]

Law: If that Hadath (impurity) is something infrequent, such as laughing aloud, unconsciousness and insanity, then one cannot apply 'Bina'.

Law: If it is not 'Hadath-e-Samaawi', whether it was caused by the Musal'li himself, whereby he intentionally broke his Wudu (such as if he vomited out a mouthful, or if he pressed a boil which caused fluid to flow from it, or if he had a sore (boil) on his knee and he pressed it hard on the ground causing it to ooze); or whether it was caused through someone else (doing something), such as if someone struck his head with a stone, causing blood to ooze, or if someone else pressed his boil causing blood to ooze out, or if a stone (brick etc) fell on his head from the roof causing blood to flow from his body, even

if the stone fell by itself or by someone walking there, then in all the aforementioned cases, he must read the Namaaz afresh. He cannot make 'Bina'. Similarly, if a fruit fell from a tree causing him injury and blood oozed due to this, or if a thorn pierced his foot, or it pierced the forehead when he went into Sajdah, and blood oozed out; or if a hornet stung him, causing blood to ooze; then in these as well 'Bina' cannot be made. [Alamgiri vol.1 pg.39-49; Raddul Muhtar vol.1 pg.165]

LAW: If one vomited a mouthful uncontrollably, then he may make 'Bina', but if he did so intentionally, then he cannot. If a person fell asleep in Namaaz and Hadath occurred, and he woke after some time, he can make 'Bina'; and it was whilst awake and he delayed, then the Namaaz has been nullified (broken). If he passed air (flatulence) due to coughing or sneezing, or if droplets of urine were released, then 'Bina' cannot be done. [Alamgiri vol.1 pg.39-49]

LAW: If someone put some impurity on his body, of through some way his clothing or body became polluted with impurity more than one dirham, then after cleansing the impurity, he cannot make 'Bina'; but if he became impure due to the same Hadath, then he may make 'Bina'; and if it is due to both Kharij and Hadath, then he cannot make 'Bina'. [Alamgiri vol.1 pg.59]

LAW: If ones clothing becomes impure and other (clean) pure clothing is available, whereby he can immediately change into it, then if he changed into it immediately, the 'Bina' is done. If there is no other clothing available, into which he can change, or he completed one Rukn in this condition, or he delayed, then (in all these cases) the Namaaz has been nullified. [Alamgiri vol.1 pg.591]

LAW: If Hadath occurred in Ruku or Sajdah, and if he raised his head with the intention of completing the Rukn; in other words, He said سَمِعَ اللّٰهُ لِمَن حَمِدَہ when coming up from Ruku, or اللہ اکبر as he came up from Sajdah; or when going to make Wudu or when returning he recited Qira'at, the Namaaz is nullified and he cannot make 'Bina'. If he said سُبحَانَ اللہِ or لَا اِلٰہَ اِلَّا اللہ there is no problem in making 'Bina'. [Alamgiri vol.1 pg.49; Raddul Muhtar vol.1 pg.275]

LAW: If after Hadath-e-Samaawi, he intentionally caused a Hadath, then now 'Bina' cannot be made. [Raddul Muhtar vol.1 pg.165; Alamgiri vol.1 pg.49]

LAW: Hadath occurred, and there is sufficient water to perform Wudu, and he left that water and went somewhere further away, 'Bina' cannot be made. Similarly, after hadath, if he spoke, ate or drank anything, 'Bina' cannot be made. [Alamgiri vol.1 pg.49; Raddul Muhtar vol.1 pg.165]

LAW: If there was a need to fill water for Wudu from a well, then 'Bina' can be made, and if it is done without reason, then it cannot be done. [Alamgiri vol.1 pg.49]

LAW: If the 'Satr' (nakedness) was opened during Wudu, in other words if the 'Satr' is opened due to necessity, such as if a female opened her wrist for Wudu, the Namaaz will not be nullified; and if the 'Satr' was opened without need, the Namaaz is nullified, such as if a female opened both wrists at once to make Wudu, the Namaaz will be invalidated. [Alamgiri vol.1 pg.49]

LAW: The well is close, but there will be a need to fill the water, and the available water is kept far away, then if he filled the water and made Wudu, he must perform the Namaaz afresh. [Alamgiri vol.1 pg.49]

LAW: If Hadath occurred in Namaaz, and his house is closer to the 'Pond' and there is water available in the house, he still went to the 'Haudh' (pond) for Wudu, and there is a distance of less than two Saff space between the Haudh and the house, then in this case the Namaaz will not be nullified, and if the distance is more than this, then the Namaaz will be nullified; and if did not remember that there was water available at his house, and if it is his habit to make Wudu at the Haudh, then in this case, he can make 'Bina' [Alamgiri vol.1 pg.49-59]

LAW: if after the Hadath occurred, he went home to make Wudu, and he found the door closed, so he opened the door and then made Wudu; then when returning, if there is a fear of thieves, he should close the door; otherwise he should leave it opened. [Alamgiri, vol.1 pg.59]

LAW: When making Wudu, he should fulfil the Sunan and the Mustahabs. However, instead of washing each part thrice, if he washed it four times, then he must start the Namaaz afresh. [Alamgiri, vol.1 pg.49]

LAW: He should make Wudu from the portion of the Haudh, which is closest to him. Without reason, he should not leave that place and go to a different part of the Haudh; if he left this place and went to a place at the Haudh which is further than the distance of two Saffs, the Namaaz is nullified; and if there were too many people there

(nearby), then (going to the further end) wont nullify the Namaaz. [Alamgiri vol.1 pg.59]

LAW: If he forgot to make 'Masah' during Wudu, then as long as he did not stand in Namaaz, he may go back and make Masah and then return; and if he remembered after standing in Namaaz, then he should start the Namaaz afresh; and if he forgot some clothing there, and went back to fetch it, then he must commence the Namaaz afresh. [Alamgiri vol.1 pg. 59]

LAW: If there is water in the Masjid, and if he made Wudu with it, and with one hand he carried the vessel and brought it to place of Namaaz, he is permitted to make 'Bina'. If he used both hands to carry it, he cannot make 'Bina'. Similarly, if he brought water from the vessel in a jug and brought it carrying it with one, hand, he may make 'Bina' and if he brought it by carrying it with both hands, he cannot. [Alamgiri vol.1 pg.59]

LAW: If he had performed Masah on the leather sock and hadath occurred in Namaaz, and he went to make Wudu, but whilst making Wudu, the duration for wearing the leather sock expired; or if he was performing Namaaz after making Tayammum, and then found water; or if he had made Masah on a bandage, and after the Hadath, the wound had healed and the bandage came off, then in all these situations, he cannot make 'Bina'. [Alamgiri vol.1 pg.59]

LAW: If he assume that his Wudu has broken, and thus left the Masjid, but now realises that the Wudu did not break, then he should read the Namaaz afresh; and if he has not come out of the Masjid as yet, then he should read what is remaining. [Hidaya]

If a woman has such an assumption, then the moment she moves from the Musal'la, the Namaaz is nullified. [Alamgiri vol.1 pg.79]

LAW: If one has the assumption that he commenced (the Namaaz) without Wudu; or if one had made Masah on the leather sock and one assumed that the durations has expired; or if a Saahib-e-Tarteeb was in Zuhr Namaaz and he assumed that he had not read the Fajr Namaaz; or if he had performed Tayammum, and his sight fell upon alcohol and he assumed it was water; or if he saw colour (a stain) on the clothing and assumed it was an impurity; then in all these cases, if he just moved, with the thought of leaving the Namaaz, but then he realised that his assumption was incorrect, the Namaaz is nullified. [Alamgiri vol.1 pg.79]

LAW: If the Hadath occurred in Ruku or Sajdah, then if he raised his head with intention of 'Ada' i.e. of completing (that Rukn), the Namaaz is invalidated. He cannot make 'Bina' on this basis. [Durr-e-Mukhtar vol.1 pg.275]

CHAPTER 9

NOMINATING A KHALIFA (SUCCESSOR) IN NAMAAZ

LAW: If the Imam faces any Hadath (occurrence that nullifies Wudu, i.e. passing impurity etc) in Namaaz, then based on the aforementioned conditions, he may nominate another as Khalifa (i.e. to complete the Namaaz). (This is known as Istikhlaf i.e. leaving someone as one's Successor). He may even do this in Janaazah Namaaz as well. [Durr-e-Mukhtar vol.1 pg. 265]

LAW: In a case where 'Bina' is regarded as being permissible, 'Istikhlaf' in such a situation is regarded as correct, and where 'Bina' is not valid, there Istikhlaf is not correct. [Alamgiri vol.1 pg.59]

LAW: That person who can be the Imam of that 'Muhaddath' (i.e. one affected by Hadath) can also be the Khalifa (successor for this); and the one who cannot be an Imam (for this) cannot be a Khalifa as well. [Alamgiri vol.1 pg.59]

LAW: When an Imam is affected by a Hadath, he should block his nose and bend his back and walk backwards (so that people think he has a nosebleed), and by gesturing (Ishaara), he may put someone forward as the Khalifa (i.e. as the person who will complete the Jama'at). He should not talk when making someone Khalifa. [Alamgiri vol.1 pg.59; Raddul Muhtar vol.1 pg. 265]

LAW: If the Namaaz is being held in an open field, then as long as he does not come out of the Saffs, he may nominate someone as his Khalifa; and if he is in the Masjid, then as long as he does not come out of the Masjid, Istikhlaf can be done. [Alamgiri vol.1 pg.59]

LAW: If there are Saffs continuously even outside the Masjid, and the Imam did not nominate anyone as Khalifa inside the Masjid, but he made someone from the outside a Khalifa; then in this case, this

Istikhlaf is not proper. The Namaaz of the people and the Imam has been nullified. If he went forward, then he can make someone Khalifa as long as he does not go beyond the 'Sutrah' (partition) or the area of Sajdah. [Durr-e-Mukhtar vol.1 pg. 265; Alamgiri vol.1 pg.59]

LAW: A house and a small Eid Gah is in the ruling of a Masjid. A big Masjid, big house and big Eid Gah is within the ruling of an open field. [Raddul Muhtar vol.1 pg.365]

LAW: If the Imam did not nominate someone as the Khalifa, but the people nominated someone, or if someone stood in the place of the Imam himself, making Niyyat of being Imam, then this Khalifa has become the Imam.

However, he will not be regarded as being the Imam if here merely goes forth and stands in the place of the Imam without making the intention of Imaamat (i.e. of leading the Jama'at). [Raddul Muhtar vol.1 pg.265/365]

LAW: If he did not as yet go beyond the boundary that has been stipulated to nominate a Khalifa, in a Masjid or in an open field; and neither did anyone else step forward as the Khalifa; nor did the Jama'at nominate someone as the Khalifa, then in this case the Imaamat of the Imam is still established, to the extent that even if someone makes his Iqtida at that time as well, it can be done. [Raddul Muhtar vol.1 pg. 365]

LAW: If the Imam was affected by a Hadath and he nominated someone from the back Saff, and then left the Masjid, then if the Khalifa immediately made the Niyyat of Imaamat (being Imam), then

all those who are in front of that Imam, their Namaaz is nullified. All those that are in the same Saff (with him) to his right and left, and all those at the back, their Namaaz will not be nullified; but if the Khalifa made this Niyyat that on reaching the place of the Imam, I will become Imam, and the Imam left before he (the Khalifa) reached the place of the Imam, then the Namaaz of everyone is nullified. [Alamgiri vol.1 pg.69]

LAW: It is 'Ula' (more virtuous) for the Imam not to nominate a 'Masbooq' as the Khalifa, but he should nominate someone else; and if he does nominate the Masbooq as the Khalifa, then he (the Masbooq) should not accept. However, if he does accept, the Namaaz will be valid. [Alamgiri vol.1 pg.69]

LAW: If he did make a Masbooq the Khalifa, then the Masbooq should continue from where the Imam stopped. As for the issue of how the Masbooq will know how many Raka'ats are remaining; then in this regard, the Imam should inform him of this by gesturing.

For example, if only one Raka'at is remaining, he should gesture to him with one finger, if two are remaining, he should do so with two finger, if he needs to go into Ruku, he (the Imam) should (gesture by) placing his hand on his knees, if he needs to go into Sajdah, he (the Imam) should put his hand on his forehead, for Qira'at, he should keep it on his mouth, for Sajdah-e-Tilaawat, he should keep it on his forehead and tongue, and to gesture Sajdah-e-Sahw, he should keep it on his chest.

If the Masbooq is aware (of how what needs to be done), then there is no need to gesture. [Durr-e-Mukhtar vol.1 pg.625; Alamgiri vol.1 pg.69]

LAW: If a person made Iqtida (followed the Imam) in a four Raka'at Namaaz and the Imam was affected by Hadath, and the Imam nominated him as the Khalifa, but he does not know how many Raka'ats the Imam has already performed and how many are left, then (in this case) he should perform four Raka'ats and make Qa'da in every Raka'at. [Alamgiri vol.1 pg.69]

LAW: If a Masbooq was nominated as the Khalifa, then after the Imam completes the Namaaz, he should put a Mudrik forward, so that he may turn the Salaam. [Alamgiri vol.1 pg.69]

LAW: In a four or three Raka'at Namaaz if a Masbooq who did not get two Raka'ats was made the Khalifa, then two (2) Qa'das (sitting) are Fard upon that Khalifa. One being the Qa'da-e-Aakhira of the Imam an done being his own; and if the Imam gestured to him that he had not recited Qira'at in the first two Raka'ats, then in a four Raka'at Namaaz, Qira'at is Fard upon him in all four Raka'ats. [Durr-e-Mukhtar vol.1 pg. 175]

LAW: If after the Imam completed his Namaaz, the Masbooq laughed aloud; or if he intentionally caused a Hadath; or if he went out of the Masjid, then his own Namaaz is nullified, and the peoples are done. As for the initial Imam; then if he has completed the 'Arkaan' (Elemental Parts) of Namaaz, even his (Namaaz) is done; otherwise not. [Alamgiri vol.1 pg.69]

LAW: If a Laahiq is nominated as the Khalifa, the ruling is that he should gesture to the Jama'at that all of them should remain as they are, until such time that he completes what is his responsibility, and then completes the Namaaz of the Imam; and if he completed the Namaaz of the Imam first, then when the time comes for turning

Salaam, he should nominate someone as Khalifa to turn the Salaam, and he should then complete his own. [Alamgiri vol.1 pg.69]

LAW: If the Imam nominated a person as the Khalifa and he then nominated some other person as the Khalifa, then if this happened before the Imam left the Masjid, and before the Khalifa reached the place of the Imam, it is permissible, otherwise not. [Alamgiri vol.1 pg.69]

LAW: If one was reading Namaaz alone and a Hadath occurred, and he had not left the Masjid yet, when someone made Iqtida of him (i.e. followed him in Namaaz), then this Muqtadi (follower) has become the Khalifa. [Alamgiri vol.1 pg.69]

LAW: If Musafirs (travellers) made Iqtida of a Musafir, and the Imam was affected by a Hadath and he nominated a Muqeem (resident) as Khalifa, then (in this case) it is not necessary for the Musafirs to complete four Raka'ats, and the Khalifa should actually put forth one of the Musafirs, so that he may offer the Salaam.

If there were other Muqeems amongst the Muqtadis as well, then they should each complete 2 Raka'ats individually, without reciting any Qira'at in this. Now, if they make Iqtida of the Khalifa, then all their Namaaz will be invalidated. [Raddul Muhtar vol.1 pg. 175]

LAW: If the Imam became insane, or if he became unconscious or if he laughed aloud, or if something which necessitates Ghusl occurred, for example; if he fell asleep and had nocturnal emission (wet dream), or due to reflecting (thinking) or due to looking with lust or touching, seminal was discharged; then in all these situations, the Namaaz is nullified. He must start afresh.

LAW: If one felt the urgent need of passing urine or stool, and he knows that he will not be able to complete the Namaaz, then in this situation Istikhlaf is permissible. Similarly, if he suffered severe stomach pain that he cannot remain standing, he should read whilst sitting, as Istikhlaf will not be permissible. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg. 565]

LAW: If due to bashfulness or awe, he is not able to recite the Qira'at, then in such a case Istikhlaf is permissible; and he has had complete forgetfulness, then it is impermissible. [Durr-e-Mukhtar vol.1 pg.565]

LAW: If the Imam was affected by Hadath and he appointed someone as Khalifa, and the Khalifa has not yet completed the Namaaz, and the Imam has completed his Wudu, then it is Waajib (compulsory) upon him to return.

In other words he should come so close that he is able to make Iqtida; and if the Khalifa has already completed (the Namaaz), then he has the choice of either completing his Namaaz where he is or to return to the area of Iqtida. Similarly, the Munfarid has the choice. If a Muqtadi is affected by Hadath, it is Waajib for him to return. [Durr-e-Mukhtar vol.1 pg.675]

LAW: If the Imam passed away (died) in Namaaz, even if it is in the Qa'da Aakhira, the Namaaz of the Muqtadis has been invalidated. It is necessary to start the Namaaz afresh. [Raddul Muhtar vol.1 pg.465]

Chapter 10

Factors Which Nullify Namaaz

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HADITH 1: It is in Muslim Shareef from Mu'awiyah bin Al Hakm that Huzoor ﷺ said, 'In Namaaz, the words of any human is not possible, it should not be, but Tasbeeh, Takbeer and Qira'at of the Qur'an.'

HADITH 2: In Sahih Bukhari it is narrated from Abdullah ibn Mas'ud رضي الله عنه that Huzoor ﷺ used to be in Namaaz and we would convey Salaam to Huzoor ﷺ and Huzoor ﷺ used to reply to our Salaam. When we returned from Najashi's place (i.e. after migration to Abyssinia/Ethiopia), we conveyed Salaam, but he ﷺ did not reply. We said, 'Ya Rasool'Allah ﷺ we used to convey Salaam and Huzoor ﷺ used to reply to our Salaam (what has happened that we did not get a reply to our Salaam)?' He ﷺ said, 'Due to being engrossed in Namaaz'.

In the narration of Abu Dawud that he ﷺ said, 'Allah makes evident whatever Command of His, He Wills, and from this, is not to convey Salaam in Namaaz'. Only thereafter, did he ﷺ reply to their Salaam. He ﷺ further said, 'Namaaz is for Qira'at of the Qur'an and the Zikr of Allah, so when in Namaaz, this should be your status.'

HADITH 3: Imam Ahmed, Abu Dawud, Tirmizi and Nasa'i have reported from Abu Hurairah رضي الله عنه that Huzoor ﷺ said, 'Two black things, (namely) snakes and scorpions should be killed in Namaaz'.

LAWS OF JURISPRUDENCE

LAW: Talking nullifies Namaaz, be this 'Amdan' (deliberately), 'Khat'an' (due to error), or 'Sahwan' (oversight i.e. through forgetfulness); be it whilst asleep or when awake; whether you willingly spoke or you were compelled to speak by someone else; or

if he did not know that talking causes the Namaaz to be invalidated. 'Khata' (due to oversight) means that he intended to recite Qira'at or the Azkaar of Namaaz (i.e. Tasbeehs etc of Namaaz), but by error something was uttered from the mouth, and 'Sahw' means that he did not remember being in Namaaz. [Durr-e-Mukhtar vol.1 pg.575/576]

LAW: There is no distinction of a little or a lot in regards to talking, and there is even no distinction whether one spoke with aim of rectifying the Namaaz or not. For example, if the Imam was meant to sit but he stood up, and the Muqtadi said 'Sit down' in order to inform him (of his error) or if he said 'Hoo' the Namaaz is nullified. [Durr-e-Mukhtar vol.1 pg.574; Alamgiri vol.1 pg.98]

LAW: Intentionally talking causes the Namaaz to be nullified if he did not sit upto the time of Tashahud, and if he sat upto the time of Tashahud, then the Namaaz is completed, but this is Makruh-e-Tahreemi. [Durr-e-Mukhtar vol.1 pg.573]

LAW: Only that kind of talking nullifies the Namaaz, which is loud enough at least he can hear himself, if there is no hindrance; and if it is not as loud, and is only correction of the alphabets, it will not nullify the Namaaz. [Alamgiri vol.1 pg.98]

LAW: If before completing the Namaaz, one forgetfully turned Salaam, there is no harm. However, if he did so with intent, the Namaaz is nullified. [Durr-e-Mukhtar vol.1 pg. 575 etc]

LAW: If one made Salaam to anyone, be it deliberately or due to oversight, the Namaaz is regarded as invalid, even if he made Salaam

forgetfully, and then remembered that he should not make Salaam and then remained silent. [Alamgiri vol.1 pg.98]

LAW: If the Masbooq turned Salaam with the Imam, thinking that he should turn Salaam with the Imam, the Namaaz is nullified. [Alamgiri vol.1 pg.98]

LAW: If in Esha, thinking that it was Taraweeh, he turned Salaam at two Raka'ats; if thinking Zuhr was Jummah he turned Salaam at two Raka'ats, or if a Muqeem though he was a Musafir and turned Salaam at two Raka'ats, the Namaaz has been nullified. To even make 'Bina' on this Namaaz is not permitted. [Alamgiri vol.1 pg.98]

LAW: Thinking of the second Raka'at as the fourth, if one turned Salaam, and then on remembering, complete the Namaaz and make Sajdah-e-Sahw at the end. [Alamgiri vol.1 pg.98]

LAW: Replying to the Salaam by tongue (i.e. audibly) also nullifies the Namaaz, and if one replies by gesturing with the hand, then this is Makruh; To make 'Musafaha' (Shake hands) with the intention of Salaam, also nullifies the Namaaz. [Durr-e-Mukhtar vol.1 pg.576; Alamgiri vol.1 pg.98]

LAW: If one asked the Musal'li for something or about something and he merely gestured a yes or a no by moving the head or hand, the Namaaz will not be nullified, but to do this is Makruh. [Alamgiri vol.1 pg.98]

LAW: If someone sneezed and the Namaazi said يَرْحَمُكَ الله in reply (to his sneezing), the Namaaz is nullified; and if he sneezed, and addressing himself, if he said يَرْحَمُكَ الله the Namaaz will not be nullified;

and if someone else sneezed and that Musal'li said اَلْحَمْدُلِلّٰه the Namaaz is done, but if he said this with the intention of answering, then the Namaaz is nullified. [Alamgiri vol.1 pg.98]

LAW: If in Namaaz he sneezed and someone else said يَرْحَمُكَ الله and in reply to this he said 'Aameen', the Namaaz has been nullified. [Alamgiri vol.1 pg.98]

LAW: If in Namaaz one sneezes, one should remain silent, and if one does say اَلْحَمْدُلِلّٰه then too there will be no harm to the Namaaz; and if he did not proclaim the 'Humd' at that time, he should say if after the completing (the Namaaz). [Alamgiri vol.1 pg.98]

LAW: If on hearing good news, if one said اَلْحَمْدُ لِلّٰه the Namaaz is nullified. However, if he did not say it with the Niyyat (intention) of replying, but he did it to show that he is in Namaaz, then it will not be nullified. Similarly, if he hears some amazing news and with the aim of giving a response to it, he pronounced the words سُبْحَانَ الله or لَا اِلٰهَ اِلَّا اللهُ یا اَللهُ اَکْبَر the Namaaz has been nullified; otherwise not. [Alamgiri vol.1 pg.99]

LAW: If someone requested permission to enter, and with the aim of showing that he is in Namaaz, he loudly said, اَلْحَمْدُلِلّٰه or الله اکبر or if he read سبحان الله the Namaaz will not be nullified. [Ghuniya]

LAW: If on hearing some bad news, if one said, اِنَّا لِلّٰهِ وَاِنَّا اِلَیْهِ رَاجِعُوْنَ or if he replied by using Qur'anic Words, the Namaaz will be nullified. For example; if someone asked, 'Is there another Creator, except the Creator?' and he then responded by saying لَا اِلٰهَ اِلَّا الله or if they asked

'What are the types of belongings you have? He responded saying, اَلْخَيْلُ وَالْبِغَالُ وَالْحَمِيْرُ or if he was asked, 'From where did you come' and he then responded with وَبِئْرٍ مُّعَطَّلَةٍ وَّ قَصْرٍ مَّشِيْدٍ Similarly, if he addressed someone using the Qur'anic words. For example, if the person's name is Yahya and he said, يَايَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ or if his name is Musa and he said to him, وَمَا تِلْكَ بِيَمِيْنِكَ يَا مُوْسٰى (In all these cases), the Namaaz will be nullified. [Durr-e-Mukhtar vol.1 pg.580/581]

LAW: On hearing the Holy Name of Allah, if he said جل جلاله and on hearing the Blessed Name of Nabi ﷺ if he recited Durood-e-Paak, or on hearing the Qira'at of the Imam if he said, صَدَقَ اللهُ وَصَدَقَ رَسُوْلُه then in all these situations, the Namaaz will be nullified, whereas he said these with the aim of giving answer; and if he did not say these as a reply, then there is no harm (to the Namaaz). Similarly, if he replies to the Azaan, the Namaaz will be nullified. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.581]

LAW: If on hearing about shaitaan, if one cursed him, the Namaaz will be nullified. If one, reads 'La Howl' with the aim of dispelling evil whispering (of shaitaan). If it is for worldly matter then the Namaaz will be nullified, and if it is for matter of the hereafter, it will not be nullified. [Alamgiri vol.1 pg.99/100]

LAW: If on seeing the moon one said رَبِّيْ وَ رَبُّكَ اللهُ or because of having fever etc if one read something from the Qur'an and blew it over, the Namaaz has been nullified. If a sick person, when getting up and sitting proclaimed بسم الله due to the discomfort and pain, the Namaaz has not been nullified. [Alamgiri vol.1 pg.99]

LAW: Some text in the Holy Qur'an is found arranged on the measure of a Poetic Stanza. If this is read with the Niyyat of a poetic verse, the Namaaz if nullified, such as وَالْمُرْسَلٰتِ عُرْفًا فَالْعٰصِفٰتِ عَصْفًا and if in Namaaz, one composed a poetic stanza, but did not bring it onto the tongue (i.e. did not say it audibly), without saying anything, then even though the Namaaz will not be nullified, but this is sinful. [Alamgiri vol.1 pg.100]

LAW: If during Namaaz, the words 'Na'am' (Yes) or 'Ar're' (Oh), or 'Haa' (Yes); and if one is in the habit of saying these words, then the Namaaz has been nullified; otherwise not. [Durr-e-Mukhtar vol.1 pg.586 etc]

LAW: If the Musal'li gave 'Luqma' to another person, other than his Imam (in that Namaaz), his Namaaz is nullified, be this whether the person whom he gave Luqma to, is in Namaaz or not; and be he a Muqtadi or a Munfarid. [Durr-e-Mukhtar vol.1 pg.581]

LAW: If he read with the Niyyat of Tilaawat and not with the Niyyat of Luqma, there is no hindrance. [Durr-e-Mukhtar vol.1 pg.581]

LAW: (For the Imam) to accept the Luqma of anyone else except his own Muqtadi, nullifies the Namaaz; However, if when that person was informing him, he himself had already remembered at that particular moment, and not because he was told (by the one giving Luqma), and if he had not been informed by him, he would have still remembered it, and there the (other persons) informing him has not interference in this, then him (the Imam) reciting this, would not nullify the Namaaz. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.581-583]

LAW: To give your Imam Luqma, and for him to accept that Luqma does not nullify the Namaaz. However, if the Muqtadi heard from someone else who is not part of the Namaaz, and then gave Luqma, and the Imam accepted the Luqma, then the Namaaz of everyone has been nullified; and if the Imam did not accept it, then only the Namaaz of the Muqtadi is nullified. [Durr-e-Mukhtar vol.1 pg.582]

LAW: The one, who is giving Luqma, should not make Niyyat (intention) of Qira'at, but he should (merely) say the words with the intention of giving Luqma. [Alamgiri vol.1 pg.99]

LAW: To immediately give (the Imam) Luqma is Makruh. There should be a slight delay (waiting before giving Luqma), on the basis that possibly the Imam will himself remember; unless he knows his habit that when he stops, he recites some such alphabets that cause the Namaaz to be nullified, then in this case he should immediately inform him. Similarly, it is Makruh for the Imam to compel (i.e. force) the Muqtadis to give him Luqma; he should rather move to some other Surah, or he should commence some other Ayat (verse), on condition that his joining to that is not something that will nullify the Salaah. If he has already recited upto the necessity, he should go into Ruku. The meaning of making the Muqtadi feel 'compelled' (Majbur), means to continue reading the same thing (when he is stuck) or to stand silently. [Alamgiri vol.1 pg.99; Raddul Muhtar vol.1, p.g582] If the error was such that it changes the meaning, then to rectify that Namaaz, it is necessary to repeat the entire Namaaz, and if he cannot remember, then he will compel the Muqtadi to inform him, and even if he is not able to inform him, then the Namaaz is nullified.

LAW: It is not a condition for the person giving Luqma (informing in Namaaz for rectification) to be Baaligh (have reached the age of puberty), A Maraahiq (someone near maturity) is also allowed to give Luqma. [Alamgiri vol.1 pg.99] This is on condition that he knows how to read Namaaz and he is part of the Namaaz.

LAW: A Dua which cannot be asked from the servants (of Allah) is permissible, for example; اَللّٰھُمَّ عَافِنِی اَللّٰھُمَّ اغْفِرْلِیْ and that which can be used to ask from servants nullifies the Namaaz, for example اَللّٰھُمَّ اَطْعِمْنِیْ or اَللّٰھُمَّ زَوِّجْنِیْ [Alamgiri vol.1 pg.100]

LAW: If the words, 'Ah' 'Oh' 'Uf' 'Taf' etc were mentioned due to pain, or some difficulty, of if one cried aloud causing some alphabets to emanate, then in all these situations the Namaaz is nullified; and if whilst crying only tears dropped and no sound or formation of alphabets emanated, there is no harm. [Alamgiri vol.1 pg.100/101; Durr-e-Mukhtar vol.1 pg. 579]

LAW: If the sound of 'Ah' was uttered by an ill person without control, or if he uttered the words 'Oh', the Namaaz will not be nullified. Similarly, whilst sneezing, coughing, yawning and burping, all the alphabets that emanate without control, they are excused. [Durr-e-Mukhtar vol.1 pg.578]

LAW: If whilst thinking of Jannat and Jahanum, one utters these words, the Namaaz will not be nullified. [Durr-e-Mukhtar vol.1 pg.579]

LAW: If the recitation of the Imam pleased you and causing you to cry, and the words 'Ar're', 'Na'am' and 'Haa' etc emanated through the tongue, there is no harm in this, as this is due to humility; and if

he uttered this due to the melodiousness (in the recitation), then the Namaaz is nullified. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.579]

LAW: If blowing does not cause any noise to emanate, then it is regarded as being the same as breathing and does not nullify the Namaaz; but to intentionally do this is Makruh; and if two alphabets emanate (when blowing) such as 'Uf' or 'Taf' then it will nullify the Namaaz. [Alamgiri vol.1 pg.101; Ghuniya]

LAW: In clearing the throat when two alphabets emanate, such as 'Akh' it nullifies the Namaaz, whereas there is not real reason or proper excuse; If it is due to some 'Uzr', for example; it is the demand of one's condition; or if it is for some proper reason, for example to clear ones voice; or one is clearing the throat because the Imam made an error, so that some other person may recognise that he is in Namaaz; then in all these cases, the Namaaz is not nullified. [Durr-e-Mukhtar vol.1 pg.578 etc]

LAW: To look into the Mushaf Shareef and recite the Holy Qur'an absolutely nullifies the Namaaz. However, if he is reading from his memory and his vision is only on the Mushaf or the Mehraab, there is no harm. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.583]

LAW: if he saw a piece of paper with Qur'an (verses) written on it, and he noticed it and understood (what is written on it), there is no harm to the Namaaz. Similarly, if his eyes fell on a Fiqh Kitaab and he understood (what he saw), the Namaaz will not be nullified, even if he looked at it so that he may understand it. However, if he intentionally looked at it, and intentionally made effort to understand it, then this is Makruh, and this happened without

intent, then it is not even regarded as being Makruh. [Alamgiri vol.1 pg.101]

LAW: The same ruling applies to any writing, and if it is something that is not of a Deeni nature, then the disapproval is even more severe. [Alamgiri vol.1 pg.101]

LAW: If one only recited the 'Taurah' or the 'Injeel' in Namaaz, the Namaaz is not valid, be this whether he knows how to recite the Qur'an or not. [Alamgiri] If he recited the amount of the Qur'an Shareef which is sufficient to fulfil the requirement of recitation, and then he read few verses of the 'Taurah' or 'Injeel' which discusses the remembrance of Allah, there is no objection (i.e. Harj) but he should not do this. [Alamgiri vol.1 pg.101]

LAW: Amal-e-Katheer, which is (an action) which is neither from amongst the actions of Namaaz, nor is it done to rectify or correct the Namaaz; nullifies the Namaaz. Amal-e-Qaleel, does not nullify the Namaaz. The one who is doing such an action, which when seen by someone from far, not only does he doubt that he is not in Namaaz, but he pre-dominantly assumes (Gumaan Ghalib) that the person is not in Namaaz, then that action is known as 'Amal-e-Katheer' (Excessive movement). If a person looking from far away had doubt as to whether the person is really in Namaaz or not, then this (action) of the (person in Namaaz) is 'Amal-e-Qaleel' (limited movement). [Durr-e-Mukhtar vol.1 pg.583/584 etc]

LAW: If (in Namaaz) one wore a Kurta (upper garment) or Pajaama (trouser), or if he tied a tahband (waistcloth), the Namaaz is nullified. [Ghuniya]

LAW: If one made Sajdah on a Na-Paak (impure) place without anything (separating it from him), the Namaaz is nullified, even if he repeats that Sajdah on a pure place. [Durr-e-Mukhtar vol.1 pg.585] Similarly, if one keeps the knees or the hand on an impure place, the Namaaz is nullified. [Raddul Muhtar vol.1 pg.585]

LAW: If one completed an entire Rukn with the 'Satr' opened, or with impurity, which is the disallowed amount, or two for the duration of three tasbeehs to pass (in this condition), nullifies the Namaaz. Similarly, due to the crowd, if one ended up in the Saff of females for that duration of time; or if he ended up in front of the Imam, the Namaaz is nullified. [Durr-e-Mukhtar vol.1 pg.585 etc] To intentionally open the 'Satr' (Private area, which needs to be covered) is absolutely a nullifying factor of Namaaz, even if he immediately covers up again. There is even no rule of duration or delay in this (i.e. the moment he does this the Namaaz will be nullified). [Raddul Muhtar vol.1 pg.585]

LAW: If a cloth (sheet etc) has been sewn joined together and in it, the lining is impure, but the outer fold is paak (pure), then Namaaz on the side of the outer fold is also invalid, when the prohibited amount of impurity is on the areas of Sujood; and if it is not sewn, then to read on the outer fold is permissible, as long as it is not so thin that the lining can be seen through. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.585/586]

LAW: If lime, and sand was used to properly cover an impure piece of ground, Namaaz can now be read on it; and if one simply scattered some dust over it, whereby the odour is still evident, then it is impermissible, if the impurity is on the areas of Sujood. [Muniya Shaami vol.1 pg.586]

LAW: To eat or drink whilst in Namaaz absolutely nullifies Namaaz, be it with intent or without intent, or be it a little or a lot, to the extent that if he chews a sesame seed and swallows it, or if a drop fell into his mouth and he swallowed it, the Namaaz will be nullified. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.582]

LAW: If some food particles are left between the teeth, and one swallowed it, then if it is small than a (grain) of gram (i.e. chana) the Namaaz will not be nullified, but it is Makruh; and if it is equivalent to a (grain) of gram, it will nullify the Namaaz. If the teeth bled, then if the saliva is more, then swallowing it won't nullify the Namaaz; otherwise it will nullify it (if the blood is more) [Durr-e-Mukhtar vol.1 pg.582; Alamgiri vol.1 pg. 102] The sign of it being more, is that the taste of the blood must be felt from the throat. In Namaaz, the nullification is dependent on the taste and in Wudu it is dependent on the colour.

LAW: If before Namaaz a person ate something sweet and its particles where already swallowed, but only its sweet sensation remained in the saliva of the mouth, then by swallowing this saliva, the Namaaz will not be nullified. If one put sugar into the mouth (in Namaaz) which melted and reached the throat, the Namaaz has been nullified. If there is gum in the mouth, and if one chewed on it and particles of it entered into the throat, the Namaaz becomes nullified. [Alamgiri vol.1 pg.102]

LAW: To turn away the chest from the Qibla nullifies the Namaaz, if there is no valid reason for doing this. In other words, one turned to such an extent that the chest is diverted 45 degrees away from the actual direction of the Kaaba; and if this is due to an 'Uzr', then it is not a nullifying factor of Namaaz. For example if he thought he was

affected by hadath, and he had just turned his face, when he realised his assumption was wrong; then in this case, if he has not left the Masjid yet, the Namaaz is not nullified. [Durr-e-Mukhtar vol.1 pg.586]

LAW: If he walked towards the direction of Qibla equal to the distance of one Saff, then if he stopped for the amount of duration it takes to complete one Rukn, then he walked again and then stopped, even if this happens on numerous occasions, until he does not change the location, the Namaaz will not be nullified. For example; if he comes out of the Masjid, or if the Namaaz was taking place in an open field and this person went ahead of the Saffs, as both these are regarded as changing the location, and in both instances, the Namaaz will be nullified. Similarly, if at once, he walked the distance of two Saffs Space, the Namaaz is nullified. [Durr-e-Mukhtar; Raddul Muhtar vol.1; pg.586]

LAW: If he is in the wilderness (or desert) and there are no Saffs in front of him, but in the case where he is the Imam, if he went beyond the area of Sujood, then if he went so far ahead that the amount of space is equal to distance which was between him and the closest Saff to him, then the Namaaz is not nullified; but if he moved further ahead than this, the Namaaz is nullified; and if he is a Munfarid, then the ruling in regards to the area of Sujood. In other words, if he moves front, back, left or right more than the space upto the area of Sujood, the Namaaz will be nullified. [Shaami vol.1 pg.586]

LAW: If an animal dragged a person in one pull, for a distance of three foot-spaces, or if it pushed him that distance away, the Namaaz has been nullified. [Durr-e-Mukhtar vol.1 pg.587]

LAW: If a person said the Takbeer and moved from one Namaaz into another Namaaz, the first Namaaz has been nullified. For example, if he was reading Zuhr, and then with the Niyyat of (commencing) Asr of Nafil if he said 'Allahu Akbar', the Zuhr Namaaz has been nullified. Then, if he is Saahib-e-Tarteeb, and there is sufficient time, then even the Asr will not be valid, but in both cases it will be regarded as Nafil. If he intends Asr, then it is Asr and if he intends Nafil, it is Nafil. Similarly, if he was performing his Namaaz alone, and now he said 'Allahu Akbar' with the Niyyat of Iqtida (i.e. following the Imam); of if he was a Muqtadi and he said 'Allahu Akbar' with the intention of reading alone, then the Namaaz has been nullified. Similarly, if he was reading Namaaz-e-Janaazah and then another Janaazah was brought, so he said Allah Akbar with the Niyyat of both the Janaazahs or with the Niyyat for the second Janaazah, then the Janaazah Namaaz of the second one has commenced, and the Namaaz he was reading for the first Janaazah, has been nullified. [Durr-e-Mukhtar, Shaami vol.1 pg.583]

LAW: A female was reading her Namaaz and a child suckled on her breast, then if milk is released, the Namaaz is nullified. [Shaami vol.1 pg.587]

LAW: If a female was in Namaaz and the man kissed her or touched her body with lust (desire), the Namaaz has been nullified. If he had oil on his hands and he wiped it on her head or on some part of her body, then in this case the Namaaz will not be nullified. [Muniya; Ghuniya; Shaami vol.1 pg.587/588]

LAW: If whilst in Namaaz one slapped or hit with a whip (etc) a person, the Namaaz is nullified; if he is reading Namaaz whilst riding an animal, and with his heel of hand he urged the animal on, once or

twice, it will not nullify the Namaaz. If he does this thrice continuously, it will nullify the Namaaz. If he urged it with the heel of one foot, continuously thrice, the Namaaz will be nullified, otherwise not; and if he urged it with the heels of both feet it will nullify the Namaaz, but if he only shakes the feet gently, that another person will only take notice if he looks very carefully, then in this case, the Namaaz is not nullified. [Muniya; Ghuniya; Alamgiri vol.1 pg.103]

LAW: If one pointed out the road to the horse by using a whip and he hit it as well, the Namaaz has been nullified. If in the midst of reading Namaaz, he mounted the horse, the Namaaz is nullified; and if he was reading on a conveyance and he got off, it will not nullify the Namaaz. [Muniya; Qadi Khan; Alamgiri vol.1 pg.103]

LAW: (Whilst in Namaaz) to write three words in such a manner that the alphabets are clearly visible, nullifies the Namaaz. If the alphabets were not clearly written; for example, if he wrote them on water, or in the air, then it is in vain, and the Namaaz has become Makruh-e-Tahreemi. [Ghuniya; Alamgiri vol.1 pg.103]

LAW: If a person carried a person who is reading Namaaz and then put him back down on the same place, then if his chest did not turn away from the Qibla, the Namaaz has not been nullified; and if he carried him and put him onto a conveyance (horse etc), the Namaaz is nullified. [Alamgiri vol.1 pg.103]

LAW: Namaaz is nullified by death, insanity and unconsciousness; If one (who is unconscious etc) comes through within the prescribed time (of that Namaaz), he should read it, otherwise he should make

Qaza of it, on condition that it does not exceed one day and night. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.589]

LAW: If one intentionally broke his Wudu or something which necessitates Ghusl occurred; or if he left out any Rukn, whereas he has not fulfilled it in that particular Namaaz; or if he left out any pre-requisite without an 'Uzr'; or if the Muqtadi superseded the Imam in any Rukn (i.e. completed it before the Imam), and if he did not do it again, either with the Imam or afterwards, until such time that he made Salaam with the Imam; or if the Masbooq fulfilled his missed Sajdah and joined the Imam in Sajdah-e-Sahw; or if after the Qa'da-e-Aakhira, one remembered the Sajdah of Namaaz or Sajdah-e-Tilaawat and after fulfilling it, he did not make Qa'da again; or if he performed any Rukn whilst asleep and did not repeat it; then in all these cases the Namaaz has been nullified. [Durr-e-Mukhtar vol.1 pg.589]

LAW: The Namaaz is not nullified by killing a snake or scorpion (i.e. venomous and harmful creatures), as long as one does not have to walk more than three steps or strike it more than thrice; otherwise the Namaaz will be nullified (i.e. become Faasid). One is permitted to kill these, even if the Namaaz becomes nullified. [Alamgiri vol.1 pg.103; Ghuniya]

LAW: It is only 'Mubah' in Namaaz to kill a snake or scorpion, when it passes in front of you, and there is a fear of it harming you. If there is no fear of it causing any harm, then to do so is Makruh. [Alamgiri vol.1 pg.103]

LAW: One after the other, if one removes three strands of hair, or if he kills three lice; or if he hit one lice thrice, the Namaaz will be

nullified; and if he does not do this one after the other (continuously), then it will not nullify the Namaaz, but it is Makruh to do so. [Alamgiri vol.1 pg.103]

LAW: If one is wearing a broad (loose) sock, then removing it will not nullify the Namaaz, but by wearing the leather sock will nullify the Namaaz. [Alamgiri vol.1 pg.103]

LAW: If one put (or checked) the bridle in the mouth of the horse or if he saddled it, or unsaddled it, the Namaaz will be nullified. [Alamgiri vol.1 pg.97]

LAW: To scratch thrice in one Rukn nullifies the Namaaz. In other words, in this manner that if one scratched once and then move the hand away, then scratched again and lifted the hand, and so on; but if one kept the hand once on an area and moved the hand on that area few times (i.e. scratched few times without lifting the hand), it is counted as scratching once. [Alamgiri vol.1 pg.104; Ghuniya]

LAW: In the Takbeeraat-e-Intiqaal (i.e. Takbeers which take one from one Rukn to the next), if one lengthened the Alif of اللہ or اکبر 'Allah' or 'Akbar' proclaimed it as آللہ or آکبر or after the 'be' if one added an Alif and said اللہ اکبار the Namaaz will be nullified; and if this happened in the Tahreema (i.e. in the first Takbeer pronounced to commence Salaah), then in this case the Namaaz has not even commenced. [Durr-e-Mukhtar vol.1 pg.589] Such an error in Qira'at or in the Azkaar (words) of Namaaz, which caused the meaning to be changed then this, causes the Namaaz to be nullified. A detailed explanation in this regard has already gone by.

LAW: Walking in front of the Namaazi (the worshipper), or for anyone to pass in the area of Sujood, does not nullify the Namaaz. This is the rule no matter who or what passes, be it a male, female, or a dog, or a mule. [General books; Shaami vol.1 pg.593; Alamgiri vol.1 pg.104]

LAW: To pass in front of a Musal'li (one in Namaaz) is a serious sin. It has been mentioned in the Hadith Shareef that if the one who passes in front of a Musal'li knew the severity of the sin, he would regard it better to stand for forty years instead of passing in front of him. The narrator says that he is not sure whether it was said for 40 days, 40 months, or 40 years. This Hadith has been reported in Sihah Sit'ta from Abu Juhaim ﷺ and in the narration of Baz'zaz, 40 years has been stipulated. The narration of Ibn Majah from Abu Hurairah ﷺ mentions that Rasoolullah ﷺ said that if a person knew what it meant to pass in front of him brother in Namaaz as a hindrance, he would prefer to stand waiting for 100 years instead of taking that one step. Imam Maalik ﷺ reported that Ka'ab Ahbaar says, that if the one who passes in front of a Namaazi knew the sin he will get for doing this, he would prefer to sink into the earth, rather than passing. It is in Sahih Bukhari and Muslim from Abu Juhaifa ﷺ wherein he says, I saw Rasoolullah ﷺ in Makkah. Huzoor was seated in a valley inside a red leather tent. Hazrat Bilal ﷺ took the Wudu water of Rasoolullah ﷺ and the people (companions) were taking it very quickly. Whoever got anything from it, rubbed it on his face and chest, and the one who did not manage to get some, wiped the wetness of the hands of another person. Bilal ﷺ then planted a spear (into the ground) and Rasoolullah ﷺ emerged wearing a red striped outfit. Huzoor ﷺ then faced the direction of the spear and led 2 Raka'ats of Namaaz, and I noticed people and animals passing on the other side of the spear.'

LAW: In an open field and in a 'Big Mosque' to pass between the feet of the Musal'li upto the area of Sujood is impermissible. The 'Area of Sujood' or 'Line of Sujood' refers to this: Whilst in Qiyaam (standing position) when looking at the place where you will make Sajdah, then for as far as the sight spread (whilst looking at that) that is regarded as the 'Area of Sujood' (Mawdi' Sujood). To pass through it is impermissible. In a house or 'Small Masjid' to pass anywhere between the feet to the wall of the Qibla, is impermissible, if there is no 'Sutrah' [Alamgiri vol.1 pg.104; Durr-e-Mukhtar vol.1 pg.593]

LAW: If someone is reading (Namaaz) on a height, to even pass under him is also not permissible, when some part of the person passing is in front of the Namaazi. The same rule applies to passing in front of a person reading on a roof or on a platform. If these things are so high, that no part of the body will come in front, then there is no harm. [Durr-e-Mukhtar vol.1 pg. 593/594]

LAW: If one passed in front of a Musal'li whilst riding on a horse etc; if the feet or the lower part of the passer-by's body is in front of the Musal'lis head, then it is disallowed (to do this). [Raddul Muhtar vol.1 pg.594]

LAW: If there is a 'Sutrah' in front of a Musal'li, in other words something is placed there as a partition, then there is no harm in passing beyond the Sutrah. [General Books; Alamgiri vol.1 pg.104]

Note: That which the Fuqaha-e-Kiraam have referred to as a 'Big Masjid' here there are none. Masjid-e-Khwarzim one fourth of which consists of 4000 pillars, is regarded as a 'Big Mosque' (Malfoozat-e-Aala Hazrat vol.1)

Note: Sutrah refers to some sort of legal partition, which is placed in front of the Musal'li.

LAW: The 'Sutrah' should be one had length in height and as thick as a finger, and should be a maximum or 3 hand lengths in height. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg. 595/596]

LAW: If the Imam and Munfarid are reading Namaaz in the wilderness or in such a place where there is a possibility of people passing, then it is Mustahab (desirable) to fix (in the ground) a partition, and the Sutrah should be close. The Sutrah should not be directly in line with the nose, but it should be either to the right or left, in line with the eyebrows, and for it to be in line with the right eyebrow is more virtuous. [Durr-e-Mukhtar vol.1 pg.596/597]

LAW: If it is no possible to plant it (into the ground), then keep it straight (i.e. flat), and if there is no such thing which can be kept like this, then draw a line, be it lengthwise or like a Mehraab. [Durr-e-Mukhtar vol.1 pg.596; Alamgiri vol.1 pg.104]

LAW: If there is nothing that can be used as a Sutrah, and if he has a Kitaab (book) or cloth with him, then he should keep this in front of him. [Raddul Muhtar, vol.1 pg.596]

Note: This objective of doing this is also the same (as aforementioned), in other words it is done so that the attention of the Namaazi does not drift (i.e. he is not distracted), because by keeping the Kitaab or cloth in front of him will not make it permissible to pass in front of him. However, if it reaches a height which is stipulated for a 'Sutrah' then to pass beyond that will also be permissible.

LAW: The Sutrah of the Imam is the Sutrah of the followers (i.e. The Sutrah of the Imam is the Sutrah of everyone behind him). There is

no need for a new (separate) Sutrah for the Muqtadis, so in a 'Small Masjid' even if you pass in front of a Muqtadi, as long as you do not pass in front of the Imam; there is no harm. [Raddul Muhtar vol.1 pg.597 etc]

LAW: A tree, animal or person can also act as a Sutrah, that in this case there is no harm in passing beyond them. [Ghuniya] A man should be used to act as a Sutrah, when his back is facing the Musal'li, because to face the Musal'li is disallowed.

LAW: If one on a conveyance (horse etc) wishes to pass in front of a Musal'li, the valid way of doing this is to put the animal in front of the Musal'li and then pass beyond that [Alamgiri vol.1 pg.104] (i.e. on the other side of the animal and then pull the animal away).

LAW: If two people together (walking next to each other) passed in front of the Imam, then the one who is closest to the Musal'li is sinful, and he has become the Sutrah for the other person. [Alamgiri vol.1 pg.104]

LAW: If one wishes to pass in front of the Musal'li, then if he has something, which can be used as a Sutrah, then he should keep it in front of him and pass, and then pick it up (after passing). If two people wish to pass and they have nothing to use as a Sutrah, then one from amongst them should stand in front of the Namaazi with his back facing him, and the other should use him as a partition and

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Note: In the two situations, it does not mean that passing is permissible, but it is so that the attention of the Namaazi does not drift.

pass, then the other should stand behind him, facing his back to the Namaazi, and this person should now pass, then the second should move away to the side now, from where he came at this time. [Alamgiri; Raddul Muhtar vol.1 pg.595]

LAW: If he has an 'Asaa' (Staff/Stick) but he is not able to plant it (into the ground), he may make it stand and pass in front of the Musal'li (beyond it) as to do so is permissible, on condition that he must be able to pass before it falls after he leaves it with his hand. [Shaami vol.1 pg.595]

LAW: If there was place in the front Saff, but one left it empty and stood in the back Saff, then the one who comes later is permitted to walk over his shoulder and go into that empty space, because he has himself lost his dignity. [Durr-e-Mukhtar vol.1 pg.595]

LAW: If there is no possibility of people passing by in front of you, and if there is no pathway in front, then there is no harm in not establishing a Sutrah. However, it is still better to establish a Sutrah. [Durr-e-Mukhtar vol.1 pg.597]

LAW: If there is no Sutrah in front of the Namaazi and someone wishes to pass by, or if there is a Sutrah but the person wishes to pass between the Musal'li and the Sutrah, then the Musal'li is given 'Rukhsat' (permission/leave) to stop him from passing, either by saying 'Subhaan'Allah' or by reciting the Qira'at with Jahr (i.e. audibly), or to stop him by gesturing to him by way of hand, head or eyes. One is not permitted to do more than this. For example (it is not allowed) to grab his clothing and tug at it, or to hit him; actually if it becomes Amal-e-Katheer, the Namaaz will be nullified. [Raddul Muhtar; Durr-e-Mukhtar vol.1 pg.596/597]

LAW: To gather together Tasbeeh and gesturing without need, is Makruh, If someone passes in front of a female, she should stop them by means of 'Tasfeeq' in other words, she should hit the fingers of her right hand onto the back of the left hand; and if a man used 'Tasfeeq' and a female used 'Tasbeeh', then to the Namaaz will not be nullified; but it is contrary to the Sunnat (Khilaaf-e-Sunnat). [Durr-e-Mukhtar vol.1 pg.597]

LAW: If a person is performing his Namaaz in The Masjid Al Haraam Shareef, then people may pass in front of him whilst making Tawaaf. [Raddul Muhtar vol.1 pg.594]

Chapter 11

Makruh Actions In Namaaz

* Hadith 362
* Laws of Jurisprudence 369

HADITH 1: Bukhari and Muslim report from Abu Hurairah ﷺ that Rasoolullah ﷺ forbade keeping the hands on the waist in Namaaz.

HADITH 2: It is in Sharh us Sunnah from Ibn Umar رضی اللہ تعالی عنہما that Huzoor ﷺ said, 'To keep the hands on the waist in Namaaz is the comfort of the hell-dwellers.'

HADITH 3: Bukhari, Muslim, Abu Dawud and Nasa'i report that Ummul Mo'mineen Siddiqa رضی اللہ تعالی عنہا states, 'I asked Rasoolullah ﷺ about looking around whilst in Namaaz, and he said that this is to carry away, for shaitaan carries away from the Namaaz of a servant (of Allah).'

HADITH 4: Imam Ahmed, Abu Dawud, Nasa'i, and Ibn Khuzaima and Haakim on the note of correctness report from Abu Zirr ﷺ that Rasoolullah ﷺ said, 'That a person who is in Namaaz, is within the Special Mercy of Allah as long as he does not look around (in Namaaz), and when he turns he his face (away), His (Allah's) Rahmat also turns away.'

HADITH 5: Imam Ahmed reports on the merit of a Hassan narration from Abu Ya'la that Hazrat Abu Hurairah ﷺ says, 'My Beloved ﷺ forbade us from three things; from pecking like a bird; from sitting like a dog and from looking around (in Namaaz).'

HADITH 6: Baz'zaz reported from Jabir bin Abdullah ﷺ that Rasoolullah ﷺ said, 'When a person stands up for Namaaz, Almighty Allah places His Special Mercy upon him, and when he starts to look around; he says, 'O Bani Adam! To where are you diverting your attention. Is there anyone better than me towards whom you are directing your attention?' Then when he diverts his attention, Again

He (Allah) says this to him, and when he diverts his attention (from Allah's remembrance) for the third time; Almighty Allah moves His Special Mercy away from him.'

HADITH 7: Tirmizi narrated a Hassan narration wherein it is mentioned that Huzoor ﷺ said to Anas bin Maalik ؓ, 'O lad! Guard yourself from diverting your attention in Namaaz, for diverting attention in Namaaz is (cause for) destruction.

Hadith 9-12: Bukhari, Abu Dawud, Ibn Majah and Nasa'i report from Anas bin Maalik ؓ that he ﷺ said, 'What is the position of those who whilst in Namaaz raise their eyes to the sky. They should abstain from this, or their eyesight will be taken away'. There are narrations in the books of Hadith from Ibn Umar, Abu Hurairah, Abu Sa'eed Khudri and Jabir رضی اللہ تعالیٰ عنہم which are very similar to this.

HADITH 13: Imam Ahmed Abu Dawud and Tirmizi on the benefit of soundness; and Ibn Majah, Ibn Hib'ban and Ibn Khuzaima report from Abu Hurairah ؓ that Huzoor ﷺ said, 'When anyone from amongst you stands for Namaaz, then do not touch pebbles (i.e. play with pebbles), for the Mercy is directed (to him).'

HADITH 14: It is in Sihah Sit'ta from Muayqeeb ؓ; Do not touch (i.e. move) pebbles and if you are helpless to do it, then only once.

HADITH 15: It is reported in the Sahih of Ibn Khuzaima that Jazar ؓ says, I asked Huzoor ﷺ about touching pebbles in Namaaz, and he said, 'only once, but if you abstain from this, then it is better than (being rewarded) with 100 she-camels with black eyes.'

HADITH 16-17: It is reported in Muslim from Abu Sa'eed Khudri ﷺ that Huzoor ﷺ said, 'When a person feels the need to yawn in Namaaz, he should try his best to stop it, as shaitaan enters the mouth (when yawning).'

The Narration of Sahih Bukhari is from Abu Hurairah ﷺ that He ﷺ said, 'when a person feels the need to yawn in Namaaz, he should try to hold it back as much as possible. When saying 'Haa' (the sound when yawning with mouth open), this is from shaitaan. Shaitaan laughs through this.' The Narration of Tirmizi and Ibn Majah is from him (Abu Hurairah as well) and in that after what has been aforementioned, he ﷺ said, 'Keep your hand on your mouth' (i.e. when you yawn).

HADITH 18-19: Imam Ahmed, Abu Dawud, Tirmizi, Nasa'i and Daarimi report from Ka'ab bin Ujrah ﷺ that Rasoolullah ﷺ said; 'When a person makes Wudu properly and leaves with the aim of going to the Masjid, he should not put the fingers of one hand into the fingers of the other hand, as he is in Namaaz'. (i.e. he is going towards Ibaadat so he is in Ibaadat). A similar Hadith is narrated by Abu Hurairah ﷺ

HADITH 20: It is reported in Sahih Bukhari and Shafeeq that Huzaifa ﷺ noticed a person who was not completing his Ruku and Sujood correctly. When he had finished, he called him and said, 'Your Namaaz is not done'. The Narrator says, 'It is my assumption that he also said (to him), that if you die (in this condition), you will die distant from the way of Muhammad ﷺ.'

HADITH 21-24: Bukhari reported in his Taarikh and Ibn Khuzaima etc reported from Khalid bin Waleed, Amr bin A'as, Yazeed bin Abi Sufyaan and Sharjeel bin Husna رضی اللہ تعالیٰ عنہم that Huzoor ﷺ observed a person reading Namaaz, that he does not complete his Ruku properly and pecks (like a bird) in Sajdah, He ﷺ commanded him to complete his Ruku correctly, he ﷺ said, 'that if he dies in this condition, he will not die on the faith (i.e. way) of Muhammad ﷺ.' He ﷺ then said, 'One who does not do his Ruku in full and who pecks, is like that hungry person, who eats only one or two dates, which are of no use to him.'

HADITH 25: Imam Ahmed reports from Abu Qatadah رضی اللہ عنہ that Huzoor ﷺ said, 'The worst thief is the one who steals from his (own) Namaaz'. The Sahaba asked, 'Ya Rasool'Allah ﷺ, how does he steal from Namaaz?' He ﷺ said, 'by not making his Ruku and Sujood in full'. (i.e. not completing it correctly).

HADITH 26: Imam Maalik and Ahmed report from Nu'man bin Mur'rah رضی اللہ عنہ that before the command of Hudood (Class of Punishment fix for crimes) was revealed, Rasoolullah ﷺ whilst addressing the Sahaba-e-Kiraam said, 'What are your thoughts about those who consume alcohol, adulterers and thieves?' They all said, 'Allah and His Rasool ﷺ know best' He ﷺ said, 'These are extremely even doings, and there is punishment for them, and the more severe theft, is to steal from your (own) Namaaz.' They asked, 'How will one still from his Namaaz?' He ﷺ said, 'By not fulfilling his Ruku and Sujood in full'. A similar narration is present in Daarimi as well.

HADITH 27: Imam Ahmed reported from Talq bin Ali ﷺ that Huzoor ﷺ said, 'Allah does not look towards the Namaaz of a servant wherein he does not straighten his back between Ruku and Sujood'.

HADITH 28: Abu Dawud and Tirmizi report on merit of Hassan that Anas ﷺ says that during the time of Rasoolullah ﷺ we would abstain from standing in a doorway'. Another narration says that we would be bumped pushed out.

HADITH 29: Tirmizi reported that Umm ul Mo'mineen Salma رضی الله تعالی عنها says that one of our bondsman by the name of Aflah (always) blew when he made Sajdah. He ﷺ said, 'Aflah! Rub your face in dust'. (i.e. do not try to blow away the dust)

HADITH 30: Ibn Majah reported from Ameer ul Mo'mineen Hazrat Ali ﷺ that Huzoor ﷺ said, 'When you are in Namaaz, do not intertwine your fingers'. Actually, in one narration it is mentioned that he ﷺ forbade intertwining the fingers whilst waiting in the Masjid for Namaaz.

HADITH 31: It is reported in Sihah Sit'ta that Huzoor ﷺ said, 'I have been commanded to perform Sajdah on seven parts and not to gather (fold) the clothing or the hair.' (In Namaaz)

HADITH 32: It is reported in Sahihain from Ibn Ab'bas رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'I have been commanded to perform Sajdah on seven bones; the face, both hands, both knees both feet. (i.e. toes of the feet), and we have been commanded not to gather our clothing and hair'.

HADITH 33: Abu Dawud, Nasa'i and Daarimi reports from Abdur Rahmaan bin Shubl, that Rasoolullah ﷺ forbade us from pecking like a crow and spreading our legs like wild beasts; and he forbade us from fixing a set place in the Masjid (for yourself), like a camel fixes a place (for itself).

HADITH 34: Tirmizi reported from Hazrat Ali رضي الله عنه that Rasoolullah ﷺ said, 'O Ali! What I love for me, I love for you, and what I regard as Makruh for me, I regard as Makruh (disliked) for you. Do not sit between both Sajdahs in Iq'a (a manner whereby your rear is on the ground and the heels are raised).

HADITH 35: Abu Dawud has reported it and Haakim in Mustadrak, from Buraidah رضي الله عنه that Rasoolullah ﷺ forbade that a man should only wear a trouser and read his Namaaz without covering with a sheet.

HADITH 36: It is in Sahihain from Abu Hurairah رضي الله عنه that Huzoor ﷺ said, 'None from amongst you should read Namaaz in only one cloth (sheet etc) whereby there is nothing on your shoulders.'

HADITH 37: It is reported in Sahih Bukhari from Abu Hurairah رضي الله عنه, that he ﷺ said that, 'if a person reads Namaaz in only one sheet, (in other words, it is that which suffices as a sheet and as a waist cloth), Then he should throw this end over on that side and that end over to this side.'

HADITH 38: Abdur Raz'zaq reported in (his) Musannaf that Ibn Umar رضى الله تعالى عنهما gave Naaf'i two pieces of clothing to wear, and he was a young lad at that time. Later when he went to the Masjid, he found him there reading Namaaz wrapped in one sheet. On seeing

this he said, 'Do you not have two sheets that you could have worn?' He said, 'Yes'; 'If I send you out of the house (building) will you wear both?' he said, 'Yes' He said, 'Is adornment more appropriate when standing in the Court of Allah (i.e. in Ibaadat), or for the people?'.

HADITH 39: Imam Ahmed reports that Ubay bin Ka'ab ﷺ said that 'Namaaz in one sheet (cloth) is Sunnat (i.e. permissible), because in the Era of Rasoolullah ﷺ, we used to do this, and we were not faulted for doing this.' Abdullah ibn Mas'ud ﷺ has mentioned that this is only in the case when one has a shortage of clothes, and for the one whom Allah has blessed with abundance, he should wear two pieces of clothes in Namaaz, This is more tidy.

HADITH 40: Abu Dawud reports from Abdullah ibn Mas'ud ﷺ that Huzoor ﷺ said, 'For that person who trails his waist cloth with pride, he is completely deprived of Allah's Mercy.'

HADITH 41: Abu Dawud reports from Abu Hurairah ﷺ that a person was reading (his Namaaz) whilst his waist cloth was trailing (hanging low). He ﷺ said, 'Go and make Wudu' He went, made Wudu and returned. Someone asked, 'Ya Rasool'Allah ﷺ, what happened, that Huzoor ﷺ commanded him to perform Wudu (again)?' Rasoolullah ﷺ said, 'He was reading Namaaz with his waist cloth hanging low, and verily Allah does not accept the Namaaz of a person who lets his waist cloth hang' (in other words so low that it hide his ankles). Shaykh Muhaqqiq Muhadith Dehlwi رحمة الله تعالى states in Lam'aat; 'He was commanded to perform Wudu so that he understands that this is a sin, and that Wudu is a kafaara (atonement) for sins, and it is that which removes the means to sin.'

HADITH 42: Abu Dawud reports from Abu Hurairah ﷺ that Huzoor ﷺ said, 'When one reads Namaaz, he should not keep his shoes to his right, and he should not keep it to his left as well, as it would be to the right of another person; except when there is no one to his left; but the shoes should be kept between both the legs (Feet).'

LAWS OF JURISPRUDENCE

LAW: To play with the clothing, beard or body; or to gather the clothing, for example when going into Sajdah, to lift the clothing from behind or at the front, even if it is to save it from dust (etc), and if it is without reason, then it is more Makruh. To hang the clothing (over), for example to put it over the head or shoulders in a manner whereby both the ends are hanging, are all Makruh-e-Tahreemi (i.e. all the aforementioned actions are Makruh-e-Tahreemi). [General Books; Shaami vol.1 pg. 597-599]

LAW: If one does not put the hands into the sleeves of the 'kurta' (upper garment) etc, but merely throws it over towards the back, then to, the ruling is same.

LAW: If the ends of a neck shawl, shawl, or blanket are hanging from both shoulders, it is disallowed and Makruh-e-Tahreemi. If one end is put over the shoulder and the other is hanging (to the front), there is no harm. If has been thrown over one shoulder in a manner whereby one end is hanging on the back and the other on the stomach, like it is the common way of keeping a shawl over the shoulder today; then this is also Makruh. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.598]

LAW: To wear the sleeves folded half way the wrist up, or if one gathers the lower end of the upper garment, then to read Namaaz in this manner is Makruh-e-Tahreemi; whether this was folded before the Namaaz commenced or whilst in Namaaz. [Durr-e-Mukhtar vol.1 pg. 598]

LAW: To read Namaaz when one severely needs to pass urine or stool, or when one is overcome with the need to pass air (flatulence), is Makruh-e-Tahreemi. It has been mentioned in the Hadith Shareef that if the Jama'at has begun and if one needs to go to the toilet, he should first got to the toilet. This Hadith has been reported by Tirmizi from Abdullah ibn Arqam ﷺ and Abu Dawud, Nasa'i and Maalik have reported similarly narrations. [Shaami vol.1 pg.600]

LAW: If before commencing Namaaz, if there is sufficient time remaining (for that Namaaz), and one is overcome by these things, then to even start (in this condition) is disallowed and a sin. To answer the call of nature is primary, even if one fears that he will not be able to get the Jama'at. If however, he feels that after answering the call of nature and making Wudu, the time (for that Namaaz) will expire (i.e. the Namaaz will become Qaza), then in this case, he should give preference to the time, and he should thus read the Namaaz. If this condition occurs whilst in Namaaz, and there is time remaining, then to break the Namaaz is Waajib (compulsory); and if one read in this condition, then one is sinful. [Raddul Muhtar vol.1 pg.600]

LAW: To read Namaaz with a back-knot (in the hair) is Makruh-e-Tahreemi, and if one tied a back-knot in Namaaz, the Namaaz is nullified. [Durr-e-Mukhtar Mukhtar vol.1 pg.600]

LAW: To move pebbles (stones) away in Namaaz is Makruh-e-Tahreemi unless if you are not able to properly fulfil the Sunnat method of Sajdah. One is allowed to do this once, but to avoid it is better. If the Waajib cannot be fulfilled without moving them away, then it is Waajib to move them, even if it has to be done more than once. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.600]

LAW: To interlink the fingers, i.e. to put the fingers of one hand into the fingers of the other hand, is Makruh-e-Tahreemi. [Durr-e-Mukhtar vol.1 pg.600 etc]

LAW: To do this (interlink fingers) when going for Namaaz, or when waiting for Namaaz, are both Makruh; and if one is neither in Namaaz, nor waiting for Namaaz, then there is no objection, if it is done for a reason. [Durr-e-Mukhtar vol.1 pg. 600/601 etc]

LAW: To keep the hand on the waist (in Namaaz) is Makruh-e-Tahreemi; and one should not keep the hand on the waist (hip etc) outside of Namaaz as well. [Durr-e-Mukhtar vol.1 pg. 601]

LAW: To turn the face, looking around is also Makruh-e-Tahreemi. This applies whether one turns the entire face or part of it. If the face did not turn, but one just peers around then it is Makruh-e-Tanzeehi, and if it is done infrequently for some proper reason, then there is no harm at all. To look up towards the sky is also Makruh-e-Tahreemi. [Alamgiri vol.1 pg.106]

LAW: To sit like a dog in Tashahud, or between the Sajdahs, in other words, sitting by joining the knees to the chest (leaning) and placing both the hands (flat) on the ground, on the edge of the rear end. For a male to spread out the wrists (flat on the ground) in Sajdah, or to

read Namaaz facing someone (i.e. facing him front in-front) is Makruh-e-Tahreemi. Similarly, for someone else to face a Musal'li is also impermissible and sinful. If this is caused by (the action) of the Musal'li then the Musal'li is at fault and not the other person. [Durr-e-Mukhtar vol.1 pg.601/602]

LAW: If there is a space (some distance) between the Musal'li and the person who is facing the Musal'li, it is still objectionable; unless there is something separating in-between, whereas even in Qiyaam (Standing) you are not facing him directly; in this case it is fine. If it is such that in Qu'ood (When sitting) one is not facing and in Qiyaam one is facing, for example if between both persons, a person sat with his back facing the Musal'li, that in this way when the Musal'li is sitting you are not facing him, and in Qiyaam you are, then it is still objectionable (i.e. disliked). [Raddul Muhtar vol.1 pg.602]

LAW: To wrap oneself in a sheet (or clothing etc.) to the extent that the hands are also not outside (i.e. hidden), is Makruh-e-Tahreemi. Even outside Namaaz, one should avoid covering oneself in a sheet like this, and in a place where there is fear, it is disallowed absolutely. [Durr-e-Mukhtar vol.1 pg.610]

LAW: I'tijaar, in other words to tie the turban in such a manner that it is not on the head in the middle, is Makruh-e-Tahreemi. To tie an Amaama in this way, even out of Namaaz is Makruh. Similarly, to cover the nose and face, and to clear the throat without reason, are all Makruh-e-Tahreemi. [Durr-e-Mukhtar vol.1 pg. 610/611]

LAW: To intentionally yawn in Namaaz is Makruh-e-Tahreemi, but if it comes by itself, there is no problem, but to try to stop it is Mustahab (desirable). If when trying to stop it, it does not, then

press the lips with the teeth, and if even this does not stop it, then keep the right or left hand over the mouth, or cover the mouth with a your sleeve. In Qiyaam, cover with the right hand, and in the rest, with the left hand. [Alamgiri, vol.1 pg.107; Durr-e-Mukhtar vol.1 pg.446; Maraqi Al Falaah]

Beneficial Note: The Ambia عليهم الصلوة والسّلام are protected from this, as this is caused through interference by shaitaan. Nabi ﷺ said that, 'Yawning is from shaitaan. When any from amongst you feels the need to yawn, then (try to) stop it.' Imam Bukhari and Muslim in Sahihain have reported this Hadith. Actually, it is mentioned in certain narrations that shaitaan enters the mouth. In some it is mentioned that shaitaan laughs when he sees this happening, and the 'Qah Qah' sound which is made (when) yawning, is the laughing of shaitaan; because he laughs when he sees how it causes the face (expression) to look bad; and (sometimes) the moistness which comes (with yawning), is the saliva of shaitaan. The best way to stop this, is that when you feel it coming, then in your heart think this, that the Ambia عليهم الصلوة والسّلام are protected from this, and it will stop immediately. [Raddul Muhtar vol.1 pg. 446-603]

Law: To read Namaaz wearing clothing which has pictures (photos etc) of living things, is Makruh-e-Tahreemi. To wear such clothing even outside Namaaz is impermissible. Similarly, if these (pictures) are above the head of the Musal'li, in other words on the roof; or suspended; or in the area of the Sajdah, whereby Sajdah will be made on it, then (in this case as well) Namaaz is Makruh-e-Tahreemi. Similarly, for there to be pictures to the front or right or left of the Musal'li is also Makruh-e-Tahreemi, and for it to be behind him is Makruh. Even though in all three cases the Karahat (reprehensibility) is when the picture which is at the front, back,

right or left, is either suspended, or fitted, or a wall, or engraved into the wall etc. If it is on the ground and one is not making Sajdah on it, there is no harm to the Namaaz. If there is some picture of a non-living thing, such as that of the sea, or mountains etc, then there is no objection. [General books; Durr-e-Mukhtar vol.1 pg.605-608; Alamgiri vol.1 pg.107]

Law: If the picture is kept in a place of disrepute, for example if it is kept where shoes are removed, or on some other place on the ground where people walk over it (trample it), or on a pillow etc which is kept under the thigh etc, then by such a picture being in the house, there is no reprehensibility, and it will also not harm the Namaaz, as long as Sajdah is not made on it. [Durr-e-Mukhtar vol.1 pg.606 etc]

Law: A pillow, which has a picture on it, place it and not leave lying around, is to honour it, and this too will cause the Namaaz to be Makruh. [Durr-e-Mukhtar vol.1 pg.606]

Law: If there is a picture on the hand or anywhere else on the body, but it has been hidden by clothing, or if there is a small picture on the ring. If there is a very small picture at the front, back, right or left, top or bottom, and it is so small that if you keep it on the ground and then stand up looking at it, you will not be able to see the detail of the body parts; or if it is under the foot or on the sitting area; then in all these cases the Namaaz will not be Makruh. [Durr-e-Mukhtar vol.1 pg. 606/607]

Beneficial Note: This however does not mean that pictures on the body; or on a ring etc is permissible. This is simply explaining a rule that if this is the case then the rule will apply as mentioned.

LAW: A picture without a head, or one where the face is rubbed out, for example if it is on a paper, on clothing or on a wall and ink was used to cover it; or its head or face was scratched out; or washed out, will not be objectionable (in Namaaz). [Raddul Muhtar vol.1 pg.607]

LAW: If the head of the picture was cut out, but the head is still in its place, in other words, it did not separate from there, it is objectionable; for example, if there was a picture on a cloth and one sew across the neck, whereby it looks like a noose. [Raddul Muhtar vol.1 pg.607]

LAW: In erasing, just to erase the face is sufficient to be safe from the 'Karahat'. If the eyes or eyebrows, or hands, or feet are separated, it will not remove the 'Karahat'. [Raddul Muhtar vol.1 pg.607]

LAW: If a picture is printed on the pouch or inside of the pocket, it will not harm the Namaaz. [Durr-e-Mukhtar vol.1 pg.607]

LAW: If one is wearing clothing, which has a picture on it, and one then wears some other clothes over it, which causes the picture to be hidden, then the Namaaz is now not Makruh. [Raddul Muhtar vol.1 pg.607]

LAW: When a picture is not very small, and not in a place of disrepute, and it is not covered with a sheet etc. then in every condition, Namaaz is Makruh-e-Tahreemi because of it, but the most severe 'Karahat' is when the picture is in front of the Musal'li on the Qibla (direction). Thereafter, the severity is of that which is above his head, then that which is on the right wall, then on the left wall, then that, which is on the back wall or on a curtain (etc.) at the back. [Raddul Muhtar vol.1 pg.606]

LAW: These aforementioned rulings are with regards to Namaaz. As for the issue of keeping (such) pictures, then in this regards it has been mentioned in Sahih Hadith that, 'Angels of Mercy do not enter that house in which there are dogs and pictures' (of living things); unless they are kept with disrepute, or if they are not as small (as mentioned). [Raddul Muhtar vol.1 pg.608]

LAW: Whether pictures on money and coins etc. are also things that stop the Angels from entering or not; then in this regard Imam Qadi Iyaaz رحمة الله تعالى عليه says, no, it doesn't; and the same is evident from the state statements of our Ulama-e-Kiraam as well. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.608]

LAW: These laws are related to keeping pictures where the condition of contempt and necessity etc. is exempted. As for the issue of making pictures or having it made, then this is Haraam in any case. [Raddul Muhtar vol.1 pg.608] Whether it is handmade or a copy, the ruling regarding both is the same.

LAW: To read the Qur'an backwards or to omit any Waajib is Makruh-e-Tahreemi, for example; not to straight the back in Ruku or Sajdah; similarly to go into Sajdah without straightening the back in 'Qauma' (standing) or 'Jalsa' (sitting); to read Qur'an at any other time (in Namaaz) except in Qiyaam; or to complete the Qira'at in Ruku; and for the Muqtadi to go into Ruku or Sujood etc before the Imam; or to pick up the head (from Sajdah etc) before him (the Imam). [Alamgiri vol.1 pg. 106-109]

LAW: If one read Namaaz whilst only wearing a trouser or waist-cloth whereas as a 'kurta' or sheet was available; then it is Makruh-e-

Tahreemi; and if other clothes was not available, then it is exempt. [Alamgiri vol.1 pg.59; Ghuniya]

LAW: For the Imam to lengthen the Namaaz because of the arrival of someone, is Makruh-e-Tahreemi if he recognises him and his aim is to please him; and if it is to assist him Namaaz, then to lengthen it by one or two Tasbeeh (duration); there is no 'Karahat'. [Alamgiri vol.1 pg.108]

LAW: If in a rush, one said 'Allahu Akbar' from behind the Saff and joined, and thereafter came into the Saff, then to do this is Makruh-e-Tahreemi. [Alamgiri vol.1 pg. 108]

LAW: To read Namaaz on a usurped land, or on a field belonging to someone else, which has fruits in it, or on a tilled land, is Makruh-e-Tahreemi. If there is a grave in front and there is no partition between the Musal'li and the grave, then it is Makruh-e-Tahreemi. [Durr-e-Mukhtar vol.1 pg.352/354; Alamgiri vol.1 pg.107-109]

LAW: To read Namaaz in the places of worship of the kufaar (unbelievers) is Makruh, as it is the place of shaitaan, and the evident Karahat is that of it being Makruh-e-Tahreemi, and to even enter there is disallowed. [Raddul Muhtar vol.1 pg.353]

LAW: To read Namaaz wearing upside down clothes or to throw cover with something on its wrong side is Makruh, and evidently, it is Tahreemi. Similarly, not to close the front of the coat, and not to put the buttons of the 'Achkan' (long coats etc) if there is no kurta etc underneath and the chest is showing, then it is evident regarded as a Makruh-e-Tahreemi; and if there is a Kurta etc underneath,, then it is Makruh-e-Tanzeehi.

Upto this stage, we have mentioned those Makruh actions, which are evident as being Makruh-e-Tahreemi from the authentic Kitaabs, but reliable is on this basis. Now some other Makruh actions are being presented, that most of them are clarified as being Makruh-e-Tanzeehi, and there is 'Ikhtilaaf' (difference of opinion in this regard), but the predominant and preferred (Raajih) view, is that they are Tanzeehi. To proclaim less than 3 Tasbeehs in Ruku and Sujood without reason (is Makruh Tanzeehi). In the Hadith, this has been referred to ask pecking like a bird (crow etc). However, if there is shortage of time or there is fear that the train (or other modes of transport) will leave you behind, then there is no harm. If the Muqtadi was not able to say 3 Tasbeehs and the Imam already raised his head, the Muqtadi should follow the Imam.

LAW: To read Namaaz with ones work clothing (like uniform, overall etc) is Makruh-e-Tanzeehi, if he has some other clothing; otherwise, it is not Makruh. [Durr-e-Mukhtar vol.1 pg.599]

LAW: To read Namaaz with something in the mouth is Makruh if it is not hindering the Qira'at; and if it hinders the Qira'at, or if such type of words are recited which are not of the Qur'an, then the Namaaz will be nullified. [Durr-e-Mukhtar vol.1 pg.599]

LAW: To read Namaaz without a 'topi' (proper Islamic hat) out of sheer laziness; in other words to regard wearing the 'topi' is regarded a burden, or if one says he feels hot, then it is Makruh-e-Tanzeehi; and if one does this in a demeaning manner; for example, one does not regard Namaaz as something which is of such excellence and status that one needs to wear a 'topi' or 'Amaama' (Turban), then this is regarded as Kufr. If one reads Namaaz without

a hat out of humility, then this is Mustahab (desirable). [Durr-e-Mukhtar vol.1 pg.599]

LAW: If the 'topi' falls of in Namaaz, it is more virtuous to pick it up, as long as there is no need to do something, which is 'Amal-e-Katheer'; otherwise it will nullify the Namaaz. If one has to pick it up several times, then it should be left (without picking); and if one does not pick it up due to humility, then to not pick it up (in this instance) is more virtuous (Afdal). [Durr-e-Mukhtar vol.1 pg.600]

LAW: To clear grass or dust from the forehead is Makruh, on condition that this does not cause any anxiety in Namaaz. If this is done due to pride, then it is Makruh-e-Tahreemi; and if it is causing discomfort and it is interfering with one's attention, then there is no harm (in dusting it); and to dust it off after Namaaz has absolutely no consequences, and one should do this, to avoid boastfulness. [Alamgiri vol.1 pg.105]

LAW: Similarly, when there is a need to, it is also allowed to wipe perspiration from the forehead, or to do any such 'Amal-e-Qaleel', which benefits the Musal'li; and to do that which is not beneficial, it is Makruh. [Alamgiri vol.1 pg.105]

LAW: If the nose drips in Namaaz, to wipe it is better than allowing it to fall onto the ground; and if one is in the Masjid, then to do this is necessary. [Alamgiri vol.1 pg.105]

LAW: To use the fingers to count the verses, Surahs and Tasbeehs whilst in Namaaz is Makruh, be this in Fard or Nafil Namaaz. There is not harm to keep count in the heart, to keep the amount (read) intact by pressing the 'phalanges' and to have all the fingers (still) in

place as per the Sunnah; but it is Khilaaf-e-Ula (contrary to that which is better), as the heart will divert to something else. To count with the tongue will nullify the Namaaz. [Durr-e-Mukhtar vol.1 pg. 804 etc]

LAW: There is no objection in using the fingers to count (tasbeehs) etc, outside Namaaz, but the Hadith has commanded this, that the fingers will be questioned (on the last day) and they will answer. [Raddul Muhtar vol.1 pg.608/609]

LAW: There is no harm in keeping a Tasbeeh (with you) as long as the aim is not to show-off. [Raddul Muhtar vol.1 pg.609]

LAW: To reply to the Salaam by gesturing with the hand or head is Makruh. [Durr-e-Mukhtar vol.1 pg.602]

LAW: To sit crossed legged without reason in Namaaz is Makruh; and if one has an 'Uzr', then there is no objection; and to sit in any other place except in Namaaz, in this manner is not objectionable. [Durr-e-Mukhtar vol.1 pg.603]

LAW: To fan yourself with the lower end of the upper garment or with the sleeves is Makruh. [Alamgiri vol.1 pg.107] if this is done once [Maraqi Al Falaah] This is on the basis that in one Rukn if one moved thrice (the hand etc) it will nullify the Namaaz.; and to use a fan (hand fan) will nullify the Namaaz, for one who sees you from a distance will think you are not in Namaaz. [Mantaqi Zakhira Muheet Razvi; Tahtawi ala Maraqi al Falaah]

LAW: 'Asbaal' in other words, the wearing of clothes trailing (on the ground) is not allowed. Nabi ﷺ said, 'When you read Namaaz, then raise up clothes that are hanging, because the part that reaches the ground, is in the fire'. This Hadith has been quoted by Bukhari in his Taarikh, and Tabrani in his Kabeer, from Ibn Ab'bas ﷺ Do not make Asbaal in your lower end of the upper garments, and in your trouser legs. Asbaal is when it is below your ankle; and for the sleeves to be longer than the sleeves, and in the Amaama, it is when you sit and it presses (under you).

LAW: To yawn and to intentionally cough or clear the throat is Makruh; and if nature is repulsing, then there is no harm; and to spit in Namaaz is Makruh. [Alamgiri vol.1 pg. 107] In Tahtawi ala Maraqi Al Falaah it has mentioned that evidently to yawn is Makruh-e-Tanzeehi.

LAW: For one who is a 'Munfarid' to stand in a Saff, is Makruh, as he will perform Qiyaam and Qu'ood etc actions contrary to those (in Jama'at). Similarly, for the Muqtadi to alone behind the Saff is Makruh, when there is space in the Saff. If there is no space in the Saff, then there is no objection. It is better to pull someone back from the Saff and to stand with them, but it is important to note that if the person whom you are pulling back, knows the Mas'ala (ruling), and one should be careful that by pulling him, he does not break his Namaaz. [Alamgiri vol.1 pg.107] This person should gesture to someone, and he in-turn should not move back; in this way there Karahat is moved away from him. [Fathul Qadeer]

LAW: To repetitively read the same verse in a one Raka'at of Fard (repeatedly), in a normal controlled condition, is Makruh; and if this is done due to some 'Uzr' (valid reason), then there is no harm in it.

Similarly, to recite one Surah repetitively is also Makruh. [Alamgiri vol.1 pg.107; Ghuniya]

LAW: Without reason to place the hands on the ground before the knees when going into Sajdah and when coming up from Sajdah to lift the knees before the hands is Makruh. [Alamgiri vol.1 pg.107]

LAW: To have the head higher or lower than the back in Ruku is Makruh [Alamgiri vol.1 pg.107] (In other words the head should be in line with the back).

LAW: To recite the 'Bismillah', Ta'ooz, Thana and Aameen aloud, and to read the Azkaar (tasbeehs etc.) different from where they ought to be read, is Makruh. [Alamgiri vol.1 pg.107; Ghuniya]

LAW: Without any valid reason, to lean against a wall or Aasa (stick/staff) is Makruh; and if there is an 'Uzr' there is no harm; actually in the Fard and Waajib (Salaahs) and in the Qiyaam of the Sunnat of Fajr, to stand whilst leaning against it (in case of Uzr) is Fard, if Qiyaam (Standing) without it will not be possible, just as this has already been explained on the discussion on Qiyaam (during Namaaz). [Ghuniya; Shaami vol.1 pg.612 etc]

LAW: Not to keep the hands on the knees during Ruku, and not to keep the hands on the ground during Sajdah, is Makruh. [Alamgiri vol.1 pg.109]

LAW: To remove the Amaama (Turban) and keep it on the ground, or to pick it up from the ground and keep it on the head, does not nullify the Namaaz, but it is Makruh. [Alamgiri vol.1 pg.107]

LAW: To lay the sleeve down and make Sajdah on it, so that dust does not get onto the face, is Makruh; and if this is done due to Takab'bur (Pride) then it is Tahreemi; and if one made Sajdah on a cloth to avoid the heat, then there is no harm. [Alamgiri vol.1 pg.108]

LAW: For a Munfarid (one who is reading Namaaz alone), it is permissible to ask (Dua) when reciting a Verse depicting Mercy, and to ask protection when reciting a Verse depicting Punishment. It is Makruh for the Imam and Muqtadi to do this. [Alamgiri vol.1 pg.108] and if this is a means of heaviness upon the Muqtadis, then for the Imam it is Makruh-e-Tahreemi.

LAW: To shake to the left and right (in Namaaz) is Makruh; and 'Tarawah' in other words to sometimes put weight on one foot and to sometimes put weight on the other foot, is Sunnat. [Hilya]

LAW: When waking up, to move the feet back and forth is Makruh; and when going into Sajdah, to put some press down on the right foot and when getting up (from Sajdah) to press down on the left foot, is Mustahab. [Alamgiri vol.1 pg.108]

LAW: To keep the eyes closed in Namaaz is Makruh, except if there is no concentration when keeping them opened. In this case, one may close them. There is no harm in this, but it is better. [Durr-e-Mukhtar vol.1 pg.603]

LAW: To turn the toes away from the Qibla in Sajdah etc is Makruh [Alamgiri vol.1 pg.108 etc]

LAW: If lice or mosquitoes cause harm, there is no harm in catching and killing them. [Ghuniya; Shaami vol.1 pg.611] In other words as long as there is no 'Amal-e-Katheer'

LAW: For the Imam to stand alone, in the Mehraab is Makruh; and if he is standing outside the Mehraab and made Sajdah inside the Mehraab, or if he is not alone, and some Muqtadis are with him inside the Mehraab, then there is no harm. Similarly, if the space has become less for the Muqtadis, then in this case it is not Makruh for him to stand in the Mehraab. [Durr-e-Mukhtar vol.1 pg.604/605; Alamgiri vol.1 pg.108]

LAW: For the Imam to stand in the doorways is also Makruh. Similarly for the Imam of the first Jama'at, to stand in the corner or side of the Masjid is Makruh. It is Sunnat for him to stand in the middle. This middle (area) is called the Mehraab, whether the well-known niche in the wall is there or not. If he leaves the middle and stands anywhere else, then even if the Saffs to both sides of him are equal, it is still Makruh. [Raddul Muhtar vol.1 pg.602]

LAW: For the Imam alone to stand on a high place (raised area) is Makruh. The height means that when looking at him, it is evident that he is distinctly high. If the height (raised area) is small, then it is Tanzeehi, otherwise Tahreemi. It is also Makruh for the Imam to be down and the Musal'lis to be on a higher area. It is Khilaaf-e-Sunnat. [Durr-e-Mukhtar vol.1 pg.604]

LAW: To read Namaaz on the Holy Kaaba and on the roof of a Masjid is Makruh, as this is failing to show respect. [Alamgiri vol.1 pg.108]

LAW: To have a special area set aside for yourself in the Masjid, whereby you only read Namaaz there is Makruh. [Alamgiri vol.1 pg.108 etc]

LAW: If a person is talking whilst standing or sitting, there is no hindrance in reading Namaaz behind him, if you are sure that your heart will not drift due their discussion. To read Namaaz behind the Mushaf Shareef, behind a Sword, and behind a person who is asleep, is Makruh. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.610]

LAW: To use a Sword or Bow etc. as a partition when reading is Makruh if its movement distracts the heart; otherwise, there is no harm. [Alamgiri vol.1 pg.109]

LAW: For a fire to be burning in front of a Namaazi is cause for 'Karahat'. There is no harm in a lamp or candle burning. [Alamgiri vol.1 pg.108]

LAW: If there is such a valuable in your hand that needs to be held, then to read Namaaz whilst holding it is Makruh; unless one is at such a place that without doing this, protecting it is not possible. If there are faeces etc impurities in front of you, or to read at such a place that is a place of impurity, is also Makruh. [Alamgiri vol.1 pg.107/108; Raddul Muhtar vol.1 pg.612]

LAW: To touch the thighs to the stomach and to chase away flies and fleas with the hand is Makruh. [Alamgiri vol.1 pg.109] A female will however join her thighs to the stomach in Sajdah.

LAW: There is no harm in reading Namaaz on a carpet or on bedding, on condition that it is not so soft or think the forehead

cannot be firmly planted on it; otherwise the Namaaz will not be done. [Ghuniya]

LAW: To read Namaaz in front of something that diverts the heart is Makruh, such as something beautiful, or games and entertainment etc. [Durr-e-Mukhtar vol.1 pg.612]

LAW: To run for Namaaz is Makruh. [Raddul Muhtar vol.1 pg.612]

LAW: Namaaz is Makruh on a public pathway (road), at dumpsite for dirt, in a slaughter house, grave-yard, bathroom, Barbershop, cattle kraal, especially where camels are tied, stables, the roof of a toilet, and in the wilderness, without a 'Sutrah' i.e. partition, when there is a risk of people passing in front. [Durr-e-Mukhtar vol.1 pg.352-354]

LAW: In a 'Maqbara', in an area which is set aside for Namaaz, and if there is no grave in that area, then there is no harm in Namaaz there. The 'Karahat' is only if there is a grave there, in the sense where the grave is in front of the Musal'li and there is no partition as per a 'Sutrah' between the Musal'li and the grave. Thus, if the grave is at the right, left or behind (the Musal'li) or if there is something there fulfilling the objective of the Sutrah, then there is 'Karahat'. [Alamgiri vol.1 pg.107]

LAW: If there, is a land (property) belonging to a Muslim, and one belonging to an unbeliever; then Namaaz should be read on the property of the Muslim, if it is not cultivated. If it is cultivated, then one should read on the road (pathway). One should not read on the property of the unbeliever. If there is cultivation (fruits) etc on the land (of the Muslim), and he has a friendly relationship with the

owner, and (he knows) that the owner will not be offended; then in this case he may read in his property. [Durr-e-Mukhtar vol.1 pg.354]

LAW: To break Namaaz to kill a snake if there is real fear of harm being caused, or to catch an animal that has run away, or if there is fear that a wolf will attach his sheep, is permissible. Similarly, if one fears your own loss or loss of a someone else, which will cause a loss of one dirham (or more), for example, if one fears that the milk will boil over, or meat, curry or roti (bread) etc. will burn, or a thief will steal and run away with something to the value of a dirham; then in all these circumstances, one is permitted to break the Namaaz. [Durr-e-Mukhtar vol.1, 512; Alamgiri vol.1 pg.109]

LAW: If one feels the urge to pass urine or still, or if one saw that there is an amount of Najaasat on the clothing or body which does not hinder Namaaz; or if some strange female touched him, then in this case it is Mustahab to break the Namaaz; on condition that the time of Jama'at does not lapse; and if the urge to pass urine or stool is intense, then one should not even worry about the Jama'at time lapsing; however attention will be given to the expiration of time of that Namaaz. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.612/613]

LAW: If someone who is in distress is asking for assistance, and he is calling out to the particular Musal'li or absolutely to someone; or if someone is drowning; or there is risk of him being burnt by a fire; or a blind person is about to fall into a well; then in all these circumstances, to break the Namaaz is Waajib, if one has the ability to save him. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.613]

LAW: If ones father, mother, paternal grandfather (Dada), or paternal grandmother (Daadi) call for you, just on the basis of principal, then it is not permissible for one to break the Namaaz for this. However, if they calling you because of some serious difficulty or calamity, as mentioned above, then one should break the Namaaz. This is the ruling if you are in Fard (Namaaz). If you are reading Nafil and they are aware that you are in Namaaz, but they are calling you for some simple thing, then you should not break the Namaaz; and if they are not aware that he is in Namaaz, and they called, then one should break the Namaaz and reply to them, even if they are calling lightly. [Durr-e-Mukhtar vol.1 pg.613]

Chapter 12

Rules Regarding The Masjid

Allah Almighty says:

اِنَّمَا يَعْمُرُ مَسَاجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ وَلَمْ يَخْشَ اِلَّا اللّٰهَ
فَعَسٰۤى اُولٰٓئِكَ اَنْ يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ

'Only they (truly) fill the Mosques, who believe in Allah and in the last day, and who establish Namaaz, and give Zakaat, and who fear none but Allah. Verily, they are of those who will find the path (of guidance)' [Surah 9; 18]

HADITH 1-4: Bukhari, Muslim, Abu Dawud, Tirmizi and Ibn Majah report from Abu Hurairah ﷺ that Huzoor-e-Aqdas ﷺ said, 'The Namaaz of a man in a Masjid is twenty times more virtuous, than reading in (his) home or in the marketplace (i.e. his workplace). It is in this manner, that when he performs Wudu properly and then leaves for the Masjid, then for every step he takes, his status is elevated, and a sin is forgiven. When he starts reading his Namaaz, the Angels continuously send Durood (blessings) upon him, for as long as he remains on his Musal'la (Prayer mat); and he is regarded as being in Namaaz, for as long as he is in waiting for Namaaz.'

The Narration of Imam Ahmed and Abu Ya'la etc. is reported from Uqba bin Aamir ﷺ that Huzoor ﷺ says; 'he receives ten good deeds for every step he takes; and when from the time he leaves home until the time he returns, he is counted amongst those who are in Namaaz.' Other narrations of Ibn-e-Umar and Ibn Ab'bas رضی اللہ تعالی عنہما are similar in nature.

HADITH 5: Nasa'i reported from Hazrat Uthman ﷺ that Huzoor ﷺ said, 'One who performed thorough Wudu and then went for

Namaaz, and performed his Namaaz in the Masjid, is pardoned (i.e. granted forgiveness).

HADITH 6: Muslim etc. have reported that Jaabir ﷺ said, there was some land which became vacant near Masjid-e-Nabawi ﷺ so Bani Salma wished to move closer to the Masjid. This news reached Nabi ﷺ, so he ﷺ said, 'I have received information, that you wish to move close to the Masjid.' They said, 'Ya Rasoolullah ﷺ! It is correct, as that is what we are intending (to do)' He ﷺ said, 'O Bani Salma! Remain in your homes (i.e. do not shift near the Masjid), the steps which you take will be recorded.' He ﷺ then repeated this, so Bani Salma said, 'We (now) did not prefer to change our house' (i.e. we did not wish to shift any longer).

HADITH 7: Ibn Majah reported that Ibn Ab'bas رضى الله تعالى عنهما says that the homes of the Ansaar were distant from the Masjid, so they wished to move closer, and on the basis of this, this verse was revealed:

وَنَكْتُبُ مَا قَدَّمُوْا وَاٰثَارَهُمْ

'Those virtuous deeds which they sent forth and their footprints (steps) we record'

HADITH 8: Bukhari and Muslim have reported from Abu Musa Ash'ari ﷺ that Rasoolullah ﷺ said, 'The most sawaab is to the one who walks the furthest (to the Mosque) (i.e. one who comes from the furthest distance).'

HADITH 9: Muslim etc report that Abi bin Ka'ab ﷺ says that an Ansaari's house was the furthest away from the Masjid, and he never

used to miss any Namaaz (at the Masjid). It was mentioned to him about how good it would be if he could purchase a mode of conveyance (horse, camel etc.) so that he could ride on it at night and in hot weather whilst coming (to the Masjid). He replied to this by saying, 'I wish that my walking to the Masjid and then returning, be recorded'. On (hearing) this, Nabi ﷺ said; 'Allah has gathered all of this and given it to you.'

HADITH 10: Baz'zaz and Abu Ya'la narrate a narration on the merit of it being 'Hassan', from Hazrat Ali رضي الله عنه that Rasoolullah ﷺ said, 'To make the complete Wudu in spite of a difficulty and to then walk towards the Masjid, and to wait (in anticipation) for Namaaz after a Namaaz, washes away the sins nicely.'

HADITH 11: Tabrani reports from Abu Umaama رضي الله عنه that Huzoor ﷺ said, 'To go to the Masjid in the morning and evening, is from the types of 'Jihad' (i.e. striving in Allah's way).'

HADITH 12: It is in Sahihain etc. on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'One who goes in the morning or evening (for Namaaz to the Masjid), Allah ta'aala arranges a place for him in Jannat, for as many times as he goes'.

HADITH 13-23: Abu Dawud and Tirmizi report from Buraida رضي الله عنه and Ibn Majah reports from Anas رضي الله عنه , that Huzoor ﷺ said, 'For those who go towards the Masjid in the darkness, give them glad-tidings of a full light on the day of Qiyaamat.'

There are also narrations very similar to this from Abu Dardah, Abu Hurairah, Abu Umaama and Sahl bin Sa'ad Sa'adi, Ibn Ab'bas, Ibn Amr, Abu Sa'eed Khudri, Zaid ibn Haarith, and Ummul Mo'mineen Siddiqa رضی اللہ تعالیٰ عنہا

HADITH 24: Abu Dawud and Ibn Hib'ban report from Abu Umaama ﷺ that Huzoor ﷺ said 'that are three persons are in the divine care of Allah; that if they are alive, he blesses them with sustenance, which is sufficient, and if they die, He will enter them into Jannat. (1) That person who on entering his home conveys salaam to those in his house is in the Divine Care of Allah. (2) That person who goes to the Masjid is in the Divine Care of Allah. (3) One who has gone out in the way of Allah is in the Divine Care of Allah'.

HADITH 25: It is in Tabrani Kabeer on the (merit of it being Jay'ad) and in Baihaqi on the merit of it being sound (Sahih), a Mauquf narration is reported from Salman-e-Farsi ﷺ that he ﷺ said, 'One who made proper Wudu in his home and then came to the Masjid, he is the pilgrim (i.e. guest) of Allah; and one who is given the position of this pilgrimage, it is His Right, to honour the pilgrim.'

HADITH 26: Ibn Majah reported from Abu Sa'eed Khudri ﷺ that Rasoolullah ﷺ said, 'One who leaves his home for Namaaz and (when doing so) recites this Dua:

اَللّٰهُمَّ اَسْئَلُكَ بِحَقِّ السَّائِلِيْنَ عَلَيْكَ وَ بِحَقِّ مَمْشَايَ هٰذَا فَاِنِّيْ لَمْ اَخْرُجْ اَشِرًا وَّلَا بَطَرًا وَّلَا رِيَاءً وَّلَا سُمْعَةً وَخَرَجْتُ اِتِّقَاءَ سَخَطِكَ وَابْتِغَآءَ مَرْضَاتِكَ فَاَسْئَلُكَ اَنْ تُعِيْذَنِيْ مِنَ النَّارِ وَاَنْ تَغْفِرَلِيْ ذُنُوْبِيْ اِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

'O Allah! I ask of You with virtue of the right, which is upon You for the who ask, and for the right of my walking (my paces), because I did not leave my home with pride and arrogance, and nor did I leave to be boastful or to let it be heard off. I have come out to be protected from displeasing You, and for the sake of attaining Your Pleasure; So I am asking (begging) of You, to save me from fire of hell, and to forgive my sins. There is none who pardons sins, but You'

(So when a servant asks this), then Allah turns His Special Divine Compassionate attention towards him, and seventy thousand Angels make Istighfar for him'.

HADITH 27-29: It is in Sahih Muslim from Abu Sa'eed رضی اللہ عنہ that Huzoor ﷺ said, 'When a person enters the Masjid, he should say':

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

'O Allah, Open for me Your Doors of Mercy'

When leaving the Masjid, he should say:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ فَضْلِكَ

'O Allah, I ask of You, Your Special Blessing'

It is mentioned in the narration of Hazrat Abdullah bin Amr ibn Al A'as رضی اللہ تعالی عنہما that when Rasoolullah ﷺ would enter the Masjid, he ﷺ would say:

اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَ بِوَجْهِهِ الْكَرِيْمِ وَ سُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

'I seek protection in Allah, The Magnificent; and by His Wajh-e-Kareem; and Him being Sultaan-e-Qadeem, from shaitaan the cursed. When one says this, shaitaan say, 'He is safe from me for the entire day'.

It is in the narration of Tirmizi from Hazrat Sayyidah Faatima Zahra رضی اللہ تعالیٰ عنہا that when Nabi ﷺ would enter the Masjid, he would recite Durood and say:

رَبِّ اغْفِرْلِیْ ذُنُوْبِیْ وَافْتَحْ لِیْ اَبْوَابَ رَحْمَتِكَ

O My Rub! Forgive my sins, and open for me the Doors of' Your Mercy'

When he would leave the Masjid, he would do so saying:

رَبِّ اغْفِرْلِیْ ذُنُوْبِیْ وَافْتَحْ لِیْ اَبْوَابَ فَضْلِكَ

O my Rub! Forgive my sins, and open for me, ' the Doors of Your Blessing (Fadl)'

Imam Ahmed and Ibn Majah have reported that on entering and when leaving He ﷺ would say:

بِسْمِ اللّٰهِ وَالسَّلَامُ عَلٰی رَسُوْلِ اللّٰهِ

Thereafter he ﷺ would recite the Dua.

HADITH 30-33: In Sahih Muslim Shareef it was narrated from Abu Hurairah رضی اللہ عنہ that Huzoor ﷺ said, 'Most beloved to Allah than all places, are the Masjid, and the place most disliked is the marketplace.'

Similar narration is evident from Jubair bin Mut'im and Abdullah bin Amr and Anas bin Maalik رضی اللہ تعالیٰ عنہما and some narrations say that this is statement is that of Allah Almighty.

HADITH 34: Bukhari and Muslim etc report from him as well, that Huzoor ﷺ said, 'There are seven people who Almighty Allah will shade (protect), on that day when there will be no shade (protection) except His: (1) A Just Imam (Leader); (2) that young person whose development was through the virtue of the Ibaadat of Allah Almighty; (3) That person whose heart is attached to the Masjid; (4) Those two people who love each other for the sake of Allah, who came together because of this and separate because of this; (5) That person who is invited by a woman of status and wealth (in an enticing manner), and he says, 'I fear Allah'; (6) That person who gave some Sadqa (charity) and concealed it to the extent that his left does not know that his right has spent; (7) That person who remembered Allah in private (alone), and tears flowed from his eyes.'

HADITH 35: Tirmizi, Ibn Majah, Ibn Khuzaima and Ibn Hib'ban and Haakim reported from Abu Sa'eed Khudri رضی اللہ عنہ that Huzoor ﷺ said, 'When you see a person who is habitual of (being at) the Masjid, then become a witness to his Imaan (Faith); because Almighty Allah says that 'Only they (truly) fill the Mosques, who believe in Allah and in the last day' Tirmizi has mentioned that this Hadith is Hassan Ghareeb and Haakim has mentioned that it is Sahih (Sound) in merit.

HADITH 36: It is in Sahihain from Anas ﷺ that Huzoor ﷺ said, 'To spit in the Masjid is wrongful, and the kafaara (expiation) is to conceal it.'

HADITH 37: It is in Sahih Muslim from Abu Zirr ﷺ that Huzoor ﷺ said, 'All the deeds of my Ummah, both good and bad have been presented before me; I found amongst the virtuous deeds, to remove a harmful object from the pathway (road); and (I found) that from amongst the bad deeds, is to spit in the Masjid, without concealing it.'

HADITH 38-39: Abu Dawud, Tirmizi and Ibn Majah report from Anas ﷺ that Huzoor ﷺ said, 'The rewards of my Ummah were presented to me, upto the blade of straw (grass) which a person removes from the Masjid; and their sins were presented (before me) and I did not see any sin therein, more severe than a person who has been blessed with a verse of Surah of the Qur'an and he caused it to be forgotten.'

Ibn Majah also reports a narration from Abu Sa'eed Khudri ﷺ that Huzoor ﷺ said, 'For the one who removes some harmful thing from the Masjid, Allah will have a Mansion built in Jannat'.

HADITH 40-42: Ibn Majah reports from Waathila ibn Asqa' and Tabrani reported from him, and Abu Dawud reported from Hazrat Abu Umaama رضی اللہ تعالی عنہما that Huzoor ﷺ said, 'Safeguard the Masjids from children, insane people, trade, mischief and skirmishing, and from raising your voices, and from creating limitations, and from drawing swords.'

HADITH 43: Tirmizi and Daarimi report from Abu Hurairah ﷺ that Huzoor ﷺ said, 'When you see anyone trading (buying or selling) in the Masjid, then say, May Allah not give profit in your trade.'

HADITH 44: Baihaqi reports in Sha'bul Imaan from Hassan Basri ﷺ (on the merit of it being mursal) that Huzoor ﷺ said, 'A time when come when worldly discussions will take place in the Masjid. Do not sit with them, as they have nothing to do with Allah'.

HADITH 45: Ibn Khuzaima reports from Abu Sa'eed Khudri ﷺ that once Rasoolullah ﷺ saw spit (phlegm) in the direction of the Qibla. He ﷺ cleaned it (i.e. scraped it off) then directed his holy attention towards the people and said, 'Does anyone from amongst you like for someone to stand in front of you, and then spit towards your face!'

HADITH 46-47: Abu Dawud, Ibn Khuzaima and Ibn Hib'ban report from Abu Sa'eed Khudri ﷺ that Huzoor ﷺ said, 'One who spits in the direction of the Qibla, will come forth on the day of Qiyaamat in a state, whereby his spit will be between both his eyes.'

The Narration of Imam Ahmed is on the authority of Abu Umaama ﷺ wherein it is mentioned that Rasoolullah ﷺ said that to spit towards the Qibla is a sinful act.

HADITH 48: It is in Sahih Bukhari that Saa'ib bin Yazeed رضی اللہ تعالی عنہما He says, I was asleep in the Masjid and someone threw stones (pebbles) at me. I looked and noticed that it was Farooq-e-Azam ﷺ. He said, 'Go and bring those two people to me' (so) I brought both of them to him. He ﷺ (either) asked, 'Which clan (tribe) do you belong to?' (or) 'Where do you live?' They answered by saying that they were from Ta'if. He ﷺ said, 'If you were residents of Madinah, then I

would have reprimanded you (as those from Madina were aware of the etiquettes). (for) You are raising your voices in the Masjid of Rasoolullah ﷺ!'

Laws of Jurisprudence

Law: To stretch the feet (legs) towards the direction of Qibla without any valid reason, is Makruh, be this whilst awake or whilst asleep. Similarly, to face the feet towards the Mushaf Shareef (Qur'an) and other books of Shariah is also regarded as Makruh. However, if the Kitaabs (Books) are on a high place, whereby the line of the feet is not in its direction, then there is no harm in this; or if it is so far away from the feet, that it will not be really regarded as stretching the feet in its direction, (then) this too is exempt. [Durr-e-Mukhtar vol.1 pg.613-614]

Law: If one put a Na-Baaligh (child who has not reached puberty) to lie down with his feet in the direction of Qibla, then this too is Makruh, and the one who put the child to lie down is liable for the disapproved action. [Raddul Muhtar vol.1 pg.613]

Law: To close the door of the Masjid is Makruh. However if there is the risk of the belongings of the Masjid going missing, then with the exception of the Namaaz times, closing it is permitted. [Durr-e-Mukhtar vol.1 pg. 612, Alamgiri vol.1 pg. 109]

Law: To be intimate and to pass urine or stool on the roof of the Masjid, is Haraam. It is also Haraam for a Junub (one in impure state), or a woman who is menstruating (i.e. in Haidh) or one who is in Nifaas, to go there, as that (the roof) is also within the ruling of the

Masjid. To unnecessarily climb onto the roof of the Masjid is Makruh. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.614]

LAW: To use the Masjid as a pathway; in other words to walk through the Masjid is impermissible. If one makes a habit of this, he is regarded as a 'Faasiq'. If a person entered the Masjid with this intention (i.e. of using it as a pathway or shortcut), then as he got into the Masjid, he realised this and decided against it, then he should not exit from the door through which he intended to exit, but he should exit through some other door; or he should perform Namaaz there and then exit. If he has not Wudu, then he should exit from the door through which he entered. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.614]

LAW: To take an impurity (or impure substance) into the Masjid, even though it may not soil the Masjid, is disallowed. The same applies to one who has impurity on his body. [Raddul Muhtar vol.1 pg.614]

LAW: To burn impure oil or to use impure mud (or clay) etc in the Masjid is disallowed. [Durr-e-Mukhtar vol.1 pg.614]

LAW: To urinate into a utensil (pot etc) or to draw blood (etc) in the Masjid is also impermissible. [Durr-e-Mukhtar vol.1 pg. 614]

LAW: To take children and insane people into the Masjid regarding whom there is a fear that they will (cause the Masjid to be soiled) by impurities, is Haraam, and otherwise it is regarded as Makruh. Those who take their shoes into the Masjids should take careful heed to this, so if they is any impurity on it (the shoe) they should first clean

it out, and to walk into the Masjid whilst wearing shoes is impudence (i.e. it is disrespectful). [Raddul Muhtar vol.1 pg. 615]

LAW: The Eid Gah or that place which has been made for performing Janaazah Namaaz, in the rules of Iqtida (following) is same as the rules, which apply in the Masjid; (in other words) no matter how much of Saff space is between the Imam and the Muqtadis, the Namaaz will be valid. The remaining Rules of the Masjid do not apply to it. This however does not mean that to pass urine or stool there is permissible, but it means that for a 'Junub', and for a woman in Haidh or Nifaas, to come and go there is permissible. The rule in regards to the platforms etc. that are built for the purpose of Namaaz in the 'Fina-e-Masjid' and at Madrassas, Khanqahs, ponds and lakes, are the same as that which apply to the Eid Gah. [Durr-e-Mukhtar vol.1 pg.615]

LAW: To embellish of (i.e. to engrave and use calligraphy etc) or paint with 'gold water' the walls of the Masjid is not disallowed, as long as this is done with the intention of respect for the Masjid. However, this kind of engraving etc on the Qibla wall is Haraam. If the trustee had this done or had it whitewashed, then he should pay the compensation (i.e. expenses) for it. However, if the Waaqif (i.e. the person who made it Waqf) himself did this or if he gave the trustee permission to have this done, then expenditure will be given for this from the Waqf Fund. [Durr-e-Mukhtar vol.1 pg.616]

LAW: If the Masjid has a substantial amount of funds and there is fear that unjust people will waste it (or squander it), then in such a situation, one can use it for the embellishment of the Masjid. [Shaami vol.1 pg.616, Alamgiri vol.1 pg.109]

LAW: To write the Holy Qur'an on the Mehraab or the Walls of the Masjid is not advisable, as there is a risk of it falling off and then being trampled by the feet. The same applies to the walls of the house, because there are common grounds (for this). Similarly, to use bedding or a Musal'la, which has the names of Allah written on it, for any other (such) use is impermissible. It is also disallowed (i.e. not approved) for one to remove it from ones belongings, because there is no guarantee that another person will not use it. Thus, since one already has it in one's possession, then one should keep it in such a high place, that nothing else is kept on it. [Alamgiri vol.1 pg.109/110] Similarly, there are some eating mats which have poetic stanzas (etc) written on them. To eat on this or spread them is 'Mumnoo' (disallowed)

LAW: To make Wudu inside the (actual) Masjid, gargle (and spit) therein, and to spit on the walls or under the mats of the Masjid or to clean blow ones nose out, are all 'disallowed'. To rub this under the prayer mats is worse than doing so on the prayer mats. If there is need to blow the nose or spit (whilst in the Masjid), then do so in clothing (i.e. handkerchief or shawl etc). [Alamgiri vol.1 pg.110]

LAW: If the founder of the Masjid built a Wudu area, in the Masjid from the beginning, before the completion of the Masjid, wherein Namaaz is not performed; then to make Wudu there, is permitted. Similarly, one may also make Wudu in a dish (deep tray, bucket etc) or any such vessel, but the condition is that he should take particular and special care not to allow a single drop to fall in the Masjid. [Alamgiri vol.1 pg.110] Actually, it is necessary to safeguard the Masjid from every such thing, which is nauseating. Today we often see that after Wudu, many people dust off the water from their hands and face, in the Masjid. This is impermissible.

LAW: If the feet are messed with mud (etc), to rub it on the wall of the Masjid or pillar is not allowed. Similarly, to wipe it with dust that is spread out (in the Masjid) is also impermissible. However, if some sweepings are kept gathered together, then to wipe them with this is permitted. Similarly, if a stick or wood is laying in the Masjid and is not part of the Masjid building, then even that can be used for this purpose. One may also use for this purpose, the wasted section of a mat on which Namaaz is not read, and which is not being used but is merely kept there, but to abstain from this is 'Afdal' (i.e. more virtuous). [Alamgiri vol.1 pg. 110; Sagheeri vol.1 pg.301]

LAW: After sweeping, the sweepings of the Masjid should not be thrown in a place, which causes disrespect. [Durr-e-Mukhtar]

LAW: A well cannot be dug inside the Masjid, but if the well was there before the Masjid (was built) and now it has been included into the Masjid, then in this case, it will remain as is. [Alamgiri vol.1 pg.110]

LAW: To grow a tree inside the Masjid is not permitted. However, if there is a need for it, such as in the case where the ground is wet and the pillars do not remain in place, then in order to soak up that wetness, a tree can be grown. [Alamgiri vol.1 pg.110]

LAW: Before the Masjid has been completed, it is permitted to build a room (etc) therein, to keep the belongings of the Masjid. [Alamgiri vol.1 pg.110]

LAW: To beg inside the Masjid is Haraam, and to give to such a beggar is also not allowed. To search for a lost item inside the Masjid is also not allowed. It is mentioned in the Hadith, that when you see

a person searching for some lost thing in the Masjid then say to him, 'May Allah not return that item to you' as Masjids were not built for this reason. This Hadith has been reported in Muslim on the authority of Abu Hurairah رضي الله عنه. [Durr-e-Mukhtar vol.1 pg.617]

LAW: To read poetry in the Masjid is not allowed. However, if that poetic stanza is Hamd, Naat, Manqabat or something pertaining to (Deeni) advice and wisdom, then it is permissible. [Durr-e-Mukhtar vol.1 pg. 617]

LAW: To eat, drink and sleep in the Masjid is impermissible, except for a Mu'takif (one in I'tekaaf) and for one from a foreign place. Thus, if you intend to eat, drink or do any such thing, then first make intention of I'tekaaf and then enter the Masjid. You should then engross yourself in some Zikr (Remembrance of Allah), perform some Namaaz, and thereafter you may eat and drink (etc). Some (scholars) have only made exception for a Mu'takif, and this is the stronger view, so one who is from a foreign place (i.e. one away from home), should also make the intention of I'tekaaf, so that he may be safe from that which is contrary. [Durr-e-Mukhtar vol.1 pg.619; Sagheeri vol.1 pg.302]

LAW: To enter into the Masjid after eating raw garlic or raw onions is impermissible for as long as the odour remains, as the Angels feel discomfort due to this (odour). Huzoor-e-Aqdas صلى الله عليه وسلم said, 'one who eats from that found smelling tree (plant) should not come near our Masjid, as the Angels feel discomfort due to it, just as people feel (discomfort) due to it.' This Hadith has been reported in Bukhari and Muslim from Jaabir رضي الله عنه. The same ruling applies to every such thing which has a foul odour, such as leeks, radish, raw meat, paraffin, match sticks which give off an odour when rubbed, passing wind

(flatulence with odour) etc. One who has a disease of foul breath, or one who has a wound or sore which gives out a foul odour, or one who has applied something with a foul odour, then until such time that the odour just not go away, he is not allowed to enter the Masjid. Similarly, the rule applies to one who sells meat and fish (i.e. he should not enter with the foul smell on him or his clothes), and one with leprosy or leucoderma, and that person who causes harm to be people by his words, will also be stopped from entering the Masjid. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.619 etc]

LAW: All business transactions, including every such business exchange (trade) is disallowed in the Masjid. Only a Mu'takif has the permission to do a transaction, on condition that it is not as a business, but to fulfil his and his family's needs, and that item which is being purchased or sold should not be in the Masjid. [Durr-e-Mukhtar vol.1 pg. 619]

LAW: Even 'Mubah' discussions are not permitted in the Masjid. To raise the voice in the Masjid is also not permitted. [Durr-e-Mukhtar vol.1 pg.618/619; Sagheeri pg.302] Sadly in this time, people have turned the Masjids into village pavilions, whereas some have even been seen swearing (being vulgar) inside the Masjid والعیاذباللہ تعالی

LAW: A tailor is not permitted to sit in the Masjid and sew clothing. If he is seated there to stop children from entering (and being a nuisance) and to protect the (sanctity) of the Masjid, then there is no harm. A Kaatib (scribe/typist etc) is not permitted to sit in the Masjid and write, if he is doing this for payment. If he is writing without taking payment, then he is permitted, as long as the book that he is writing (or typing) is not an appalling one.

Similarly, a teacher who takes payment (for teaching) is not permitted to sit in the Masjid and teach, and if he does not take payment, then he is permitted to do so. [Alamgiri vol.1 pg.110]

LAW: One is not permitted to take the lamp (etc) from the Masjid to his home. One is allowed to let the lamp (lights) on in the Masjid upto one third of the night, even if the Jama'at has ended. To do so for longer than this, is not permitted. However, if the Waaqif has given permission, or if it is common practice there to leave it on for longer periods than a third of the night, then it is permitted, even for the entire night. [Alamgiri vol.1 pg.110]

LAW: To study Kitaabs and to teach etc. using the (lamps), light of the Masjid is absolutely permitted for upto a third of the night, even though the Jama'at is over. Thereafter, it is not permitted, except in a place where it is common practice for it to remain on for longer periods. [Alamgiri vol.1 pg.110]

LAW: There is no harm in pulling the nests of bats and pigeons from the Masjid, in order to clean the Masjid. [Durr-e-Mukhtar vo.1 pg.620]

LAW: The right of repairs and restoration, and the responsibility of sorting out the jugs, mats, lamps etc is upon the one who built the Masjid. If he is capable of calling out the Azaan and Iqaamat, then he is also rightful of this duty as well, otherwise it should be sorted after taking his opinion. After him, his children and people of his clan have more right than outsiders. [Alamgiri vol.1 pg.110]

LAW: If the founder of the Masjid appointed the Imam and Mu'azzin, but the people of the locality have appointed some other person,

then if the one appointed by the locals is 'Afdal' (more virtuous), then he is better suited. If they are both the same (i.e. equal) then the one who the founder has appointed will be appointed. [Ghuniya]

Law: The most exalted of all Masjids is Masjid-e-Haraam Shareef, followed by Masjid-e-Nabawi Shareef, then Masjid-e-Quds, then Masjid-e-Quba, then all the Jaame Masjids, then the local Masjid, followed by the roadside Masjid. [Raddul Muhtar vol.1 pg. 616/617]

Law: To read Namaaz in your local Masjid is more Afdal (More virtuous) than reading at the Jaame Masjid even though the local Masjid has Jama'at-e-Qaleel, i.e. a smaller Jama'at compared to the Jaame Masjid. Actually even if Jama'at has not taken place at the local Masjid, you should go alone and say Azaan and Iqaamat and perform your Namaaz therein, as (even) that is more virtuous than the Jama'at at the Jaame Masjid. [Sagheeri vol.1 pg.302]

Law: When there are many Masjids that are of the same nature, then go that the Masjid where the Imam has the more knowledge and goodness. [Sagheeri vol.1 pg.302]

If they are all same in this regard, go the one that is oldest; and some have said that you should go to the one that is closest, and this seems to be the stronger view. [Sagheeri vol.1 pg.302]

Important Translator's Note: wherever the discussion of Namaaz in a Masjid or behind an Imam is discussed, this means a Sunni Masjid and Imam means a Sunni Sahihul Aqida Imam, i.e. not a budmazhab or Wahabi, Deobandi, Shia, Taahiri etc.

LAW: If one missed the Masjid in the local Masjid, then it is more virtuous to read with Jama'at in another Masjid; and if one does not get the Jama'at in the other Masjid as well, then it is better to read in the local Masjid. If one missed Takbeer-e-Ula or one or two Raka'ats have been missed in the local Masjid and if by going to another Masjid, a person will get these as well, then do not go the other Masjid for this purpose. Similarly, if the Azaan is given and there is no one else for Jama'at, the Mu'azzin (i.e. the one who called out the Azaan) should read the Namaaz alone. He should not go to another Masjid. [Sagheeri vol.1 pg.302]

LAW: The respect that is afforded to the roof of the Masjid is the same, which is afforded to the Masjid. [Ghuniya]

LAW: If the Imam of local Masjid معاذ الله is an adulterer or one who deals in usury (interest) or if he has any other such fault, which causes Namaaz to be disallowed behind him, then in this case one should leave that Masjid and read Namaaz somewhere else. [Sagheeri vol.1 pg.302]

If it is possible then he (such an Imam) should be relieved (of his duties).

LAW: It is not permitted to leave the Mosque after the Azaan. It has been mentioned in the Hadith that, none but a munafiq (hypocrite) leaves the Masjid after the Azaan, except for that person who went out for some chore and intends to return. In other words, before the Jama'at commences. Similarly, if a person is responsible to the Jama'at at another Masjid, he should leave. [General Books; Sagheeri vol.1 pg.303]

LAW: If a person has already performed his Namaaz for that particular time, then he is permitted to leave the Masjid after the Azaan has been called, but for Zuhr and Esha, if the Iqaamat has already been pronounced, he should not leave, but he should join with the intention of Nafil. [General Books; Sagheeri vol.1 pg.303] In the remaining three Namaaz (i.e. Fajr, Asr and Maghrib) if the Takbeer has been pronounced and he has already performed his Namaaz individually, then in this case, it is Waajib (compulsory) for him to step outside.

قَدْ تَمَّ هٰذَا الْجُزْءُ بِحَمْدِ اللّٰهِ سُبْحَانَهٗ وَ تَعَالٰى وَ صَلَّى اللّٰهُ تَعَالٰى عَلٰى حَبِيْبِهٖ وَ اٰلِهٖ وَصَحْبِهٖ وَحِزْبِهٖ
اَجْمَعِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

Endorsement by Imam Ahl-e-Sunnat Aala Hazrat Ash Shah Imam Ahmed Raza Khan Qaadiri Barakaati رحمۃ اللہ علیہ

بسم اللہ الرّحمٰن الرحیم الحمد للہ و کفی و سلٰم علٰی عبادہ الّذین اصطفٰی لا سیّما علی الشّارع المصطفٰی و مقتفیہ فی المشارع اولی الصّدق و الصّفا

This humble servant غفرلہ المولی القدیر *perused the blessed book Bahaar e Shariat Volume 3 which is the superb compilation by my brother in the Deen of Allah; the honourable, dignified, pleasant in nature, sound thinker, exalted and highly acclaimed Maulana Abul Ulaa Maulvi Hakeem Muhammad Amjad Ali Qaadiri Barkaati Aazmi* رزقہ اللہ فی الدارین الحسنٰی

Alhamdulillah, I have found the book to comprise correct, sound, well researched and well clarified rulings. Nowadays, there was a need for such a book, so that our brothers in the general public may obtain the correct laws in simple Urdu language, thereby protecting themselves from being misled and drawn into error by raising their sights to look in the direction of fake and gilded ornaments. I pray that Allah ﷻ blesses the author will abundance in his age, deeds and blessings, affording him the guidance to compile a complete book of this nature discussing every regarding all the essential branches of Religion which will serve as a sufficient contribution and which will be efficacious, adequate and a cleanser.

I pray that Allah ﷻ publicises him amongst the Ahle Sunnat, making him beneficial and well accepted in this world and in the hereafter.

والحمد للہ رب العٰلمین و صلّی اللہ تعالٰی علٰی سیّدنَا و مولٰنا محمّد و اٰلہ و صحبہ و ابنہ و حزبہ اجمعین اٰمین ـ ۱۲ شعبان المعظم ۱۳۳۷ ھجریہ

Bahaar e Shariat

Volume 4

[BOOK 0FSALAAH]

Comprising approximately 222 Ahadith & 814 Laws of Fiqh, referenced to Authentic Books of Hadith & Jurisprudence

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By a humble servant of Allah
Muhammad Afthab Cassim al-Qaadiri Razvi Noori

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Chapter 1

The Witr Namaaz

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The Virtues of Witr Namaaz

Hadith 1: It is reported in Sahih Muslim Shareef from Abdullah bin Ab'bas رضی اللہ تعالی عنہما. He says, 'I had slept at the blessed home of Rasoolullah ﷺ, Huzoor ﷺ woke up (from his rest) then performed Miswak and Wudu and in this condition he recited the following verse اِنَّ فِیْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ط He recited this till the end of the Surah. He then stood up and performed two Raka'at wherein he performed lengthy Qiyaam, Ruku and Sujood. After praying, he went back to rest, until the sound of his breathing could be heard. He repeated this thrice, until he had performed six Raka'ats. At every instance he performed ﷺ Miswak and Wudu. Huzoor ﷺ would recite the above verses, he would then perform 3 Raka'ats of Witr.'

Hadith 2: It has been mentioned in the same (Sahih Muslim) on the authority of Abdullah ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'Perform your Witr at the end of the Night Prayers (Namaaz)'; and he ﷺ said, 'Perform your Witr before early dawn.'

Hadith 3: Muslim, Tirmizi, Ibn Majah etc. report from Jabir رضی اللہ عنہ that Rasoolullah ﷺ said, 'One who fears that he will not be able to wake up in the latter portion of the night, then he should perform his Witr in the early portion of night and one who has optimism that he will rise in the last part of night, then he should perform it (Witr) in the last part of night, because the Namaaz of the latter portion of night is well-known (In other words the Angels of Mercy descend at this time) and this is preferred.'

Hadith 4-6: Abu Dawud, Tirmizi, Nasa'i and Ibn Majah report from Maula Ali رضی اللہ عنہ that Rasoolullah ﷺ said, 'Allah is Witr (i.e. Odd as He is one), He loves Odd (that which is in odd numbers). Thus, O People of

the Qur'an (i.e. those who recite and believe in it), perform the Witr.' A similar narration has been reported from Jabir ﷺ.

HADITH 7-11: Abu Dawud, Tirmizi and Ibn Majah report from Khaarja bin Huzaafa ﷺ that Rasoolullah ﷺ said, 'Allah has assisted you by way of one Namaaz which is better than possessing red camels (i.e. the best camels); it is Witr (Salaah). Allah has placed it (Witr Salaah) between Esha and the Beginning of Fajr. This Hadith is also narrated from other Sahaba e Kiraam رضی اللہ تعالیٰ عنہم such as Mu'az ibn Jabl, Abdullah ibn Amr, Ibn Ab'bas and Uqba ibn Aamir رضی اللہ تعالیٰ عنہم.'

HADITH 12: Tirmizi reports a Mursal narration from Zaid ibn Aslam that Rasoolullah ﷺ said, 'One who sleeps without praying Witr should perform it in the morning.'

HADITH 13-16: Imam Ahmed reports from Abi bin Ka'ab and Daarmi reports from Ibn Ab'bas and Abu Dawud and Tirmizi from Ummul Momineen A'isha Siddiqa رضی اللہ تعالیٰ عنہا and Nasa'i reports from Abdur Rahmaan bin Abra, who in-turn reports from his father رضی اللہ تعالیٰ عنہم that in the first Raka'at of Witr Sayyiduna Rasoolullah ﷺ used to recite (the Surah) سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى and in the second he would recite قُلْ يٰاَيُّهَا الْكٰفِرُوْنَ and in the third he would recite قُلْ هُوَ اللّٰهُ اَحَدٌ.

HADITH 17: Ahmad, Abu Dawud and Haakim report with the advantage of an accurate report from Buraidah ﷺ that Rasoolullah ﷺ said, 'Witr is Haq, (and) one who does not perform the Witr is not from amongst us.'

HADITH 18: Abu Dawud, Tirmizi and Ibn Majah report from Abu Sa'eed Khudri ﷺ that Rasoolullah ﷺ said, 'One who sleeps away not

performing Witr or one who forgets (to perform) it, then he should read it when he wakes up or when he remembers.'

HADITH 19-20: Ahmed, Nasa'i and Darqutni report from Abdur Rahmaan bin Abza who reports from his father and Abu Dawud and Nasa'i report from Abi bin Ka'ab رضی الله تعالی عنهم After Rasoolullah ﷺ turned Salaam on completion of the Witr (Namaaz), he ﷺ would say سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ thrice, and he would say it aloud on the third instance.

LAWS OF JURISPRUDENCE

LAW: Witr is Waajib (compulsory). If one did not perform it intentionally or unintentionally (by mistake) then Qaza is Waajib. If one who is a Saahib-e-Tarteeb[1] remembers that he has not as yet performed his Witr, and there is still time remaining (to perform it), then in this case his Fajr Namaaz is invalidated. This applies even if he remembered before starting Fajr or in the midst of it. [Durr-e-Mukhtar vol.1 pg.622]

LAW: Witr Namaaz cannot be performed whilst sitting or whilst on a conveyance, (horse, camel) etc without a valid reason. [Durr-e-Mukhtar vol.1 pg.622]

LAW: There are 3 Raka'ats in Witr Namaaz and the Qa'da-e-Ula is Waajib in it. In the Qa'da-e-Ula one should just read the At Tahiyat and then stand up. Neither should Durood be recited in it and nor should one make salaam in it. Do exactly as you would do in the

---

1: A Saahib-e-Tarteeb is a person who has not missed more than five (5) Namaaz in his life, meaning he has less than six (6) Namaaz Qaza upon himself.

Namaaz of Maghrib. If one forgetfully leaves out the Qa'da-e-Ula and stands up, then one is not permitted to go back (to complete it), but rather one should perform the Sajdah-e-Sahw (at the end). [Durr-e-Mukhtar vol.1 pg.622/623]

LAW: In all 3 Raka'ats of Witr, Qira'at is absolutely Fard and it is Waajib to join a Surah in each Raka'at after Surah Faateha. It is better to recite سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى or انا انزلنا in the first Raka'at and in the second قُلْ يٰاَيُّهَا الْكٰفِرُوْنَ and in the third قُلْ هُوَ اللّٰهُ اَحَدٌ. Sometimes one should read some other Surahs as well. In the third Raka'at after the completion of the Qira'at and before going into Ruku, raise the hands up to the ears and say 'Allahu Akbar' like one does in Takbeer-e-Tahreema, then tie (fold) the hand and recite the Dua-e-Qunoot which is Waajib. There is no need to recite any specific Dua in it. It is however best to recite the Dua which is proven from Nabi ﷺ. If one reads another (like) Dua except this, there is no objection. The most famous Dua is:

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَ نَسْتَغْفِرُكَ وَ نُؤْمِنُ بِكَ وَ نَتَوَكَّلُ عَلَيْكَ وَنُثْنِىْ عَلَيْكَ الْخَيْرَ وَ نَشْكُرُكَ وَلَا نَكْفُرُكَ وَ نَخْلَعُ وَ نَتْرُكُ مَنْ يَّفْجُرُكَ ط اَللّٰهُمَّ اِيَّاكَ نَعْبُدُوَ لَكَ نُصَلِّى وَ نَسْجُدُ اِلَيْكَ نَسْعٰى وَ نَحْفِدُ وَ نَرْجُوْ رَحْمَتَكَ وَ نَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ

'O Allah, we seek assistance from You, and seek Forgiveness, and we bring faith in You, and have (full) faith (and trust) in You, and we praise You with every goodness; and we are grateful to You and are not ungrateful; and we are distant and leave any such person who sins against You. O Allah, we worship You, and for You Alone do we perform Namaaz, and perform Sajdah; And towards You alone do we run and make effort, and we are hopeful of Your Divine Mercy; and we fear Your punishment. Undoubtedly Your punishment shall befall the unbelievers'

It is also better to read with this, the Dua which Rasoolullah ﷺ taught Hazrat Imam Hassan ؓ. That Dua is:

اَللّٰهُمَّ اهْدِنِیْ فِیْ مَنْ هَدَیْتَ وَ عَافِنِیْ فِیْ مَنْ عَافَیْتَ وَ تَوَلَّنِیْ فِیْ مَنْ تَوَلَّیْتَ وَ بَارِكْ لِیْ فِیْ مَا اَعْطَیْتَ وَقِنِیْ شَرَّ مَا قَضَیْتَ فَاِنَّكَ تَقْضِیْ وَلَا یُقْضٰی عَلَیْكَ اِنَّهٗ لَا یَذِلُّ مَنْ وَّالَیْتَ وَلَا یَعِزُّ مَنْ عَادَیْتَ تَبَارَكْتَ وَ تَعَالَیْتَ سُبْحَانَكَ رَبَّ الْبَیْتِ وَ صَلَّی اللّٰهُ عَلَی النَّبِیِّ وَاٰلِهٖ

O Allah, Bless me Divine Guidance amongst those whom You have Divinely Guided, and grant (me) security through those whom You have blessed with security, and May my Guardian (Wali) be amongst those, Whose Divine Guardian You are; And grant blessings in all that which You have given (me), and whatever You have Decreed, protect me from mischief (against it). Undoubtedly You decree and there is no decree which can be given over You. Your beloved is never disgraced and Your enemy never receives (True) respect. You are the Most Blessed. You are Divinely Pure, O Master of the Holy House (Kaaba). And (O) Allah send Durood upon Nabi ﷺ and upon his Family.

There is also another Dua which is reported from Hazrat Ali ؓ which Rasoolullah ﷺ would read in the Final Witrs.

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ بِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَ اَعُوْذُبِكَ مِنْكَ لَا اُحْصِیْ ثَنَآءً عَلَیْكَ اَنْتَ كَمَا اَثْنَیْتَ عَلٰی نَفْسِكَ

O Allah, I seek Your pleasure, and I beg Your protection from Your Displeasure, and I seek Your safety from Your Punishment, and I seek Protection in You from You (i.e. from Your Punishment). I am unable to Glorify You as You have Divinely Glorified Yourself.

After reciting عَذَابَكَ الْجِدَّبِالْكُفَارِ مُلْحِقٌ Hazrat Umar ﷺ used to recite the following:

اَللّٰهُمَّ اغْفِرْلِیْ وَ لِلْمُؤْمِنِیْنَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِیْنَ وَالْمُسْلِمَاتِ وَاَلِّفْ بَیْنَ قُلُوْبِهِمْ وَاَصْلِحْ ذَاتَ بَیْنِهِمْ وَانْصُرْهُمْ عَلٰی عَدُوِّكَ وَ عَدُوِّهِمْ اَللّٰهُمَّ الْعَنْ كَفَرَةَ اَهْلِ الْكِتَابِ الَّذِیْنَ یُكَذِّبُوْنَ رُسُلَكَ وَ یُقَاتِلُوْنَ اَوْلِیَآئَكَ اَللّٰهُمَّ خَالِفْ بَیْنَ كَلِمَتِهِمْ وَزَلْزِلْ اَقْدَامَهُمْ وَ اَنْزِلْ عَلَیْهِمْ بَاْسَكَ الَّذِیْ لَمْ یُرَدُّعَنِ الْقَوْمِ الْمُجْرِمِیْنَ

O Allah forgive me and the believing men and the Believing women, and the Muslim men and the Muslim women; and bless their hearts with mutual love and resolve the situations between them; and assist them against Your enemies and even against their enemies. O Allah, curse the kumara of the Ahle Kitaab who falsify the (word) of Your Prophets, and fight against Your Friends. O Allah let there be opposition to their words and cause their feet to tremble, and send down Your punishment upon them, who do not turn back from the nation of criminals. After reciting Dua-e-Qunoot, it is better to recite Durood Shareef. [Ghuniya, Durr-e-Mukhtar vol.1 pg.622/623]

LAW: Dua-e-Qunoot should be recited softly, whether one is the Imam, or if one is a Munfarid or Muqtadi and be it in Ada, Qaza, in Ramadaan or in other days. [Raddul Muhtar vol.1 pg.624/625]

LAW: One who is unable to recite the Dua-e-Qunoot should read this:

رَبَّنَا اٰتِنَا فِی الدُّنْیَا حَسَنَةً وَّ فِی الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ

O Allah, Our Creator! Bless us with goodness in this world and goodness in the hereafter and protect us from the hell-fire [Alamgiri vol.1 pg.111]

LAW: If one forgot to recite Dua-e-Qunoot and already went into Ruku, then in this case he should not come back towards Qiyaam and nor should he recite it in Ruku and if he returns to the Qiyaam position and recites the Qunoot and does not make Ruku (again), then the Namaaz will not be invalidated but he is sinful for doing this. However, if he only recited the Alhamdu (Surah) and then went into Ruku, then he should return (to Qiyaam position) and recite the Surah and Qunoot and then again perform Ruku, and in the end he should perform the Sajdah-e-Sahw. Similarly, if he forgot to read the Alhamdu and only read the Surah then he should return to the said position and recite the Faateha (Surah Faateha) and Qunoot and then go into Ruku. [Alamgiri vol.1 pg.111]

LAW: If the Imam remembered in Ruku that he had not recited the Dua-e-Qunoot, he should not attempt to return to the Qiyaam position but if he does stand up (in the Qiyaam position) and he reads the Dua then he should not repeat the Ruku. However, if he does repeat the Ruku and the Muqtadis did not follow him in to the Ruku initially, and they performed the second Ruku with the Imam, or if they performed the first Ruku with the Imam and did not perform the second, then in both these situations there Namaaz will not be Faasid (invalidated). [Alamgiri vol.1 pg.111]

LAW: In the Qunoot of Witr, the Muqtadi should follow the Imam. If the Muqtadi does not complete the Qunoot and the Imam has already gone into Ruku, then the Muqtadi should also follow the Imam; and if the Imam went into Ruku without reciting the Qunoot, and the Muqtadi had not as yet recited anything, then if the Muqtadi fears there is a risk of him losing the Ruku, then he should go into Ruku, otherwise he should recite the Qunoot and then go into Ruku, and there is no need to read the specific Dua (in this case) which is

famously known as Dua-e-Qunoot, but he may read it absolutely (Mutlaqan) any other Dua which can be regarded as Qunoot. [Alamgiri vol.1 pg.111; Raddul Muhtar vol.1 pg.627]

LAW: If one has a doubt as to whether the Raka'at is the first, second or third, then one should recite the Qunoot in it as well and then perform Qa'da, and then add a further two Raka'ats, and the Qunoot should be recited in each of these Raka'at as well, and Qa'da should be performed in them as well. Similarly, if one doubts whether it is the second or the third, then one should recite the Qunoot in both. [Durr-e-Mukhtar vol.1 pg.628; Alamgiri 111]

LAW: If one forgetfully recites the Qunoot in the first or second Raka'at, then one should read it in the third Raka'at again as this is the stronger view. [Shaami vol.1 pg.628; Ghuniya; Huliya; Bahr]

LAW: Witr Namaaz can be prayed behind one who is Shafi'i ul Mazhab, on condition that one does not turn the Salaam after the second Raka'at (as Shafi'i do); otherwise it will not be proper; and in this situation (when following a Shafi'i Imam) recite the Qunoot with the Imam, in other words when the Imam stands from Ruku in the third Raka'at and reads the Dua. [General Books of Fiqh]

LAW: If one follows a Shafi'i Imam in Fajr Salaah, and he recites the Qunoot in the Fajr Salaah in complying with his Mazhab then he (a Hanafi) should not read this, but one must leave the hands hanging at the sides and remain silent for the duration (in which he reads it). [Durr-e-Mukhtar vol.1 pg.626 etc]

LAW: Do not recite the Qunoot in any other Namaaz except Witr. However, if faced by a very intense calamity, then it can be read in

Fajr and the apparent (view) is that it should be read before Ruku. [Durr-e-Mukhtar vol.1 pg.628; Hamawi]

LAW: If the Witr Namaaz expires (becomes Qaza), then to read the Qaza for it is Waajib, no matter how much time has passed. This applies whether one intentionally missed it or forgetfully did so. When performing the Qaza, one will read Qunoot in the Qaza as well. However, in the Qaza (of Witr) do not raise the hands for Takbeer of Qunoot when it is being performed in the presence of others because people will become aware of him having missed (this Namaaz). [Alamgiri vol.1 pg.111; Raddul Muhtar]

LAW: With the exception of Ramadaan Shareef, Witr should not be performed in Jama'at in other days. If this is done with Tada'i then it is Makruh. [Durr-e-Mukhtar vol.1 pg.663] (Tada'i means having more than three Muqtadis)

LAW: One who has conviction that he will wake in the last portion of the night, then it is best to perform it in the last portion of night, otherwise it should be performed after Esha. [Derived from Hadith]

LAW: If one performed Witr in the first portion of the night and then slept and woke in the last portion of night, then to read the Witr again is impermissible. However, one may perform as many Nawafil (optional Salaahs) as he wishes to (in this time). [Ghuniya]

LAW: It is better to perform 2 Raka'ats of Nafil after the Witr. In the first Raka'at (of this) one should recite اِذَا زُلْزِلَتِ (i.e. Surah Zilzal) and in the second one should recite قُلْ يٰاَيُّهَا الْكٰفِرُوْنَ (i.e. Surah Kafirun). It has been mentioned in the Hadith that if one does not get up at night, then this will become the equivalent of Tahaj'jud. This discussion is proven from Ahadith.

Chapter 2

Sunan & Nawafil Namaaz

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Virtues of Sunan & Nawafil

Hadith 1: It is in Sahih Bukhari Shareef from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'One who has enmity with any of my Wali (Beloved Friends), I have announced a war against him, and My servant does not attain closeness to me through anything as he does through his Faraa'id, and he continuously attains closeness due to his Nawafil (optional prayers), until such time that I make him my Beloved; and if he asks anything (from Me), I will give it to him. If he requests refuge, I will give him refuge.' [Al Hadith]

Hadith 2&3: Muslim, Abu Dawud, Tirmizi and Nasa'i report from Ummul Momineen Umme Habeeba رضی اللہ تعالیٰ عنہا that Rasoolullah ﷺ said, 'That Muslim who performs 12 Raka'ats of Tataw'wu (Nafil) with the exception of his Fard, Allah will make for him a house (Mansion) in Paradise; The 4 Raka'at before Zuhr, the 2 after Zuhr, the 2 after Maghrib, the 2 after Esha and the 2 before Fajr.'

The breakdown and detail of the Raka'ats is only mentioned in Tirmizi Shareef. Tirmizi, Nasa'i and Ibn Majah have mentioned from A'isha Siddiqa رضی اللہ تعالیٰ عنہا that the one who safeguards them will enter Paradise.

Hadith 4: It is in Tirmizi from Abdullah ibn Ab'bas ﷺ that Rasoolullah ﷺ said, 'The ending of the stars is the 2 Raka'ats before Fajr and the ending of the Sujood are the 2 Raka'ats after Maghrib.'

Hadith 5: Muslim and Tirmizi report from Ummul Momineen A'isha Siddiqa رضی اللہ تعالیٰ عنہا that Nabi ﷺ said, 'The 2 Raka'ats of Fajr are better than the world and all that is in it.'

HADITH 6: Bukhari, Muslim, Abu Dawud and Nasa'i report from her (A'isha رضی الله تعالی عنها). Huzoor ﷺ did not safeguard any other Nafil as much as he safeguarded this (Sunnat of Fajr).

HADITH 7: Tabrani reports from Abdullah ibn Umar رضی الله تعالی عنهما that a person said, 'Ya Rasool'Allah ﷺ! Please inform me of such a practice by which Allah will grant me benefit.' He ﷺ said, 'Make the 2 Raka'ats of Fajr necessary upon you. They hold great excellence.'

HADITH 8: Abu Ya'la also reports from him with the merit of the narration being Hassan, that Rasoolullah ﷺ said, '(Surah Ikhlaas) قُلْ هُوَ اللهُ اَحَدٌ is equal to one third of the Qur'an; قُلْ يٰاَيُّهَا الْكٰفِرُوْنَ (Surah Kafirun) is equal to quarter of the Qur'an', and he ﷺ would recite both of them in the Sunnats of Fajr, and he would say, 'They possess the desires of the era.'

HADITH 9: Abu Dawud reports from Abu Hurairah رضی الله عنه that Rasoolullah ﷺ said, 'Do not omit (i.e. leave) the Sunnats of Fajr even if the enemies horses come upon you (i.e. if you are attacked).'

HADITH 10: Ahmed, Abu Dawud, Tirmizi, Nasa'i and Ibn Majah report from Ummul Momineen Umme Habeeba رضی الله عنها that Rasoolullah ﷺ said, 'The one who safeguards the 4 Raka'ats before Zuhr (i.e. before the Fard) and the 4 Raka'ats after, Allah will make him Haraam upon the fire (of hell)'. Tirmizi mentioned this Hadith to be Hassan Sahih Ghareeb.

HADITH 11: Abu Dawud and Ibn Majah report from Abu Ayub Ansari رضی الله عنه that Rasoolullah ﷺ said, 'The 4 Raka'ats before Zuhr (Fard) wherein Salaam is not turned in the centre, for this the doors of the sky are opened.'

HADITH 12: Ahmed and Tirmizi have reported from Abdullah ibn Saa'ib رضي الله عنه that Rasoolullah ﷺ would perform 4 Raka'ats after the sun descended and before the (Fard of) Zuhr, and he ﷺ would say, 'This is such a (blessed) time wherein the Doors of the sky are opened, so I love in this moment that some virtuous deeds of mine be elevated.'

HADITH 13: Baz'zaar reported from Thaubaan رضي الله عنه that Huzoor ﷺ loved the performing of 4 Raka'ats after midday. Ummul Momineen A'isha رضي الله تعالى عنها said, 'Ya Rasool'Allah ﷺ! I have observed that Huzoor ﷺ loves to read Namaaz in this time'. He ﷺ said, 'It is a time when the Doors of the Sky are opened and Allah looks towards the creation with special Mercy, and Hazrat Adam, Hazrat Nuh, Hazrat Ibraheem, Hazrat Musa and Hazrat Esa عليهم الصلاة والسلام safeguarded this Namaaz.'

HADITH 14&15: Tabrani reports from Bara ibn Aazib رضي الله عنه that Rasoolullah ﷺ said, 'One who performed the 4 Raka'ats before Zuhr, it is as though he has performed 4 Raka'ats of Tahaj'jud; and the one who performed 4 Raka'ats after Esha (i.e. Fard of Esha) then it is equivalent to 4 (Raka'ats) on the Night of Power (Lailatul Qadr). Similar narrations are also reported from Hazrat Umar Farooq-e-Azam and other Sahaba-e-Kiraam رضي الله تعالى عنهم.'

HADITH 16: Ahmed, Abu Dawud and Tirmizi report from Abdullah ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'Allah have Mercy on that person who reads the 4 Raka'ats before Asr (i.e. before Fard of Asr).'

HADITH 17: Tirmizi reported from Maula Ali رضي الله عنه that Huzoor ﷺ used to perform 4 Raka'ats before (the Fard of) Asr. The narration of Abu Dawud mentions 2 Raka'ats.

HADITH 18&19: Tabrani reported in Kabeer from Ummul Momineen Salma رضی اللہ تعالی عنہا that Rasoolullah ﷺ said, 'One who reads the 4 Raka'ats before Asr, Allah will make his body Haraam upon the fire (of hell)'. Another narration of Tabrani from Amr bin A'as رضی اللہ عنہ mentions that in a gathering of Sahaba-e-Kiraam amongst whom was also present Hazrat Umar bin Khattab رضی اللہ عنہ , the Beloved Rasool ﷺ said, 'The fire will not touch the one who reads the 4 Raka'ats before Asr.'

HADITH 20/21: Razeen reported from Makhool (a Mursal narration) that he says, 'One who reads two Raka'ats after Maghrib without talking, his Namaaz is raised to the (heights) of Illiyeen'. Another Narration mentions 4 Raka'ats. Also he reports from Huzaifa رضی اللہ عنہ that he says that he used to say that after Maghrib both the Raka'ats should be read swiftly, as they are presented together with the Fard.

HADITH 22: Tirmizi and Ibn Majah report from Abu Hurairah رضی اللہ عنہ that he said, 'One who reads 6 Raka'ats after Maghrib and he does not speak any vile words in-between these, it will be equal to the Ibaadat of 12 years.'

HADITH 23: Tabrani reports from Am'maar bin Yaasir رضی اللہ تعالی عنہما that he said, 'One who performs 6 Raka'ats after Maghrib, his sins shall be forgiven, even if they be equivalent to the foam on the sea.'

HADITH 24: It is reported in Tabrani from Ummul Momineen A'isha Siddiqa رضی اللہ تعالی عنہا that one who reads 20 Raka'ats after Maghrib, Allah will construct for him a house (Mansion) in Jannat (Paradise).

HADITH 25: Abu Dawud reports from her (A'isha Siddiqa رضی اللہ تعالی عنہا) whereby she mentions. When the beloved Nabi ﷺ would come to my home after Esha, he would perform 4 or 6 Raka'ats.

LAWS OF JURISPRUDENCE

With regards to Sunnats, some of them are classified as Sunnat-e-Mu'akkadah and the Shariat has placed great importance on these. If one leaves it out even once without a valid reason, one deserves being reproached, and one who makes the habit of omitting it is a 'Faasiq' (Transgressor) and 'Mardudush Shahaadat' (i.e. he is not a credible witness in religious matters) and deserving of the fire of hell. Some of the A'ima (Great Imams) have mentioned that he who leaves out these Sunnats will be regarded as 'Gumrah' (misled), and is sinful, even though his sin is less intense than that which is for omitting a Waajib. It is mentioned in Talweeh that to omit it is close to Haraam. There is a fear that the one who omits it, will (Allah forbid) be deprived of Intercession, because Rasoolullah ﷺ said, 'One who omits my Sunnat, he will not attain my intercession'. Sunnat-e-Mu'akkadah is also known as Sunan ul Huda.

The second category (of Sunnat) is that which is classified as Sunnat-e-Ghair Mu'akkadah, which is also known as Sunan uz Zawa'id. There has not been very much emphasis in this regard in Shariat. It has sometimes also been classified as 'Mustahab' (desirable) and 'Mandoob' (recommended), and the term Nafil is generalised and has been used for Sunnat as well, and Sunnat-e-Ghair Mu'akkadah has also been regarded as Nafil. This is the reason why the Fuqaha-e-Kiraam (Jurists) have discussed the Sunan in the Chapter on Nawafil as well, because the Nafil is included in this as well. [Raddul Muhtar vol.1 pg.432]

Hence, all the rulings which will be explained with regards to the Nafils will also include the (rulings) for Sunnat. However, if there is something which is specific for the Sunnats, then it will be separated in this absolute Ruling. Where ever there is no distinction, accept the Nafil to be in the same absolute rule to Sunnat.

LAW: The following are Sunnat-e-Mu'akkadah:

1. The 2 Raka'ats before (Fard of) Fajr

2. The 4 Raka'ats before the (Fard of) Zuhr and the 2 Raka'ats after the (Fard of) Zuhr

3. The 2 Raka'ats after (the Fard of) Maghrib

4. The 2 Raka'ats after (the Fard of) of Esha

5. The 4 Raka'ats before Jummah and the 4 Raka'ats after Jummah. In other words these Raka'ats apply to those on whom Jummah is compulsory on a Friday. With the exception of Jummah, on other days there are 12 Raka'ats in total. [General Books; Shaami vol.1 pg.639]

LAW: It is Afdal (more virtuous) on a Friday to perform 4 Raka'ats after the Jummah Salaah and then another 2, since in this way one would be acting on both of the Ahadith. [Ghuniya]

LAW: Those Sunnats which are of 4 Raka'ats, such as the Sunnats of Zuhr or Jummah, then they should be performed with one set of Salaams. In other words one will read the entire 4 Raka'ats and then only make Salaam at the end of the 4th Raka'ats. It should not be

performed in a manner where one turns the salaam after every 2 Raka'ats, and if someone does perform it in this way, the Sunnats have not been discharged. Similarly if someone took a Min'nat (vow) that he (or she) will perform 4 Raka'ats Namaaz, and when performing it, they did so in cycles of 2 Raka'ats, the vow will not be fulfilled. It is necessary for them to perform it with one set of salaams at the end of the 4 Raka'ats. [Durr-e-Mukhtar vol.1 pg.630]

LAW: The most powerful of all Sunnats is the Sunnat of Fajr, to the extent that some have mentioned it to be Waajib. If someone rejects its legitimacy, which he has done in doubt or due to ignorance, there is fear of kufr in it (fear of kufr being committed); and if he has done so on purpose and without doubtfulness, then he will be classified with infidelity (committed infidelity). Hence, these Sunnats cannot be performed without a valid reason whilst sitting, nor on a conveyance or on a moving vehicle (like horse drawn cart etc). In this regards the ruling for these (Sunnats) is exactly the same as that for the Witr. After (the Sunnats of Fajr) the most powerful (exalted) are the Sunnats of Maghrib, followed by the Sunnats which are after the (Fard of) Zuhr, then the Sunnats which are after the (Fard of) Esha, then the Sunnats which are before the (Fard of) Zuhr. The more correct (view) is that after the Fard of Fajr, the most exalted are the Sunnats before the (Fard of) Zuhr, because it is in this regard it has been clearly mentioned in the Hadith that, 'The one who omits them will not be afforded my intercession (Shafa'at)' [Raddul Muhtar vol.1 pg. 631/632]

LAW: If there is an Aalim who is Marja-e-Fatawa, whereby he is so engrossed issuing Fatawas (Rulings) that he does not get the time to read his Sunnats, then with the exception of the Sunnats of Fajr, he may omit all the other Sunnats; in other words if he does not have

the time he may omit it and if he gets time within the time of that Namaaz, then he should perform it, otherwise he is excused (pardoned) for this. He is not permitted to leave out the Sunnats of Fajr even in this circumstance.

LAW: If one missed his Fajr Namaaz (i.e. it became Qaza), then reads it before Zawaal he should perform the Sunnats as well, otherwise he should not. If the Sunnats of any other Namaaz became Qaza except that of Fajr, there is no Qaza for them. [Raddul Muhtar vol.1 pg.632]

LAW: If one performed 2 Raka'at Nafil and one was under the impression that the time of Fajr had not commenced as of yet, and the later one realised that Fajr had actually already commenced at that time, then these Raka'ats shall be regarded as equivalent to the Sunnats of Fajr. If one made intention of performing 4 Raka'ats, and the last 2 Raka'ats were performed after the commencement of Fajr, then these will not be regarded as the equivalent of the Sunnats of Fajr. [Raddul Muhtar vol.1 pg.632]

LAW: It is not permissible to perform the Sunnats of Fajr before Fajr commences and if there is doubt in regards to the time of commencement, then too it is impermissible to perform it, and if one commenced it as the time commenced (i.e. with the time) then it is permissible. [Alamgiri]

LAW: If the Sunnats of Zuhr or Jummah have been left out and one has already performed the Fard and there is still time remaining, it should be performed after the Fard. It is Afdal (better) to perform the remaining Sunnats and then perform it. [Fathul Qadeer vol.1 pg. 672/673; Durr-e-Mukhtar, Raddul Muhtar]

LAW: If the Sunnat of Fajr has become Qaza and one has already performed his Fard, then know there is no Qaza for the Sunnats. However, Imam Muhammad رحمة الله تعالى has said that if one performs them after the sunrise, it is better. [Ghuniya] To perform it before sunrise is 'Mumnoo' (disallowed) unanimously. [Raddul Muhtar vol.1 pg.672]

Nowadays, those amongst the general public (laymen) perform it immediately after the Fard. This is impermissible. If one wishes perform it (the Sunnat of Fajr) it should be done once the sun has risen and before Zawaal.

LAW: In order to perform the Sunnats of Fajr before the sunrise, for one to use the excuse that one will start it and then break it and then (later) fulfil it; is impermissible. If one already performed the Sunnats of Fajr and the Fard became Qaza, then when performing the Fard, one should repeat the Sunnats. [Ghuniya vol.1 pg. 671/672; Durr-e-Mukhtar; Shaami]

LAW: If one performs his Fard alone, it is still impermissible to omit the Sunnat. [Alamgiri vol.1 pg.112]

It is Sunnat to recite Surah Kafirun in the first Raka'at and Surah Ikhlas in the second Raka'at of the Sunnat of Fajr. [Alamgiri vol.1 pg.112]

LAW: To commence performing any Nafil once the Jama'at has commenced is impermissible, except for the Sunnat of Fajr, and this is only when one knows that after performing the Sunnats, he will still get the Jama'at. Even if he will only get to join in Qa'da, he should perform the Sunnat, but it is not permissible to perform it in

line with the Saffs (lines of Jama'at). He should rather perform it at home or just outside the Masjid in an area which is suitable for Namaaz. If even this is not possible and Jama'at is taking place inside the Masjid, he should read in the outer area. If Namaaz is being performed in the outer area of the Masjid, he should perform it inside; and if the Masjid does not have two sections, in other words an inner and outer section, then he should read behind a tree or pillar (in the Masjid), so that it may be a partition between him and the Saffs. It is also disallowed (disapproved) to perform it behind the Saffs, even though it is even worse to perform it within the Saffs. Nowadays most laymen do not take heed to this and are careless in this regard and they squeeze into the Saffs and perform (the Sunnats) there. This is impermissible (Na Jaa'iz), and if the Jama'at has not commenced as yet, one may perform Sunnats wherever one wishes to, no matter which Sunnat it is. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.670/671; Ghuniya]

However, if he is aware that the Jama'at is about to commence soon and he has not performed his Sunnat as yet, then he should not perform them at such a place whereby the Saff will be broken.

LAW: If time is permitting and to perform Nawafil in that time is not Makruh, one may perform as many Nafils as one wishes to, and if the Fard Namaaz or Jama'at will be missed, then to be performing Nafil at such an instance is impermissible. [Durr-e-Mukhtar vol.1 pg.674]

LAW: The correct ruling is that speaking between the Sunnats and Fard does not cause the Sunnat to become invalidated. However, the Thawaab (reward) becomes less. This is the ruling for every such action which is contrary (i.e. negating) the Tahreema. [Tanweer] If one is engrossed in a business transaction or in eating then one

should repeat it (the Sunnats). However, in the case of the Sunnats which are afterwards, if food was brought and there is a risk of the food being spoilt, one should eat first and then perform the Sunnat. If there is a risk of the time expiring, then first perform the Sunnats then eat, and to delay the Sunnat-e-Ba'diyah (The Sunnats after Fard) without a valid reason is Makruh, but they will be regarded as being fulfilled. [Raddul Muhtar vol.1 pg.636/637]

LAW: To perform the 4 Raka'ats Sunnat before the Esha and Asr and after the Esha with one Salaam is Mustahab (desirable), and one also has the option to read just 2 Raka'ats after Esha, as this will still fulfil the Mustahab. Similarly it is Mustahab to perform 4 Raka'ats after Zuhr, because it has been mentioned in the Hadith that the one who safeguards the four Raka'ats before Zuhr and the 4 Raka'ats after Zuhr, Allah will make the fire Haraam upon him. [Durr-e-Mukhtar vol.1 pg.630/631]

Allama Sayed Tahtawi says that he will not even be entered into the fire at all and his sins will be wiped away, and whatever demands are against him, Allah Almighty will make his opposing party pleased; or it means that Allah will bless him with Divine guidance to do such things which will not warrant any punishment and Allama Shaami says that there are glad tidings for him that he will pass away with felicity (i.e. goodness) and he will not enter hell. [Shaami vol.1 pg.631]

LAW: If one took a vow of praying Sunnats, and one prayed this, the vow is fulfilled. Similarly, if one started it and then broke it and then performed it again, the Sunnat has still been fulfilled. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.637/638]

LAW: To perform Nafil Namaaz by taking a vow (to do so) is better than doing so without a vow, whereas the vow is not conditional, for example if a certain ill person become well, I will perform this much Namaaz; and in Sunnats it is Afdal not to take a vow. [Raddul Muhtar vol.1 pg.638]

LAW: To perform 6 Raka'ats after the (completion) of the Maghrib Namaaz is Mustahab. This is known as 'Salaat ul Aw'wabeen'. One may perform all (6) Raka'ats with one set of Salaam, or with 2 sets of Salaam or with 3 sets of Salaam, and to perform it with 3 sets of Salaam, in other words to make salaam after every 2 Raka'ats is more virtuous. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.631]

LAW: That which is Mustahab after the Zuhr, Maghrib and Esha incorporates the general Sunnat-e-Mu'akkadah. In other words if one performs 4 Raka'ats after Zuhr, then the Mu'akkadah and the Mustahab have both been fulfilled. It can also be done in a manner where the Mu'akkadah and Mustahab are performed with one set of Salaam, in other words one turns the Salaam after 4 Raka'ats. [Shaami; Durr-e-Mukhtar vol.1 pg.631; Fathul Qadeer]

LAW: If the Sunnats before the (Fard of) Esha have been missed there is no Qaza for them. However, if one performs them afterwards it is regarded as Nafil Mustahab. The Sunnat-e-Mustahaba which has been missed will (however) not be fulfilled. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.673]

LAW: In the Nafils of the day it is Makruh to perform more than 4 Raka'ats with one Salaam and in the Nafils prayed at night it is Makruh to perform more than 8 Raka'ats with one set of salaams. It

is Afdal that be it day or night; one should make Salaam after 4 Raka'ats. [Durr-e-Mukhtar vol.1 pg.623/633]

LAW: For those Sunnat-e-Mu'akkadah which are of 4 Raka'ats only At-Tahiyat should be recited in the first Qa'da (sitting). If one forgetfully reads Durood Shareef, he must perform Sajdah-e-Sahw, and in these Sunnats, when one stands for the second and the third Raka'at, one should also not recite the 'Subhaanaka' سُبْحٰنَكَ (Thana) and the اَعُوْذُ 'A'oozu' (Ta'ooz). With the exception of these (Sunnat-e-Mu'akkadah), one should read Durood Shareef in the first Qa'da (Qa'da-e-Ula) as well and in the 3rd Raka'at one should read the 'Subhaanaka' سُبْحٰنَكَ (Thana) and the اَعُوْذُ 'A'oozu' (Ta'ooz) as well. This is on condition that one performed Qa'da after the second Raka'at, otherwise the initial 'Subhaanaka' سُبْحٰنَكَ (Thana) and the اَعُوْذُ 'A'oozu' (Ta'ooz) is sufficient. In Namaaz of Min'nat (vow) one should also read Durood Shareef in the first Qa'da and 'Subhaanaka' سُبْحٰنَكَ (Thana) and the اَعُوْذُ 'A'oozu' (Ta'ooz) in the 3rd Raka'at. [Durr-e-Mukhtar vol.1 pg.633]

LAW: If one performed a 4 Raka'ats Nafil and the Qa'da-e-Ula was missed, even if it was done on purpose, the Namaaz will not be invalidated, and if one forgetfully stood up for the third Raka'at then one should not go back, otherwise the Namaaz will be invalidated. [Alamgiri vol.1 pg.113]

LAW: It is Afdal (more virtuous) in Namaaz to stand for lengthy Qiyaam rather than reading more Raka'ats. In other words this is when one has to perform Namaaz up to a certain fixed time. In other words, to spend that amount of time in 2 Raka'ats is better than

performing 4 Raka'ats. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.633-635]

LAW: It is Afdal to perform ones Nafils at home, with the exception of (the following):

1. Taraweeh
2. Tahiyat ul Masjid
3. The 2 Nafils on return from a Journey as these are best to perform in the Masjid
4. The 2 Raka'ats of Ihram as it is best to read these at a Masjid near the Miqaat
5. The 2 Raka'ats of Tawaaf which should be read close to Maqaam-e-Ibrahim
6. The Nafils of a Mu'takif (one in I'tekaaf)
7. The Namaaz of The Eclipse of the sun should be read in the Masjid
8. If one feels that by going home one will become occupied in other issues and this will cause one to miss the Nafils, or one will not have the feeling to read it at home, and one's concentration will be less, then in such cases it should be performed at the Masjid. [Raddul Muhtar vol.1 pg. 638/639]

LAW: Qira'at is Fard in every Raka'at of Nafil, for both the Imam and a Munfarid. If one is a Muqtadi, even though he is performing it behind one who is performing Fard, the Qira'at of the Imam is sufficient for him as well. He should not recite personally. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.645]

LAW: To commence Nafil Namaaz with intent, makes it Waajib, which means if one breaks it, the Qaza must be read, but if one did not commence it with intent, for example one thought that he has to

perform Fard and he commenced with the Niyyat of Fard and then remembered that he has already performed it, then this would now be regarded as Nafil Namaaz, and breaking it will not require Qaza, but this is on condition that one broke it on immediately remembering, and if even after remembering he chose to continue the Namaaz, then (if he breaks it thereafter) it will make the Qaza Waajib (compulsory). [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.645/646],

LAW: If the Namaaz was invalidated unintentionally, Qaza will still be necessary; for example if one was performing with Tayammum and in the midst of the Namaaz he was able to get water; Similarly if a female began menstruating whilst performing Nafil, then Qaza is Waajib. She will perform the Qaza after she has become pure (cleansed). [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.647]

LAW: There are two cases of commencing (the Namaaz). One is by tying the Tahreema and the second is when one stands up for the 3rd Raka'at, and this is on condition that (the Namaaz) was started correctly, and if the beginning was not correct, for example if one followed (In Namaaz) one who cannot read or a female, or if one commenced without Wudu in impure clothing, then in such cases Qaza is Waajib. [Durr-e-Mukhtar vol.1 pg.645/646; Alamgiri vol.1 pg.114]

LAW: If one started Namaaz with the intention of Nafil, behind someone who is performing Fard, and then one remembered that I (still) need to perform this Fard, and he thus broke this, and then followed with the same Fard Niyyat which he was reading, or if he broke it and then joined with another Nafil Niyyat, then there is no Qaza for that Nafil. [Durr-e-Mukhtar vol.1 pg.645/646]

LAW: If one commenced Nafil Namaaz at Sunrise, Sunset or Nisfun Nahaar (when the sun is at its Zenith), it is Waajib (compulsory) for him to break it, and then perform the Qaza in a non-Makruh time. If one performed the Qaza in some other Makruh time, it will still be fulfilled but one will be in contempt (i.e. sinful) for doing this, and if one completed the Namaaz in (the Makruh) time then Namaaz will be valid but one will be in contempt (sinful) for performing it in a Makruh time. To commence a Nafil and then break it without a valid reason of Shariat is Haraam. [Raddul Muhtar vol.1 pg.646]

LAW: If one commenced a Nafil Namaaz even with the Niyyat of 4 Raka'ats, he will still be classified as one who has commenced 2 Raka'ats, because every Shufa' (every 2 Raka'ats) of Nafil is regarded as a separate Namaaz. [Alamgiri vol.1 pg.113]

LAW: If one commenced Nafil with the Niyyat of 4 Raka'ats and then broke it in either the first Shufa' or second Shufa', then the Qaza is Waajib of 2 Raka'ats, but for 2 Raka'ats Qaza to be Waajib when breaking it in the second Shufa' is conditional on the basis that he performed Qa'da in the second Raka'at, otherwise he will have to perform Qaza of 4 Raka'ats. [Durr-e-Mukhtar vol.1 pg.647/648]

LAW: Even if the Sunnat-e-Mu'akkadah and the Sunnat Namaaz is 4 Raka'ats then breaking it will mean that the Qaza must be 4 Raka'ats. Similarly, if one who tied Niyyat of Nafil behind one who was performing 4 Raka'ats Fard, and he then broke his Namaaz, then he should perform 4 Raka'ats of Qaza. This is the ruling whether he broke it in the first or second Shufa'. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.647/648]

LAW: If one made Niyyat for 4 Raka'ats but did not recite Qira'at in any of the 4 Raka'ats, or he did not recite the Qira'at in one of the second 2 Raka'ats or in one of the first 2 Raka'ats, or if he did not recite in one Raka'at in the second 2 Raka'ats, or if he left out the Qira'at in the first 2 Raka'ats and in one Raka'at of the second 2 Raka'ats, then in these six cases, Qaza of 2 Raka'ats is Waajib. [Durr-e-Mukhtar vol.1 pg.649; General Books]

If he left out the Qira'at in one of the first 2 Raka'ats and in one of the second 2 Raka'ats; or if he left it out in one of the first 2 Raka'ats and in both of the second Raka'ats then in these cases the Qaza of 4 Raka'ats is Waajib. [General Books; Durr-e-Mukhtar vol.1 pg.650]

LAW: If in two Raka'ats he sat for the duration of Tashahud and then broke it, then in such a case there is no Qaza at all, on condition that he did not stand up for the 3rd Raka'at and he had already recited Qira'at in the first 2 Raka'ats [Durr-e-Mukhtar vol.1 pg.651] but he will still be commanded to repeat it on the basis of omitting that which is Waajib. [Raddul Muhtar vol.1 pg.648]

LAW: If one who is performing Nafil in Iqtida (following), even if it was in Tashahud, then in this case whatever the condition of the Imam is, will be the condition of the Muqtadi. Whatever Qaza is Waajib on the Imam will be Waajib on the Muqtadi. [Durr-e-Mukhtar vol.1 pg.691]

LAW: If one has the ability to stand and perform (Namaaz), one is still permitted to sit and perform the Nafil, but to perform it whilst standing is Afdal (more virtuous), because it has been mentioned in the Hadith that the Namaaz one performs whilst sitting is half of that of the one who performs it whilst standing. If one performs it

whilst sitting due to an Uzr (valid reason which gives exemption) then in such a case there is no shortage in the Thawaab (reward). Nowadays, it has become a common practice to perform the Nafil whilst sitting. It is possible that they do this because they feel that it is Afdal to perform (the Nafil) whilst sitting. If this is the case, then their idea is incorrect. The same ruling applies to the 2 Raka'ats which is performed after the Witr, in other words it is Afdal to perform this whilst standing, and to bring as proof the Hadith that Huzoor ﷺ used to perform the Nafil after Witr whilst sitting, is incorrect, as this was from the specialities of Rasoolullah ﷺ. Hence, the Hadith in Muslim Shareef is on the authority of Abdullah ibn Umar رضی اللہ تعالی عنہما He says, I received information that Huzoor ﷺ said, 'The Namaaz of one who performs it whilst sitting is half of the Namaaz of a person who performs it whilst standing'. After this, I presented myself in the Holy Court of Rasoolullah ﷺ I found Rasoolullah ﷺ performing his Namaaz whilst sitting, (so) I placed my hand on the blessed head (of Rasoolullah ﷺ to make sure that he was not ill). He ﷺ said, 'what is it O Abdullah?' I said, Ya Rasool'Allah ﷺ! Huzoor ﷺ said this (i.e. as mentioned above) but Huzoor is performing (Namaaz) whilst sitting. Rasoolullah ﷺ said, 'Yes, but I am not like you'. Imam Ibrahim Halabi and Saahib-e-Durr-e-Mukhtar and Saahib-e-Raddul Muhtar have mentioned that this command is from the Khasa'is (Unique Attributes) of Rasoolullah ﷺ and they have taken this on the authority of this Hadith. [Durr-e-Mukhtar vol.1 pg.652/653]

LAW: If one ties the Tahreema of Nafil bowing to the level of Ruku, the Namaaz will not be valid. [Raddul Muhtar vol.1 pg.652]

LAW: To perform Namaaz whilst lying down is not permissible without a valid reason. If it is done with a valid reason, then it is permissible. [Durr-e-Mukhtar vol.1 pg.652]

LAW: If one commenced (the Namaaz Nafil) whilst standing and then sat, or if one commenced it whilst sitting and then stood up; both are permissible, even if he stood reading one Raka'at and sat reading one Raka'at, or if he performed only a portion of one Raka'at standing and some of it sitting. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.659] However, there is Ikhtilaaf (a difference of opinion) in the second case where he commenced standing and then sat, thus it should be avoided as to avoid it is Ula (best)

LAW: If one was performing Nafil whilst standing and became tired, then there is no harm in leaning against an Aasa (staff/stick) or against the wall. [Alamgiri vol.1 pg.114] If one does this without being tired, then this is disapproved but the Namaaz will be valid.

LAW: If one performs his Nafil whilst sitting, he should sit like one sits in Tashahud, but when in the condition of Qira'at the hands must be tied under the naval just as it is tied when in Qiyaam. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.654]

LAW: One may perform Nafil outside the city even whilst sitting on an animal (i.e. horse etc) and in this situation Istiqbaal-e-Qibla is also not conditional, but the face should be in the direction that the animal is travelling, and if the face is not in that direction, the Namaaz is not permissible. Also when commencing Namaaz (in this situation), it is not conditional for the face to be in the direction of the Qibla, but it should face the direction towards which the animal is moving. Ruku and Sajdah should be performed by way of 'Ishaara'

(gesturing), and the gesture for the Sajdah should be lower than that for the Ruku. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg. 654]

LAW: If it is necessary whilst performing Nafil on an animal, to urge it on and one urged it on with 'Amal-e-Qaleel'; for example, he spurred it forward using just one foot or if he has a whip in his hand and threatened it with this, then there is no harm in doing so, and to do so without reason is impermissible. [Durr-e-Mukhtar vol.1 pg.655]

LAW: If one commenced Namaaz on the animal, but then get off by means of Amal-e-Qaleel, he may perform 'Bina' (i.e. continue from where he left off), either by performing whilst standing or sitting, but (now) it is necessary for his face to be in the direction of the Qibla. If he commenced it on the ground and then got onto an animal, he cannot perform 'Bina' and the Namaaz will be invalidated. [Durr-e-Mukhtar vol.1 pg.655]

LAW: One who lives in a village or in a tent is permitted to perform his Nafil on an animal when he comes out of the village or tent (or camp). [Raddul Muhtar vol.1 pg.654]

LAW: If he commenced Nafil outside the city and whilst performing he entered into the city, he may perform it on the animal as long as he does not reach his home. [Durr-e-Mukhtar vol.1 pg.655]

LAW: One is only permitted to perform his Fard Namaaz on the saddle of a camel if he is not able to dismount. . If it is stationary and sticks (poles) are placed underneath it, whereby it has become set on the ground, then (too) it is permissible. [Durr-e-Mukhtar vol.1 pg.655/656]

LAW: If the yoke of a cart is kept on the animal and if the cart is stationary or mobile, the ruling is the same which applies to performing Namaaz on an animal. In other words to perform the Fard, Waajib and Sunnats of Fajr on it without a valid reason is not permissible, and if the yoke is not on the animal, and it is stationary, then Namaaz is permissible on it. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.656] This ruling applies to a cart which has only 2 wheels. If a 4 wheel cart is stationary, then the yoke is just on the animal, but the cart is standing on its wheels (without needing support from the animal), then Namaaz is permissible on it, like reading Namaaz on a platform (wooden).

LAW: The following are valid reasons to perform Namaaz on a cart (horse drawn) or on an animal:

1. If it is raining (profusely)

2. The mud is so much that if one dismounts to perform Namaaz, his face will sink (in mud), or he will be effected severely by the mud, or the cloth which he lays out to pray on will become badly messed and in this situation if one does not have an animal, he should perform the Namaaz by way of gesturing whilst standing.

3. If your (travel) companions will leave (you behind)

4. If the animal is problematic, and to mount it again will be difficult and there will be the need for a helper and there is no such helper present, or if one is old and cannot dismount or mount without an assistant and there is no assistant present. The same ruling applies to a female.

5. One's illness will progress

6. If there is fear of loss to life, wealth or if there is fear of a females' honour being tainted. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg. 656] One cannot perform the Fard, Waajib or Sunnats of Fajr on a moving train, and to assume this to be the basis of the ruling regarding the Ship or Boat, is incorrect because even if a Ship is stopped, it will not stop on the land, and a train is not like this. Namaaz is also only permitted on a ship, if the ship is in the midst of the sea and not at the shore. If it can come on to dry land, then too Namaaz is not permitted on it. Hence, when the train stops at a station, you should perform your Namaaz there, and if one notices that the time is expiring, he should perform it in any which way possible and when he gets the chance again, he should repeat it (correctly), because it is this which is the ruling in the case when any condition or Rukn which is (min Jahtil Ibaad) a requirement from the side of the servant is missing.

LAW: If one is sitting on one side of the saddle (of a camel), and on the other side, his wife or mother is sitting or any other Mahaarim, who cannot mount by herself, and he is able to dismount and mount by himself, but if he dismounts, there is a risk of the saddle falling over, then he too is commanded to perform (his Namaaz) on it. [Durr-e-Mukhtar vol.1 pg.657]

LAW: Without any valid excuse and reason of the Shariat one cannot perform any Fard, the Sunnats of Fajr and Waajibaat such as Witr and (Namaaz) of Nazr (Vow), and that Nafil which has been broken, and Sajdah-e-Tilaawat if the Ayat (verse) of Sajdah was recited whilst on the ground; and if this is done due to an Uzr-e-Shar'i (i.e. valid excuse and reason of the Shariat), then the condition is that if

possible one should do so whilst standing facing the Qibla, and if even this is not possible, then read it in whichever way you can (in the situation of Uzr-e-Shari'). [Durr-e-Mukhtar vol.1 pg.657]

LAW: If someone took a Min'nat (vow) that he will perform 2 Raka'ats without Tahaarat (ritual purification)[1], or that he will not recite any Qira'at in it, or that he will read in nakedness, or if he took a vow to perform only half a Raka'at, then in such a circumstance, 2 Raka'ats in Tahaarat, with Qira'at and with his body covered will be become Waajib upon him, and if he intended for 3 Raka'ats, he will need to perform four (in the proper manner). [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.685]

LAW: If one took a vow that he will perform Namaaz at certain place and he performed it at a place which is not as excellent, the Namaaz is still discharged. For example, If one intended to perform it at Masjid-e-Haraam but rather one performed it at Masjid-e-Quds or the Masjid of one's home (local), it is valid (discharged). If a female took a vow that the next day she will perform a (particular) Namaaz or keep fast and on that day she began menstruating, then she should perform Qaza of these. If she made a vow that she will perform 2 Raka'ats in the condition of Haidh, then there is nothing (i.e. no Qaza). [Durr-e-Mukhtar vol.1 pg.685]

LAW: If one took a vow that one will read 2 Raka'ats today, and he did not read it today, then there is no Qaza for it, but one will have to give kaffarah (compensation). [Alamgiri vol.1 pg.115]

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1. It must be noted that a situation is being explained so that the Islamic Ruling is evident. However, for a person to even take such a vow in incorrect and sinful. Vows that are taken should not be outside the rulings and commands of the Shariat.

Law: If a person takes a vow to perform (Nafil) Namaaz equivalent to an entire month, then equivalent to one month Fard and Witr are Waajib upon him, and he does not have to perform the equivalent of the Sunnats, but instead of the (equivalent) of the Witr and Maghrib, he should perform four Raka'ats. In other words he will perform 22 Raka'ats daily. [Alamgiri vol.1 pg.115]

Law: If he took a vow to perform (Namaaz) standing, then to perform it standing is Waajib and if he made an absolute intention of just Namaaz, then he has the option. [Alamgiri vol.1 pg.115]

Note of Caution: Nawafil are many, hence with the exception of the 'Disapproved Times' (Awqaat-e-Mamnu'a) one may perform as many as he wishes (whenever he wishes). A few of these (Nawafil, i.e. optional Namaaz) which were performed by Sayyidul Mursaleen ﷺ and the A'ima-e-Mujtahideen are being discussed here:

Tahiyat ul Masjid

One who enters the Masjid should perform 2 Raka'at Namaaz is Sunnat, but it is more virtuous to perform 4 Raka'ats. Bukhari and Muslim report from Abu Qatadah رضي الله عنه that Rasoolullah ﷺ said, 'One who enters the Masjid should perform 2 Raka'ats before sitting'. [Durr-e-Mukhtar vol.1 pg.635]

Law: If one entered the Masjid at a time when it is Makruh to perform any Nafil; for example, if he entered after the Tulu'-e-Fajr (when Fajr has commenced) or after Asr Namaaz, he should not perform Tahiyat ul Masjid, but he should rather engross himself in the recitation of Tasbeeh, Tahleel and Durood Shareef. The Right of the Masjid will be fulfilled (by doing this). [Raddul Muhtar vol.1 pg.635]

LAW: If one (entered) the Masjid and performed (any) Fard, Sunnat or any other Namaaz in the Masjid, the Tahiyat ul Masjid will be fulfilled, even if he did not make the Niyyat (Intention) of Tahiyat ul Masjid. This Namaaz has been commanded for the one who has entered the Masjid without the intention of Namaaz, but for teaching or making Zikr etc. If one enters the Masjid with the intention of performing Fard or to follow (in congregation), then this is the 'Qaai'm Maqaam' (Substitute/equivalent) of Tahiyat ul Masjid, on condition that he performs it immediately on entering, and if he is going to perform those (Namaaz) after a while, then he should perform the Tahiyat ul Masjid. [Raddul Muhtar vol.1 pg.653]

LAW: If it is better (i.e. more virtuous) to perform the Tahiyat ul Masjid before sitting down and one sat without performing it, then it has not been discharged and one should now perform it. [Durr-e-Mukhtar vol.1 pg.636]

LAW: One Tahiyat ul Masjid is sufficient for the day. It is not necessary to do this every time (one enters the Masjid), and if one enters the Masjid without Wudu, or for any other reason, then he should recite 4 times: سُبْحَانَ اللهِ وَالْحَمْدُلِلّٰهِ وَلَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ [Durr-e-Mukhtar vol.1 pg.632]

TAHIYAT UL WUDU

LAW: To perform 2 Raka'ats of Namaaz after Wudu and before the limbs which are washed in Wudu become totally dry is Mustahab (desirable). It is in Sahih Muslim that Nabi-e-Kareem ﷺ said, 'One who performs Wudu and (in doing so) performs Wudu well, and he directs himself (In the Court of Allah) with his inner and outer self,

and then performs two Raka'ats (Namaaz), Jannat becomes Waajib upon him'. [Raddul Muhtar vol.1 pg.639]

Law: It is also Mustahab to perform 2 Raka'ats Namaaz after performing Ghusl. If after Wudu, one performs Fard etc. it will be regarded as the equivalent of Tahiyat ul Wudu.

Namaaz-e-Ishraaq

Tirmizi reports from Anas ﷺ that Rasoolullah ﷺ said, 'One who performs Fajr Salaah and the remains in the remembrance of Allah, until the sun has risen, and thereafter he performs 2 Raka'ats, he receives the reward of a full Hajj and Umrah'.

Namaaz-e-Chasht

Chasht Namaaz is Mustahab. The minimum Raka'ats for Chasht are 2 (two) and the maximum Raka'ats are 12 (twelve), and to perform 12 is more virtuous as it has been mentioned as follows:

Hadith 1: It is mentioned in the Hadith that, one who performed 12 Raka'ats of Chasht, Allah will construct for him in Jannat a Mansion of Gold. This Hadith is reported in Tirmizi and Ibn Majah from Anas ﷺ.

Hadith 2&3: It is reported in Sahih Muslim Shareef from Abu Zirr ﷺ that Rasoolullah ﷺ said, 'There is a Sadqa for man (and) for every one of his joints (and there are 360 joints), (His) every Tasbeeh is Sadqa, and (his) every Humd (praise to Allah) is Sadqa and to say لَاۤ اِلٰهَ اِلَّا اللّٰهُ 'Laa ilaaha il'lal laah is Sadqa, and to say اَللّٰهُ اَكْبَرُ 'Allahu Akbar' is

Sadqa, and to command goodness is Sadqa, and to forbid evil is Sadqa, and 2 Raka'ats of Chasht suffices for all of this'.

HADITH 4&5: Tirmizi and Abu Dawud report from Abu Zirr ﷺ and Abu Dawud and Daarmi report from Nu'aim bin Hammaad and Ahmed reports from all of them رضی اللہ تعالیٰ عنہم that Rasoolullah ﷺ said, 'Almighty Allah says, O Ibn Adam! Perform 4 Raka'ats for me in the beginning of the day, and until the end of the day I will answer all your purposes (i.e. I will be sufficient for you)'.

Tabrani reports from Abu Dawud ﷺ that Rasoolullah ﷺ said, 'One who performs 2 Raka'ats of Chasht will not be written to be amongst the 'Ghaafileen' (heedless ones), and one who performs 4 Raka'ats will be written to be amongst the 'Aabideen' (Worshippers), and one who performs 6 Raka'ats his purpose has been answered for that day, and one who performs 8 Raka'ats, Allah will have him written amongst the 'Qaaniteen' (Devout Worshippers), and the one who performs 12 Raka'ats Allah Almighty will prepare for him a Mansion in Jannat (Paradise); and there is no such day or night wherein Allah does not shower His Divine Grave and Divine Aid unto his servants, and He has not favoured any servant more than upon him on whom He has inspired his Remembrance (Zikr)'. Ahmed, Tirmizi and Ibn Majah report from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'One who safeguards the 2 Raka'ats of Chasht, his (minor) sins will be forgiven, even if they are equivalent to the foam on the sea'.

LAW: The time period for it (Chasht) is from the time the sun has risen, up to the time of Zawaal, in other words up to the time of Nisfun Nahaar Shar'i. It is best (to perform it) when one quarter of day has appeared. [Alamgiri; Raddul Muhtar vol.1 pg.639]

Namaaz-e-Safar

Namaaz-e-Safar (Namaaz for the Journey) consists of 2 Raka'ats which is performed at home before embarking on a journey. It is in Tabrani that a person has left nothing better for his family, than the 2 Raka'ats he performs by them, at the time when intends to embark on a journey. The Namaaz which is performed when returning from a journey is that which one should perform at his local Masjid upon his return. It is mentioned in Sahih Muslim from Ka'ab bin Maalik ﷺ that Rasoolullah ﷺ would return from his journeys at the time of Chasht, and would first proceed to the Masjid, and perform two Raka'ats Namaaz there, and he ﷺ would then spend time there in the Masjid. [Raddul Muhtar vol.1 pg.640]

Law: A Musafir should perform 2 Raka'ats Nafil before sitting down at his destination, just as Rasoolullah ﷺ used to do. [Raddul Muhtar vol.1 pg.640]

Salaat ul Layl

The Nafils that are performed at night after the Esha Namaaz are known as Salaat ul Layl (Night Prayers), and the Nawafil of the night are greater and more virtuous than the Namaaz of the day.

Hadith 1: A Marfu' narration has been reported in Sahih Muslim that after the Fard Namaaz, the most exalted are the Night Namaaz.

Hadith 2: Tabrani reported a Marfu' narration that to perform some Namaaz at night is necessary, even if it is for the amount of time that it would take to milk a goat, and the Namaaz which is performed after the Fard of Esha is known as Salaat ul Layl. [Raddul Muhtar vol.1 pg.640]

Tahaj'jud Namaaz

Law: One type of the same Salaat ul Layl is Tahaj'jud (Namaaz). The method of performing Tahaj'jud Namaaz is to sleep at night then awaken (at night) and perform (these) Nawafil. Whatever is performed before sleeping is not accepted as Tahaj'jud. [Raddul Muhtar vol.1 pg.640]

Law: Tahaj'jud here is the term used for Nafil. If someone slept after Esha and then woke up and performed a Qaza (Namaaz), it will not be regarded as Tahaj'jud. [Raddul Muhtar vol.1 pg.641]

Law: The minimum Raka'ats for Tahaj'jud is 2, and upto 8 Raka'ats are proven from Rasoolullah ﷺ.

Law: One gets up at night and then wakes his family, and both perform 2 Raka'ats of Namaaz, then they shall be written amongst those who remembered (Allah) in abundance. This Hadith has been reported by Nasa'i and Ibn Majah in their Sunan, and Ibn Hib'ban has reported it in his Sahih and Haakim in Mustadrak and Munziri has mentioned that on condition of the Shaykhain it is Sahih. [Raddul Muhtar vol.1 pg.641]

Law: A person who wishes to sleep for 2 thirds of the night and then spend 1 third of the night in Ibaadat (worship), then it is more virtuous for him to sleep in the first portion and last portion of the night, and he should remain awake in the middle portion of the night; and if he wishes to sleep for half the night and spend half the night awake (in Ibaadat), the Ibaadat in the second half (of the night) is more virtuous because:

HADITH 3: It is mentioned in Sahih Bukhari and Muslim from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Every night, when the last third (portion) of night is remaining, Almighty Allah sends down His Special Divine Manifestation on the Sky above the earth, and He announces, Is there anyone who needs to make Dua, so that I may accept his Dua, and He says: Is there anyone seeking forgiveness, that I may forgive him'.

HADITH 4: The most virtuous is the Namaaz-e-Dawud. It is reported in Bukhari and Muslim from Abdullah ibn Umar رضی اللہ تعالی عنہما that Huzoor ﷺ said, 'From all the Namaaz, the one most beloved to Allah is the Namaaz-e-Dawud; he would sleep for half the night, and then perform Ibaadat for a third of the night, and then he would sleep in the sixth portion'. [Raddul Muhtar vol.1 pg.641]

LAW: It is Makruh for one who is habitual of performing Tahaj'jud Namaaz, to omit it (as it has been mentioned as follows in the Hadith):

HADITH 5&6: It is mentioned in the Hadith of Sahih Bukhari and Muslim etc that Rasoolullah ﷺ said to Abdullah ibn Umar رضی اللہ تعالی عنہما 'O Abdullah! Do not become like such and such person, who used to wake at night (for Tahaj'jud), and then left doing this'.

HADITH 7: Bukhari and Muslim etc. have reported that from A'maal (virtuous deeds), those most beloved to Allah are the ones who performed A'maal continuously (i.e. with consistency), even if they are a little. [Raddul Muhtar vol.1 pg.641]

LAW: To stay awake (in Ibaadat and remembrance) on the eves of both Eids, the eve of the 15th of Sha'baan, and on the last 10 nights of

Ramadaan and on the nights of the first 10 days of Zil-Hijjah is Mustahab. To remain awake for most of the night is also regarded as 'Shab Bedaari' 'Staying awake for the night'. [Durr-e-Mukhtar vol.1 pg.541/542] Staying awake on the nights of Eidain (both Eids), means that one should perform the Namaaz of Esha and Fajr with the first Jama'at.

Hadith 8: It is reported in the Sahih Hadith, One who performed the Namaaz of Esha with Jama'at, has been in Ibaadat for half the night, and one who performed his Fajr with Jama'at (as well) has spent the entire night in Ibaadat. If one stays awake for the entire night on these nights (of Eid), by doing this he will experience difficulty at the time of Namaaz and Qurbani etc. then one should thus follow this (i.e. simply perform his Esha and Fajr with Jama'at) and if staying awake does not hinder any of his responsibilities (the following day), then for him to stay awake is very blessed. [Raddul Muhtar vol.1 pg.643]

Law: On these nights, to perform Nafils alone, or to make Tilaawat (recital) of the Qur'an-e-Majeed, and to read the Hadith or listen to it, and to recite Durood Shareef, is also regarded as 'Shab Bedaari', and is not just staying awake (for no reason). [Raddul Muhtar vol.1 pg.643] In regards to Salaat ul Layl, 8 Ahadith have been explained while on the subject. Now, examine a few Ahadith which are related to its virtues and excellence.

Hadith 9: Tirmizi, Ibn Majah and Haakim on the condition of the Shaykhain have reported from Abdullah ibn Salaam ﷺ that when Rasoolullah ﷺ arrived in Madina, vast number of people presented themselves in his holy presence. I too presented myself and when I observed the holy face of Rasoolullah ﷺ carefully, I recognised that

this face is not the face of one who lies. The first words which I heard from Rasoolullah ﷺ were, 'O People! Make the conveying of Salaam common and feed people, and keep good ties with your relatives, and perform Namaaz at night when the people are asleep (and) you will enter into Jannat with peace (i.e. with ease)'.

HADITH 10: Haakim reported with advantage of correctness that Abu Hurairah رضي الله عنه asked a question wherein he said, Inform us of such an action that by practising it, we will enter into Paradise. In this regard, he ﷺ said the same (as mentioned in the earlier Hadith).

HADITH 11&12: Tabrani reported in Kabeer with on a merit of being Hassan, and Haakim reported with advantage of correctness on condition of the Shaykhain that Abdullah ibn Umar رضى الله تعالى عنهما reported Rasoolullah ﷺ said, 'There is an upper level in Jannat, that its inside can be seen from outside and the outside can be seen from inside'. Abu Malik Al Ash'ari رضي الله عنه enquired, 'Ya Rasool'Allah ﷺ for whom is it?' He ﷺ said, 'For the one who speaks words of goodness, and feeds the people, and remains standing (in worship) at night when the people are asleep'. A similar narration is also reported from Abu Malik Al Ash'ari رضي الله عنه.

HADITH 13: It is mentioned in a Baihaqi in a narration of Asma bint Yazid رضى الله تعالى عنها that Rasoolullah ﷺ said, 'On the Day of Qiyaamah, the people will be gathered in an open field. At this time, an announcer will announce, where are those whose sides were separated from their resting places (beds). These people will stand up, and they shall be few in number. They shall enter Jannat without reckoning, and after them others will face reckoning'.

HADITH 14: It is in Sahih Muslim from Jabir ﷺ that Rasoolullah ﷺ said, 'There is a (special) time at night, that in it whatever a believing person asks from Allah, from the goodness of this world and the hereafter, He will give it to him, and this (special) time comes every night'.

HADITH 15&16: Tirmizi reports from Abu Umaama Baahili ﷺ that he ﷺ says, 'Make Qiyaam ul Layl (Standing in worship at night) necessary upon you, as this is the manner of the pious predecessors, and it is a means of you attaining closeness to your Creator, and it is that which wipes away sins and protects you from wrongdoings'.

The narration from Salman-e-Farsi ﷺ also mentions that it is that which removes the illnesses of the body.

HADITH 17: It is in Sahih Bukhari from Ubadah bin Saamit ﷺ that Rasoolullah ﷺ said, 'One who wakes up at night and then reads this Dua; then whatever Dua you make will be accepted, and if one performs (fresh and proper) Wudu and performs Namaaz, his Namaaz will be accepted:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَ سُبْحٰنَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ رَبِّ اغْفِرْلِيْ

There is none worthy of worship except Allah, His alone. He has no partner. For him is the Majesty, and unto Him is all Praise, and He has power over everything; And Glorified is Allah, and all Praise is due to Allah, and there is none worthy of worship except Allah, (and) Allah is the Greatest! And there is no turning away from sin, or the ability to do Good, but with Allah; O my Creator! Forgive me'.

HADITH 18: It is reported in Sahih Bukhari and Sahih Muslim from Abdullah ibn Ab'bas ﷺ that when Nabi ﷺ would wake up for Tahaj'jud at night, he would recite this Dua:

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ قَيِّمُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ مَلِكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ الْحَقُّ وَ وَعْدُكَ الْحَقُّ وَلِقَاءُكَ حَقٌّ وَالْجَنَّةُ وَالنَّارُ حَقٌّ وَّ النَّبِيُّوْنَ حَقٌّ وَّمُحَمَّدٌ حَقٌّ وَّالسَّاعَةُ حَقٌّ اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَ بِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَاِلَيْكَ اَنَبْتُ وَبِكَ خَاصَمْتُ وَاِلَيْكَ حَاكَمْتُ فَاغْفِرْلِيْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَا اِلٰهَ اِلَّا اَنْتَ وَلَا اِلٰهَ غَيْرُكَ

O Allah, for You is all Praise, You are the one who keeps the Skies, the earth and all that which is within it established and for You alone is (True) Praise; You are the light of skies and the earth and everything within it, and for You is all Praise; You are the Lord of the Skies and earth; You are the Truth and Your promise is True, and to meet with You (in Qiyaamat) is True; and Jannat is Haq, and Jahanum is Haq (True), And the Ambia (Prophets) are True, and Muhammad ﷺ is Haq and Qiyaamat is Haq (true); O Allah! For You I have accepted Islam and I have brought Imaan on You, and I have place my complete trust in You, and I turn to You alone (in repentance); and I have contended (with the enemy) with Your help; and I have brought (my) judgements to You; so forgive me my sins of the past and the those in the future, and whatever (sins) I have committed secretively and whatever I have done explicitly; and those sins which You are aware of better than I am; You are the one who gives progress, and you are the one who causes (people) to move backwards; There is none worthy of worship except You.

Here, just one Dua and a few Ahadith have been presented, and with the exception of these, there are numerous Ahadith have been narrated. This is sufficient for the one whom Almighty Allah blessed with Divine Guidance.

Namaaz-e-Istikhaara

A Sahih Hadith which has been reported by a huge group of Muhaditheen, except for Muslim, from Jabir bin Abdullah رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ would instruct us to perform Istikhaara for all our issues, just as he taught us the Surahs of the Qur'an. When a person intends to do something (new), he should perform 2 Raka'ats of Nafil Namaaz and then say:

اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْئَلُكَ مِنْ فَضْلِكَ الْعَظِیْمِ فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ تَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُیُوْبِ اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَیْرٌ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ اَوْ قَالَ عَاجِلِ اَمْرِیْ وَاٰجِلِهٖ فَاقْدُرْهُ لِیْ وَیَسِّرْهُ لِیْ ثُمَّ بَارِكْ لِیْ فِیْهِ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَةِ اَمْرِیْ اَوْ قَالَ عَاجِلِ اَمْرِیْ وَاٰجِلِهٖ فَاصْرِفْهُ عَنِّیْ وَاصْرِفْنِیْ عَنْهُ وَاقْدُرْ لِیَ الْخَیْرَ حَیْثُ كَانَ ثُمَّ رَضِّنِیْ بِهٖ

O Allah! I ask Divine guidance from Your knowledge, and Power from Your Might and I ask for Your great blessings. You are Most Capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this thing is good for my Deen and my subsistence and for my Hereafter - (or say, If it is better for my present and later needs) - then ordain it for me and make it easy for me to obtain, and then bless me in it. If You know that this thing is harmful to me in my Deen and subsistence and in the Hereafter (or say, if it is worse for my present and future requirements) then keep it away

from me, and keep me away from it and ordain for me whatever is good for me, and make me to be satisfied with it.

Thereafter mention your need, either by mentioning it before هٰذَاالْاَمْرَ 'Haazal Amr' or after it. [Raddul Muhtar vol.1 pg.642]

In اَوْ قَالَ عَاجِلِ اَمْرِیْ it is اَوْ شك. The Fuqaha have mentioned, it should be combined and said as: وَعَاقِبَةِ اَمْرِیْ وَعَاجِلِ اَمْرِیْ وَاٰجِلِه (Ghuniya)

LAW: In regards to Hajj and Jihad and other virtuous actions, there is no Istikhaara for the 'Nafs-e-Fel' (i.e. for the actual practice, meaning one cannot say he is making Istikhaara to see if he should make Hajj or perform certain good deed). He may however make Istikhaara to set the time for it (i.e. should I go this week or next). [Durr-e-Mukhtar vol.1 pg.642; Ghuniya]

LAW: It is more virtuous to recite Alhamdulillah and Durood Shareef before and after the Dua, and to recite قُلْ یٰاَیُّهَاالْکَافِرُوْنَ (Surah Kafirun) in the first Raka'at and قُلْ هُوَاللّٰهُ (Surah Ikhlas) in the second Raka'at. Some of the Masha'ikh have said that in the first Raka'at recite from وَرَبُّكَ یَخْلُقُ مَا یَشَآءُ وَیَخْتَارُ up to یُعْلِنُوْنَ and in the second Raka'at recite from وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ till the end verse. [Raddul Muhtar vol.1 pg.642]

LAW: It is best to do the Istikhaara 7 times (i.e. for 7 nights), as it has been mentioned in a Hadith where Rasoolullah ﷺ said, 'O Anas! When you intend to do something then make Istikhaara for it towards Your Creator 7 times, then see what your heart tells you, for undoubtedly it is in that which is goodness (benefit)'.

Some Masha'ikh have mentioned that after reciting the above mentioned Dua, sleep in Tahaarat (ablution) facing the Qibla. If you see whiteness or something green in your dream then to do that particular thing is good and if you see blackness or redness then it is bad to do that and you should avoid it. [Raddul Muhtar vol.1 pg.643] The duration for the Istikhaara is until such time that one's view does not completely lean to one side (i.e. until you do not feel that it is completely positive or completely negative to do something, you should continue).

Salaatut Tasbeeh

There are countless Thawaab (rewards) in this Namaaz. Some of the Muhaqiqeen have mentioned that after hearing about its excellence and virtue, only one who is lazy in Deen, will omit performing it. Nabi ﷺ said to Hazrat Ab'bas رضي الله عنه, 'O Uncle! Should I not bless you? Should I not have you forgiven, Should I not give you? Should I not be favourable towards you? There are 10 traits that if you perform them, Allah will forgive your sin, the sins of the past, the sins in the future, old sins, or that which you committed by mistake, and that which you have committed intentionally, big or small'.

After mentioning this, he ﷺ taught (him) the manner of performing Salaatut Tasbeeh. He ﷺ then said, 'If you are able to perform it once daily, then do so, and if you do not do it daily, then do it once on every Friday, and if you cannot even do this, then perform it at least once in a month, and if you cannot even do this, then at least perform it once in your lifetime'.

According to us, the manner of performing it is that which is in Sunan Tirmizi Shareef on the authority of Abdullah ibn Mubaarak ﷺ. He says:

1. Say Allahu Akbar and recite سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَآ اِلٰهَ غَيْرُكَ *(in other words the Thana)*

2. Then recite سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ *15 times,*

3. Then recite the اَعُوْذُ *(Ta'ooz) and the* بِسْمِ اللّٰهِ *(Tasmiyah) and Surah Faateha and the Surah*

4. Then recite the above Tasbeeh 10 more times

5. Then perform Ruku and recite this Tasbeeh 10 times in Ruku

6. Then raise the head from Ruku and after the Tasmee' and Tahmeed (Sami Allahu li mun Hamidah and Allahum'ma Rabbana wa lakal Humd) recite the Tasbeeh a further 10 times.

7. Then perform Sajdah and recite it 10 times in Sajdah

8. Then raise the head and recite it 10 times when seated in Jalsa

9. Then in the second Sajdah after the (normal Tasbeeh) recite it 10 times.

Perform 4 Raka'ats and in every Raka'at you will recite 75 Tasbeehs and in the 4 Raka'ats you will recite a total of 300 Tasbeehs. In Ruku and Sujood, only recite the said Tasbeeh after saying the سُبْحَانَ رَبِّيَ الْعَظِيْمِ and the سُبْحَانَ رَبِّيَ الْاَعْلٰى.[Shaami vol.1 pg.643; Ghuniya etc]

LAW: Hazrat Ibn Ab'bas رضی اللہ تعالی عنہما was asked, 'Do you know which Surah should be recited in this Namaaz'. He said, 'Surah Takathur, Surah Wal Asr, Surah Kafirun and Surah Ikhlas'; whilst some have said, Surah Hadeed, Surah Hashr, Surah Saffa and Surah Taghabun. [Raddul Muhtar vol.1 pg.643]

LAW: If (Whilst performing Salaat ul Tasbeeh) Sajdah-e-Sahw became Waajib, and one performs Sajdah, then the Tasbeehs will be read in both these (as well); If one by error read less than 10 tasbeehs at any point, then it should be read at the next point (of its recitation) so that the counting can be completed. It is best to recite it in the instance of Tasbeeh which comes thereafter; for example, the (missed) Tasbeeh of Qauma should recited in Sajdah, and if one forgot to do so in Ruku, then he should recite these in Sajdah as well, and not in the Qauma because the duration in Qauma is shorter (i.e. limited); and if one forgets to read it in the first Sajdah, he should read it in the second Sajdah and not in Jalsa (i.e. the sitting between both Sajdahs). [Raddul Muhtar vol.1 pg.643]

LAW: Do not count the Tasbeeh on the fingers, but if possible keep count in the heart, otherwise do so by pressing the fingers. [Durr-e-Mukhtar vol.1 pg.643]

LAW: This Namaaz can be performed in every non-Makruh time, and it is best (most virtuous) to perform it before Zuhr. [Alamgiri vol.1; Raddul Muhtar vol.1 643]

LAW: Ibn Ab'bas ﷺ states that before Salaam in this Namaaz, this Dua should be recited:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ تَوْفِیْقَ اَهْلَ الْهُدٰی وَ اَعْمَالَ اَهْلَ الْیَقِیْنِ وَمَنَامَحَةَ اَهْلِ التَّوْبَةِ وَعَزَمَ اَهْلِ الصَّبْرِ وَجِدَّ اَهْلِ الْخَشْیَةِ وَطَلَبَ اَهْلِ الرَّغْبَةِ وَتَعَبُّدَ اَهْلِ الْوَرَعِ وَعِرْفَانَ اَهْلِ الْعِلْمِ حَتّٰی اَخَافَكَ اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مَخَافَةً تَحْجُزُنِیْ عَنْ مَعَاصِیَتِكَ حَتّٰی اَعْمَلَ بِطَاعَتِكَ عَمَلاً اَسْتَحِقُّ بِهٖ رِضَاكَ وَحَتّٰی اُنَاصِحَكَ بِالتَّوْبَةِ خَوْفًا مِّنْكَ وَحَتّٰی اُخْلِصَ لَكَ النَّصِیْحَةَ حُبًا لَّكَ وَحَتّٰی اَ تَوَكَّلَ وَحَتّٰی عَلَیْكَ فِیْ الْاُمُوْرِ حُسْنَ ظَنِّ بِكَ سُبْحَانَ خَالِقِ النُّوْرِ

O Allah! I ask of You the Divine Guidance of the Guided ones, and the Actions of those with conviction, and the goodness of the ones who repent, and the determination of the Patient Ones, and the (sincere) efforts of those who fear, and the desire of those truly seeking, and the (manner) of worship of the pious, and the deep sense of knowledge of the People of Knowledge, so that I may (truly) fear You. O Allah, I beg You to bless me with such fear, which will stop me from disobeying You, so that in Your Obedience, I do such things which will make me deserving of Your Pleasure, and so that I may sincerely repent through Your fear, and so that due to Your Love, I may wish well, especially for Your (sake), and so that I may have complete trust in You, in all (my) affairs, hopeful of goodness from you. Glorified is the Creator of Light. [Raddul Muhtar vol.1 pg.644]

Namaaz-e-Haajat
Prayer for Fulfilment of Need

Abu Dawud Reports from Huzaifa ﷺ that when Rasoolullah ﷺ was faced with any important issue, he would perform Namaaz. He would perform for this, 2 or 4 Raka'ats.

It has been mentioned in the Hadith that in the first Raka'at one should read Surah Faateha and thereafter Ayatul Kursi thrice, and in the remaining 3 Raka'ats one should recite Surah Faateha followed by Surah Ikhlaas (Qul huwallah), and then Surah Falaq (in the next) and Surah Naas (in the final Raka'at) once, and this is like performing 4 Raka'ats in Shab'be Qadr.

The Masha'ikh have mentioned that, we performed this Namaaz and all our Haajaat (needs) were fulfilled. [Durr-e-Mukhtar vol.1 pg.644]

It is mentioned in one Hadith which Tirmizi and Ibn Majah have reported from Abdullah ibn Abi Aufa that Rasoolullah ﷺ said,

'One who has any need from Allah, or needs something from any human (i.e. Bani Adam), he should perform proper Wudu, then perform 2 Raka'ats of Namaaz and Glorify Allah and then send Durood upon Nabi Kareem ﷺ and thereafter he should read this:

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَّالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَّا تَدَعْ لِيْ ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَا حَاجَةً هِيَ لَكَ رِضًا اِلَّا قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ

There is none worthy of worship but Allah, Most Forgiving, Most Supreme in Honour. Glory be to Allah, Rub of the Great Throne. Praise be to Allah, Rub of the entire Universe. O Allah! I seek of You the means of to Your Mercy, and the means to Your Forgiveness, and the benefit from all virtuous deeds and the freedom from all sins. O Allah! Leave not any wrongdoing of mine without Your Forgiveness, and remove (my) every stress, and Fulfil (my) need which in which is Your Pleasure, O Most Merciful of the merciful'. [Tirmizi]

Tirmizi reports with the advantage of soundness and accuracy, and Ibn Majah and Tabrani etc. report from Uthman bin Hunaif رضي الله عنه that a blind person presented himself in the Holy Court and said, 'Pray to Allah that he blesses me with peace'. He ﷺ said, 'If you so wish then I shall make Dua, and if you wish, then you may remain patient, and this is best for you'. He said, 'Ya Rasool'Allah ﷺ Make Dua!

He ﷺ commanded him to perform Wudu, and do so thoroughly and thereafter perform 2 Raka'ats of Namaaz and then read this Dua:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ وَاَتَوَسَّلُ وَاَتَوَجَّهُ اِلَیْكَ بِنَبِیِّكَ مُحَمَّدٍ نَّبِیِّ الرَّحْمَةِ یَا رَسُوْلَ اللّٰهِ اِنِّیْ تَوَجَّهْتُ بِكَ اِلٰی رَبِّیْ فِیْ حَاجَتِیْ هٰذِهٖ لِتُقْضٰی لِیْ اَللّٰهُمَّ فَشَفِّعْهُ فِیَّ

O Allah, I ask of You, and turn towards you through the Wasila of Your Nabi Muhammad ﷺ who is certainly the Prophet of Mercy. Ya Rasool'Allah ﷺ, through your Wasila I turn towards Allah for my need so that my need may be fulfilled. O Allah! Accept his Shafa'at (intercession) on my behalf'.

Uthman bin Hunaif ؓ says, By Allah! We did not even get up (from there) as yet, and were still in conversation, and he came to us as if he were never blind.

Also a very effective Namaaz for this purpose is that which the Ulama have been performing for a long time.

This method is to go to the Mazaar of Imam Azam Abu Hanifa ؒ and perform 2 Raka'ats Namaaz there, and to make Dua to Allah through the Wasila of the Great Imam. Imam Shafi'i ؒ says, 'when I do this, then my need is fulfilled very swiftly'. [Khayraat ul Has'saan]

Salaat ul Asraar

Another Namaaz which is very effective for this reason (i.e. for fulfilment of needs) is Salaat ul Asraar, which Imam Abul Hassan Nooruddeen Ali bin Jareer Lakhmi Shatnufi reported in Bahjatul Asraar and Mulla Ali Qaari and Shaykh Abdul Haq Muhadith Dehlwi رضی اللہ تعالیٰ عنہم reported from Huzoor Sayyiduna Ghaus-e-Azam ﷺ.

The method of performing this Namaaz is that after Maghrib Namaaz, perform the Sunnats and then perform 2 Raka'ats Nafil Namaaz, and it is better after Surah Faateha to recite 11 times Surah Ikhlaas (Qul Huwallah...) in every Raka'at. After turning the Salaam, Praise and Glorify Allah, and then send Durood and Salaam upon Nabi ﷺ 11 times, then say the following 11 times:

يَا رَسُوْلَ اللّٰهِ يَا نَبِيَّ اللّٰهِ اَغِثْنِيْ وَامْدُدْنِيْ فِيْ قَضَاءِ حَاجَتِيْ يَا قَاضِيَ الْحَاجَات

Ya Rasool'Allah, Ya Nabi'Allah! Come to my Aid and Assist me, in fulfilling my need. O One who fulfils all needs.

Then walk 11 paces towards Iraq and say:

يَا غَوْثَ الثَّقَلَيْنَ وَيَا كَرِيْمَ الطَّرَفَيْنِ اَغِثْنِيْ وَامْدُدْنِيْ فِيْ قَضَاءِ حَاجَتِيْ يَا قَاضِيَ الْحَاجَات

O Redresser of the grievances of the Jin and Humans! And O you who is dignified from both sides (Mother and Father) Come to my Aid and Assist me, in fulfilling my need. O One who fulfils all needs.

Thereafter, with using the Wasila of Huzoor ﷺ make Dua in the Court of Almighty Allah (for the fulfilment of your need)

Namaaz-e-Tauba

Abu Dawud, Tirmizi and Ibn Hib'ban report in their Sahih from Abu Bakr Siddique ﷺ that Huzoor ﷺ said, 'When any servant commits a sin, then he performs Wudu and performs Namaaz, and then makes Istighfar (repents sincerely), Allah Almighty will forgive his sins'.

Thereafter, recite this Verse:

وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ

Those who committed any act of lewdness or were unjust to unto their souls, and then remembered Allah, and sought forgiveness; and Who forgives sins except Allah? And they do not knowingly persist regarding that which they have done. [Surah 3 verse 135]

Law: Salaat ur Ragha'ib, is a Nafil which is performed on the eve of the first Friday of Rajab, on the eve of the 15th of Sha'baan and on the eve of the Night of Qadr in Jama'at by some people which has been mentioned by the Fuqaha (Jurists) as being impermissible, Makruh and a Bid'at. The Hadith which people bring forth in support of this has been mentioned to be Maudu (forged) by the Muhaditheen. Durr-e-Mukhtar vol.1 pg. 644]

However, This (Namaaz) has been reported by Akaabir Awliyah with sound merit, so one should not make an issue in stopping this, and if there are not more than 3 Muqtadis in the Jama'at, then in reality there is no objection at all.

The Taraweeh Namaaz

Law: It is unanimously agreed that Taraweeh is Sunnat-e-Mu'akkadah for both males and females, and to omit it is not permissible. [Durr-e-Mukhtar vol.1 pg.659]

The Khulafa-e-Raashideen kept this (practice) with continuity and Nabi ﷺ said, 'Make my Sunnat and the Sunnat of the Khulafa-e-Raashideen necessary upon you', and Huzoor ﷺ himself also performed Taraweeh, and he loved it dearly.

It is in Sahih Muslim from Abu Hurairah رضي الله عنه that he ﷺ said, 'One who remains standing (in prayer) for the sake of Imaan and to attain reward, then his past sins shall be forgiven (in other words his minor sins)'.

Then, out of concern that it should not become Fard upon the Ummat, he ﷺ omitted it. Then, Farouk-e-Azam رضي الله عنه went into the Masjid one night in Ramadaan and he noticed that the people were performing the Namaaz separated. He noticed that someone was performing his Namaaz alone whilst others were performing it with someone else. He said, 'I feel it appropriate to gather all of them behind one Imam, as this will be better', so he gathered all of them (in congregation) behind one Imam, being Ubay bin Ka'ab رضي الله عنه. The following day when he entered (the Masjid) he found them all performing the Namaaz behind their Imam. He said. 'نِعْمَتِ الْبِدْعَةُ هٰذِه.' 'This is a good innovation'. [Reported from Ashaabus Sunan]

Law: The Madhab of the Majority (of the righteous scholars) is that Taraweeh is twenty (20) Raka'ats. [Durr-e-Mukhtar vol.1 pg.660] and it is this which is evident from the Ahadith.

Baihaqi reported with merit for soundness from Saa'ib bin Yazid رضی اللہ تعالیٰ عنہما that people in the era of Farouk-e-Azam رضی اللہ عنہ used to perform 20 Raka'ats, and they did the same in the era of Hazrat Uthman and Hazrat Ali رضی اللہ تعالیٰ عنہما as well.

Mu'atta reports Yazid bin Ruman that in the era of Umar رضی اللہ عنہ twenty three (23) Raka'ats were performed.

Baihaqi mentioned that three (3) of these referred to the Witr.

Maula Ali رضی اللہ عنہ commanded a person to lead the people in 20 Raka'ats (of Taraweeh).

Also, the wisdom in performing 20 Raka'ats is that it completes (the counting of the Faraa'id and the Waajibaat), and the total Faraa'id and Waajib for a day are 20 (twenty) Raka'ats. Hence, it was appropriate that this too should be 20 (Raka'at), so that it may be complete and equal.

LAW: The time period for (Taraweeh) is from after the Fard of Esha, upto Tulu-e-Fajr (commencement of Fajr). It can be performed before the Witr and after the Witr as well, so if there are some Raka'ats of it remaining and the Imam stood up for Witr, then perform the Witr with the Imam, and then complete the remaining Raka'ats, on condition that you performed your Fard with Jama'at, and if one completes the entire Taraweeh and then reads the Witr, then this is also permissible; and if afterwards you realised that you performed your Esha Namaaz without Tahaarat (ablution), and the Taraweeh and Witr was performed with Tahaarat, then (in this case) repeat the Esha and the Taraweeh. The Witr is regarded as done. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.659; Alamgiri vol.1 pg.115]

LAW: It is Mustahab (desirable) to delay performing it until the first third of the night, and if it performed after midnight, there is still no disapproval (or objection). [Durr-e-Mukhtar vol.1 pg.659]

LAW: If one misses Taraweeh, then there is no Qaza for it, and if one performed the Qaza for it alone, then it is not counted as Taraweeh, but it is Nafil Mustahab, similar to (the case of) the Sunnats of Maghrib and Esha. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.660]

LAW: The 20 Raka'ats of Taraweeh should be performed with ten (10) Salaams. In other words, Salaam should be turned after every 2 Raka'ats. If someone turned Salaam (once) after all twenty Raka'ats and sat for Qa'da after every 2 Raka'ats, the Namaaz will be done, but it will be disliked (i.e. this is disapproved), and if he did not make Qa'da, then it is the equivalent of two Raka'ats. [Durr-e-Mukhtar vol.1 pg.660]

LAW: It is a way of caution that when turning Salaam at 2 Raka'ats, then one should make Niyyat separate for every 2 Raka'ats, and if one made Niyyat at once for 20 Raka'ats then this is permissible as well. [Raddul Muhtar vol.1 pg.659]

LAW: To complete the Qur'an once in Taraweeh is Sunnat-e-Mu'akkadah, to complete it twice is excellence, and to complete it thrice is most excellent. Completing the Qur'an should not be omitted due to the laziness of the people. [Durr-e-Mukhtar vol.1 pg.662]

LAW: The Imam and the Muqtadi should recite the Thana at every two Raka'ats, and they should also read the Dua after Tashahud. However, if it seems difficult for the Musal'lis, then after Tashahud it

would be sufficient to say اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّاٰلِہٖ [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg. 662/663]

LAW: If one intends to make one Khatam (i.e. complete the Qur'an once), then it is best to complete on the 27th night. If it is completed on this night or before that, Taraweeh should be still performed until the end of Ramadaan, as it is Sunnat-e-Mu'akkadah. [Alamgiri vol.1 pg.118]

LAW: It is Afdal for the Qira'at to be equal (i.e. of almost the same length) in all the 2 Raka'ats, but if one does not do this, then there is still no Harj (objection or offence) in this. Similarly, the Qira'at of the first and second Raka'ats of every cycle (i.e. two Raka'ats) should be alike. The Qira'at of the second Raka'at should not be longer than the first. [Alamgiri vol.1 pg.117]

LAW: To rush through the Qira'at and in fulfilling the necessary fundamental principles (of Qira'at) is Makruh, and the more attention paid to the Tarteel (to read the Qur'an correctly without haste), the better it is. It is also Makruh to omit the Ta'ooz, Tasmiyah, the calmness (in recitation) and the Tasbeeh. [Alamgiri vol.1 pg.118; Durr-e-Mukhtar vol.1 pg.663]

LAW: After every 4 Raka'ats it is Mustahab to sit for a duration it takes to perform 4 Raka'ats. If to sit between the 5th Taraweehah (set of 4 Raka'ats) and the Witr is difficult for the people, then one should not sit (at this time). [Alamgiri vol.1 pg.115]

LAW: One has the option when sitting (between every 4 Raka'ats) of either sitting quietly or reciting Kalima or making Tilaawat, or reciting Durood Shareef, or one may perform 4 Raka'ats Nafil alone.

To perform these 4 Raka'ats Nafil with Jama'at is Makruh. One may also recite this Tasbeeh:

سُبْحَانَ ذِى الْمُلْكِ وَالْمَلَكُوْتِ سُبْحَانَ ذِى الْعِزَّةِ وَالْعَظْمَةِ وَالْهَيْبَةِ وَالْقُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبَرُوْتِ ـ سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِىْ لَا يَنَامُ وَلَا يَمُوْتُ سُبُّوْحٌ قُدُّوْسٌ رَبُّنَا وَرَبُّ الْمَلٰئِكَةِ وَالرُّوْحِ لَآ اِلٰهَ اِلَّا اللّٰهُ نَسْتَغْفِرُ اللّٰهَ نَسْئَلُكَ الْجَنَّةَ وَنَعُوْذُبِكَ مِنَ النَّارِ

Glorified is the Divine Holder of the Kingdom of the earth and the heavens. Glorified is the Possessor of Honour and Magnificence and Awe; and Power and Greatness and Omnipotence. Glorified is the Sovereign, the Living, Who does neither sleep nor die. He is the most praised and the most Holy, our Rub and Rub of the Angels and the Spirit. There is none worthy of worship except Allah, We Ask Your Forgiveness, We ask from You to grant us Jannat and save us from the Fire (of Hell). [Ghuniya; Raddul Muhtar vol.1 pg.661]

LAW: To perform 2 Raka'ats after every 2 Raka'ats is Makruh. Similarly it is Makruh to sit after 10 Raka'ats. [Durr-e-Mukhtar vol.1 pg.662; Alamgiri vol.1 pg.115]

LAW: In Taraweeh, Jama'at (congregational prayer) is Sunnat-e-Kifaayah, meaning that if all the people of the local Masjid omit it, all of them are sinful (i.e. in contempt), and if one person read it in his house alone, he is not sinful. However, if a person is one who the people follow and by him being present the Jama'at will be larger, and if such a person omits (reading with Jama'at) then people will be few, then such a person is not permitted to abstain from Jama'at without reason. [Alamgiri vol.1 pg.116]

LAW: To perform Taraweeh with Jama'at in the Masjid is Afdal (more virtuous). If one performs in the house, he will not get the sin for

omitting Jama'at, but he will not get the Thawaab (reward) which is attained in the Masjid. [Alamgiri vol.1 pg.116]

LAW: If the Aalim is a Hafiz as well, then it is Afdal that he should personally perform the Taraweeh. He should not follow someone else. If the Imam recites incorrectly, there is no harm in leaving the local Masjid and going to some other Masjid. Similarly, if the Imam of another (Masjid) recites in a good voice, or recites the Qira'at in a mild manner, or if the Khatam will not be completed in the local Masjid, then (in all these cases) it is permissible to go to another Masjid. [Alamgiri vol.1 pg.116]

LAW: We should not appoint one with merely a good voice as Imam but we should appoint one who reads correctly. [Alamgiri vol.1 pg.116] It is a very state of affairs that the current condition of the Hufaaz of today is one better left unsaid. Most of them recite in a manner that with the exception of يَعْلَمُوْنَ تَعْلَمُوْنَ one cannot realise anything else. They eat up the words and the alphabets. As for those who are said to be good readers, you will notice most of them do not pronounce the alphabets correctly. They do not differentiate (in pronunciation) between the Hamza, Alif and the Ayn, and between the ذ،ز،ظ and between he ث،س،ص and between ت،ط etc and this causes the Namaaz to become absolutely invalid.

Due to these problems this Faqeer (Qadi Sadrush Shariah علیہ الرحمہ) has not had the opportunity to listen to the Khatam of Qur'an for 3 years. Allah grant our Muslim brothers the Divine Guidance that they may attempt to read مَا اَنْزَلَ اللہ (i.e. that which Allah has revealed; in other words to correctly recite the Qur'an).

LAW: Nowadays it has become a common custom that the Hufaaz are given a fixed payment for performing the Taraweeh. This is impermissible. Both the giver and the receiver are sinful. Payment does not only refer to pre-arranging the amount where it is the amount to be given is agreed upon, but if one knows that at the particular place a certain amount is given (for performing Taraweeh), then even though it has not been fixed with him, it is still regarded as impermissible because (according to the principle of Fiqh) اَلْمَعْرُوْفُ كَالْمَشْرُوْطِ (that which is customary is like that which is stipulated). However, if it is said that they will not be paying a fixed amount and the (Hafiz) says he is not going to charge anything, and then performs, and (those there) serve the Hafiz (with their generosity by way of gift etc), then there is no objection to this, because الصَّرِيح يفوق الدلالة 'Specification has pre-eminence over indication'.

LAW: If one Imam is performing Taraweeh in two Masjids, and if he is leading the full Taraweeh (20 Raka'ats) in both Masjids, then this is impermissible, and if a Muqtadi (follower) reads the full amount in two Masjids, there is no harm in this, but to read the Witr in the second one is not permissible, if he has already performed the Witr in the first one.

If he performed his Taraweeh at home and then came to the Masjid and lead the Taraweeh (i.e. performed Imaamat), then this is Makruh. [Alamgiri vol.1 pg.116]

LAW: If the people have already performed Taraweeh and they intend to perform again, then they may do so alone. To do so in Jama'at is not permissible. [Alamgiri vol.1 pg.116]

LAW: It is Afdal to perform Taraweeh behind one Imam. If someone wishes to perform between two Imams, then it is best for the Imams to change after a complete Tarweehah; for example, one should read 8 Raka'ats behind one Imam and 12 Raka'ats behind the second Imam. [Alamgiri vol.1 pg.116]

LAW: The Namaaz of those who are Baaligh is not valid behind those who are Na Baaligh. [Alamgiri vol.1 pg.117]

LAW: To perform Witr with Jama'at in the Holy Month of Ramadaan is Afdal, be it behind the same Imam behind whom you have performed the Esha and Taraweeh or behind any other Imam. [Alamgiri vol.1 pg.116; Durr-e-Mukhtar vol.1 pg.664]

LAW: If the Esha Jama'at was omitted, then the Taraweeh should not be performed with Jama'at. However, if Esha was performed with Jama'at but a few people did not get the Jama'at, then they may participate in the Taraweeh Jama'at. [Durr-e-Mukhtar vol.1 pg.663]

LAW: It is permissible for one person to perform the Esha and Witr and for someone else to perform the Taraweeh, just as Hazrat Umar ﷺ used to perform the Imamat of the Esha and Witr and Hazrat Ubay bin Ka'ab ﷺ would lead the Taraweeh. [Alamgiri vol.1 pg.116]

LAW: If one performed his Esha with Jama'at and his Taraweeh by himself, he is permitted to participate in the Jama'at of Witr. If he performed Esha alone, but performed Taraweeh with Jama'at, he should perform Witr alone. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.663]

LAW: If one did not turn salaam for the Sunnat of Esha and combined the Taraweeh with this and commenced it, the Taraweeh is invalid. [Alamgiri vol.1 pg.117]

LAW: To perform Taraweeh seated, without any valid excuse (of the Shariah) is Makruh, and according to some (scholars) it is invalid. [Alamgiri vol.1 pg.117]

LAW: It is not permissible for the Muqtadi to remain seated, and then to stand up only when the Imam is about to enter into Ruku, as this is resemblance of the Munafiqeen (hypocrites).

Almighty Allah says;

اِذَا قَامُوْٓا اِلَى الصَّلٰوةِ قَامُوْا كُسَالٰى

When they (the hypocrites) stand for Namaaz, they stand up insincerely (i.e. lethargically) [Surah 4 Verse 142] [Raddul Muhtar vol.1 pg.663; Ghuniya]

LAW: If the Imam by error left out a Surah or verse, then it is Mustahab to recite it (when he remembers) and then proceed further. (Recite it when he remembers?) [Alamgiri vol.1 pg.118]

LAW: If one forgot to sit in the 2nd Raka'at and stood up, then until he has not performed the Sajdah of the 3rd Raka'at, he should sit; and if he has already performed the Sajdah, he should complete 4 Raka'ats, but these will only be counted as 2 Raka'ats, and for the one who sat in the second Raka'at, then it will be counted as 4 Raka'ats (if he added two more). [Alamgiri vol.1 pg.118]

LAW: If he turned Salaam after performing 3 Raka'ats and he did not sit in the 2nd Raka'at, the Namaaz is invalid. To compensate for this he must perform the 2 Raka'ats again. [Alamgiri vol.1 pg.118]

LAW: If the Muqtadi fell asleep in Qa'da and the Imam turned Salaam and performed another 2 Raka'ats and is not in the Qa'da, and only then did the Muqtadi awaken, he should turn Salaam and then join, and after the Imam turns salaam, he should complete (these Raka'ats) and then again quickly join the Imam. [Alamgiri vol.1 pg.119]

LAW: If after performing Witr the people remembered that 2 Raka'ats have been omitted (of Taraweeh), then they should be performed with Jama'at. However, if today they realised that yesterday they left out 2 Raka'ats, then to perform this with Jama'at is Makruh. [Alamgiri vol.1 pg.117]

LAW: If after turning Salaam, someone says that 2 Raka'ats were performed and someone else says 3 Raka'ats were performed, credibility is given to that which is in the knowledge of the Imam (i.e. the Imams word will be taken); and if the Imam is not sure in this regard, then he should follow the word of the one whom he regards as being honest. If the people are unsure whether 20 or 18 Raka'ats have been performed, then they should perform 2 Raka'ats alone (individually and not in Jama'at). [Alamgiri vol.1 pg.117]

LAW: If the Taraweeh is invalidated (i.e. becomes Faasid) for some reason, then the amount of Qur'an-e-Majeed which was recited in those Raka'ats should be repeated, so that there is no shortcoming in the Khatam. [Alamgiri vol.1 pg.118]

LAW: If for some reason, Khatam cannot be performed, the Taraweeh should be performed reciting Surahs, and for this, some have presented the following method; one should recite from Alam Tara Kaif upto the end (i.e. till Surah Naas) two times, and this will spread over the 20 Raka'ats. [Alamgiri vol.1 pg.118]

LAW: It is Sunnat to recite the Bismillah Shareef once audibly (aloud), and to recite it softly in the beginning of a Surah is Mustahab, and this which the ignorant ones have started nowadays, that the Bismillah should be recited aloud 114 times otherwise the Khatam will not be done, has no basis in the Hanafi Madhab.

LAW: The Muta'akhireen (later scholars) have mentioned that to recite the Qul Huwallah (Surah Ikhlaas) thrice in the Khatam of Taraweeh is Mustahab (i.e. at the end), and it is better on the day of the Khatam to read from Alif Laam الم to مفلحون Muflihoon in the final Raka'at.

LAW: Shabina is when the entire Qur'an is read in the Taraweeh of one night. That which is the custom nowadays, where some people are sitting around talking, some are lying down, some are busy having tea, some are outside the Masjid smoking Huqqa, and when they feel like it, they join in a few Raka'ats is impermissible.

IMPORTANT NOTE: Our Imam Azam Abu Hanifa رحمة الله عليه used to make sixty one (61) Khatam in Ramadaan Shareef. He completed thirty (30) during the day, thirty (30) at night and one (1) in Taraweeh, and for forty five (45) years he performed his Fajr Namaaz with the Wudu of Esha Namaaz.

Chapter 3

A Munfarid Getting The Jama'at of Fard

NOTE: A Munfarid is one performing his Namaaz alone.

HADITH 1&2: Imam Malik and Nasa'i reported that a Sahabi by the name Muhjin ﷺ was present in a gathering with Rasoolullah ﷺ. The Azaan was called out and Rasoolullah ﷺ stood up and performed the Namaaz, but he (Hazrat Muhjin ﷺ) remained seated. Rasoolullah ﷺ asked, 'What held you back from performing your Namaaz with Jama'at, Are you not a Muslim?', He said, 'Ya Rasool'Allah ﷺ I am (for sure) but I had already performed (my Namaaz) at home'. He ﷺ said, 'When you come to the Masjid after performing your Namaaz at home, and Namaaz (Jama'at) is commencing, then perform it with the people (even) though you have already performed it'. A Similar narration is reported from Yazid bin Aamir ﷺ which is mentioned in Abu Dawud.

HADITH 3: Imam Malik reported that Abdullah ibn Umar رضی اللہ تعالی عنہما says, 'One who has already performed his Maghrib or Fajr Namaaz, then when he finds himself with the Imam (i.e. he gets Jama'at), he should not repeat it'.

LAW: If one has just commenced Fard Namaaz alone, in other words he has not as yet performed the Sajdah of the first Raka'at, and the Jama'at commenced, he should break that Namaaz and join the Jama'at. [Durr-e-Mukhtar vol.1 pg.665/666/667]

LAW: If one had already performed one Raka'at of Fajr or Maghrib Namaaz, and the Jama'at commenced, he should immediately break the Namaaz and join the Jama'at, even if he is already in the second Raka'at. However, if he has already performed the Sajdah of the second Raka'at, then in these two Namaaz (Fajr and Maghrib) he is not permitted to break the Namaaz (in this case), and even after

completing it, he cannot join the congregation with the intention of Nafil, because Nafil after Fajr is not permissible, and the reason it cannot be done in Maghrib, is because in Nafil there are no 3 Raka'at (prayers); and if one does join in the Maghrib (after reading it) then he has acted wrongly. (In this case) after the Imam turns salaam he should add one more Raka'at and make it 4 Raka'ats. If he turned the Salaam with the Imam, this Namaaz has become invalidated. He must now perform Qaza of 4 Raka'ats. [Alamgiri vol.1 pg. 119]

LAW: If he joined with the Niyyat of Nafil behind someone who is performing Maghrib. The Imam assumed the 4th Raka'at to be the 3rd and he stood up, then the Namaaz of the Muqtadi who follows him in this is invalidated, be it whether the Imam made Qa'da in the 3rd Raka'at or not. [Alamgiri vol.1 pg.119]

LAW: After commencing a 4 Raka'at Namaaz if one reads just one Raka'at, in other words he has already performed the Sajdah of the 1st Raka'at, then it is Waajib for him to add one more Raka'at and then break it, as these two Raka'ats will become Nafil (this is when he wishes to join the Jama'at of that 4 Raka'at Namaaz which commenced whilst he was reading it on his own). If he has performed 2 already, then he should break it immediately, in other words he should complete the Tashahud and turn the Salaam; and if he has already performed 3 Raka'ats, then it is Waajib not to break it. If he breaks it (in this case) he will be in contempt (i.e. sinful), but the ruling is that he should complete the entire Raka'ats and then join the Jama'at with Niyyat of Nafil. He will attain the Thawaab of Jama'at. However, he cannot join in the Jama'at of Asr (after he has completed Asr on his own), because the performing of Nafil after Asr is not permissible. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.667/668]

LAW: Jama'at commencing (i.e. being established) does not refer to the calling out of the Takbeer by the Mu'azzin, but it refers to the actual commencement of the Jama'at. The one who is reading his own Fard will not break it on hearing Takbeers of the Mu'azzin, even though he has not as of yet performed the Sajdah. [Raddul Muhtar vol.1 pg.666]

LAW: Breaking the Namaaz by the commencement of Jama'at is only (valid) when the Jama'at is being established at the place where he is performing his Namaaz. If he is performing his Namaaz at home and the Jama'at is commencing at the Masjid; or if he is performing his Namaaz in one Masjid and the Jama'at is commencing in another Masjid, he is not permitted to break the Namaaz, even if he has not performed the Sajdah of the first. [Raddul Muhtar vol.1 pg.666]

LAW: If he has commenced Nafil and Jama'at has commenced, he should not break it, but he should complete 2 Raka'ats, even if he has not performed the Sajdah of the first Raka'at, and if he is in the 3rd Raka'at, he should complete the 4 Raka'ats. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.668]

LAW: Whilst performing the Sunnats of Jummah or Zuhr if the Khutbah or Jama'at commenced, then complete the 4 Raka'ats. [Durr-e-Mukhtar vol.1 pg.668]

LAW: If one commenced a Sunnat or Qaza Namaaz and the Jama'at commenced, then complete it and then join. If one is performing Qaza and the Jama'at commenced for the Qaza of exactly the same Namaaz, then break it and join (the Jama'at). [Raddul Muhtar vol.1 pg.665]

LAW: If one breaks the Namaaz without a valid excuse (of the Shariah) it is Haraam, and if one breaks it due to a fear of something valuable being lost (stolen etc.) then it is Mubah, and if it is to complete, then it is Mustahab and if it is to save one's life, then it is Waajib. [Raddul Muhtar vol.1 pg.666]

LAW: In order to break the Namaaz, there is no need to sit. One may turn one salaam whilst standing to break it. [Alamgiri vol.1 pg.119]

LAW: One who has not yet performed his Namaaz; it is Makruh-e-Tahreemi for him to leave the Masjid after Azaan has been called. It is in Ibn Majah from Uthman ﷺ that Rasoolullah ﷺ said, 'One who left the Masjid after Namaaz, and did not do so for any need, and neither does he intend to return, he is a Munafiq (hypocrite)'.

With the exception of Imam Bukhari, a large Jama'at of Muhaditheen have reported that Abul Sha'sha says, "We were with Abu Hurairah ﷺ in the Masjid when the Mu'azzin had called out the Azaan of Asr. At that moment, a person left (the Masjid). On (seeing this) he (Abu Hurairah ﷺ) said, 'He has disobeyed Abul Qaasim ﷺ'." [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.668/669]

LAW: Azaan here refers to the time of Namaaz commencing, regardless of whether the Azaan has been called out or not. [Durr-e-Mukhtar vol.1 pg.669]

LAW: If that person who is an administrator of the Jama'at in another Masjid, such as the Imam or Mu'azzin, that is present then the people will are present and if he is not, they will disperse, then such person is permitted to leave here and go to his Masjid, even if the Iqaamat has already commenced here (i.e. in the Masjid he is at).

However, if the Jama'at has already taken place in the Masjid wherein he is in charge, he is not permitted to leave from here.

LAW: If it was the time of his Sabaq (Islamic lesson), he (student.) is permitted to leave here to go to the Masjid of his Ustad (Deeni Teacher) on condition that there is predominant likelihood that he will return before Jama'at. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.669]

LAW: The person who has already performed his Zuhr or Esha Namaaz alone, he is only disallowed to leave the Masjid at the time when the Iqaamat has commenced. He is permitted to leave before the Iqaamat, and if the Iqaamat has already commenced, then the ruling is that he should join the Jama'at with the Niyyat of Nafil. The ruling for Maghrib, Fajr and Asr is that he should go out of the Masjid if he has already performed (his Namaaz). [Durr-e-Mukhtar vol.1 pg.669/670]

LAW: If the Muqtadi has performed 2 Sajdahs and the Imam was still in the first, the second Sajdah is not done. [Durr-e-Mukhtar vol.1 pg.676]

LAW: In a 4 Raka'at Namaaz, one who got only one Raka'at with the Imam, did not get the Jama'at. He will get the Thawaab of Jama'at, even though he joined in the Qa'da-e-Aakhira, but even the one who got 3 Raka'ats, he too did not get the Jama'at, but he will get the Thawaab of Jama'at. Actually the one who lost any Raka'at will still get the Thawaab which the person who joined from the beginning receives. The substance of this Law is that, someone took a Qasm (oath) that he will read a certain Namaaz with Jama'at, and any Raka'at is missed (in that Namaaz) the Qasm has been broken, and he

will have to give kaffarah (compensation). Even in a 2 or 3 Raka'at Namaaz, if he did not get even one Raka'at, he did not get the Jama'at and the ruling in regards to a Laahiq (i.e. a resident {Muqeem} who follows an Imam who is a Musafir) is that of one who has got the entire Jama'at. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.673/674]

LAW: If the Imam was in Ruku and someone followed him (i.e. joined him in Namaaz), and he remained standing until such time that the Imam raised his head, then he did not get that Raka'at. Hence, after the Imam has completed (the Namaaz) he should complete that Raka'at, and if he got the Imam in Qiyaam and he did not join him in Ruku, then he should first perform Ruku, and then do the other actions with the Imam, and if he did not perform the Ruku first, but he simply followed the Imam, and then after the Imam completed, he performed Ruku, then too it will be done, but he will be held in contempt (i.e. regarded sinful) for omitting the Waajib. [Durr-e-Mukhtar vol.1 pg.675]

LAW: The Imam raised his head before he performed his Ruku, meaning he did not get that Raka'at, then in such a case, for him to break the Namaaz is not permissible, like some ignorant people do, but it is actually Waajib that he should follow the Imam (even) in Sajdah, even though the Sajdah will not be counted in that Raka'at (as a Raka'at). Similarly, if he got him in Sajdah, then too he should follow (join), but still if he did not perform the Sajdah, then Namaaz will not be nullified, to the extent that after the Imam turned Salaam, if he performed his Raka'at, the Namaaz is done, but he is in contempt (i.e. sinful) for omitting the Waajib. [Durr-e-Mukhtar vol.1 pg.676]

LAW: If he (the Muqtadi) went into Ruku before the Imam, but before he raised his head, the Imam also went into Ruku, then (in this case) the Ruku will be valid, on condition that he did this at the time of Ruku, whereas the Imam had already recited that which is necessary in the Fard Qira'at, otherwise the Ruku is not valid, and in this case if he performs the Ruku with the Imam or afterwards again, the Ruku will be valid, otherwise the Namaaz will be invalidated; and if he performed the Ruku or any other Rukn before the Imam, he is sinful (for doing so) in any circumstance. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.675/676]

LAW: The Imam was in Ruku and he (the follower) had just proclaimed the Takbeer and bowed (towards Ruku) and the Imam stood up, then if he participated within the (necessary) level of Ruku, even though a little, it means he got that Raka'at. [Alamgiri vol.1 pg.130]

LAW: In all the Raka'ats, the Muqtadi performed the Ruku and Sujood before the Imam, then after the Salaam it is necessary to perform one Raka'at without Qira'at, and if he does not read this, the Namaaz is not valid, and if he performed the Ruku and Sujood after the Imam, the Namaaz is done, and if he performed the Ruku before the Imam and the Sajdah with the Imam, he should read all 4 Raka'ats without Qira'at, and if he performed the Ruku with and the Sajdah before, he should perform two Raka'ats afterwards. [Alamgiri vol.1 pg.130/131]

Chapter 4

Qaza Namaaz

During the Battle of Khandaq (Battle of the Trench), the Namaaz of Rasoolullah ﷺ expired due to (actions of) the Mushrikeen (polytheists), to the point where a portion of the night also passed. He ﷺ commanded Hazrat Bilal رضي الله عنه who called out the Azaan and Iqaamat. Huzoor ﷺ performed the Namaaz of Zuhr, then again the Iqaamat was called out and he ﷺ performed his Asr, again the Iqaamat was given and he ﷺ performed his Maghrib, and then again the Iqaamat was given and he ﷺ performed his Esha.

HADITH 1: Imam Ahmed reported from Abi Jumuáh Habib bin Saba' that they had completed performing their Maghrib Namaaz during the Ghazwa-e-Ahzaab, so he ﷺ asked, 'Does anyone know if I performed my Asr?', the people said, 'you did not read it'. The Mu'azzin was commanded to call out the Iqaamat, which he did. Huzoor ﷺ performed Asr and then repeated the Maghrib.

HADITH 2: Tabrani and Ibn Umar report from Umar رضي الله تعالى عنهما He ﷺ said, 'That person who forgets (to perform) any Namaaz, and he only remembers at the time when he is behind the Imam, then he should complete this (Namaaz), and thereafter he should perform the (Namaaz) he had forgotten (to perform) and then repeat that (Namaaz) which he read behind the Imam'.

HADITH 3: It is in Sahih Bukhari and Muslim that Rasoolullah ﷺ said, 'One who sleeps through Namaaz or forgets (to perform it), then when he remembers he should read it. It is that which the time for it is'.

HADITH 4: It is also in the narration of Sahih Muslim, If whilst asleep (the Namaaz expires), then there is not fault, it is a fault when (omitted) whilst awake.

LAW: To allow the Namaaz to become Qaza (expired) without a valid excuse of the Shariah is an intense sin. It is Fard upon the person (who missed his Namaaz) to perform its Qaza and to repent (make Tauba) with a sincere heart. The sin for delaying it will be forgiven by sincere repentance and through an accepted Hajj. [Durr-e-Mukhtar vol.1 pg.676]

LAW: The repentance is only proper when the Qaza (for that Namaaz) has been performed. If it is not fulfilled and one continues making Tauba, this repentance is not regarded as repentance because the Namaaz which he was responsible for is still to be discharged by him; and when he has not as yet abstained from sinning, then how can this be regarded as Tauba! [Raddul Muhtar vol.1 pg.676] It has been mentioned in the Hadith, 'One, who continues sinning and repents, is like a person who is mocking his Creator'.

LAW: The fear of an enemy is a valid excuse to make the Namaaz Qaza. For example, if a Musafir (traveller) truly fears that he will be attacked by bandits and thieves, then in this case he is permitted to delay the Namaaz of that appointed time on condition that he does not have the power to read this Namaaz in any way. If he is on an animal (etc.) and he is able to read it whilst riding, even though it is in motion; or if he is able to perform it whilst sitting, then there is no excuse (any longer). Similarly, if he faces the direction of the Qibla to perform it, he is confronted by the enemy (but when he faces any other direction he is not), he should perform it in whichever other direction he can and it will be regarded as valid, otherwise he will be liable for the sin of making that Namaaz Qaza. [Raddul Muhtar vol.1 pg.667]

LAW: If a midwife performs her Namaaz and in doing she fears that the child (she is delivering) will die, then this is a valid excuse for her to allow the Namaaz to become Qaza. If the baby's head has come out and if the time (of that Namaaz) will end before the Nifaas starts, then the Namaaz of this time is also Fard upon the mother. If she does not perform it, she will be sinful. She should place the head (of the baby) into a vessel which will not cause the child any discomfort, and she should then perform her Namaaz (in this manner); and if by performing it in this manner she fears that the child will die, then to delay the Namaaz is excused (i.e. it is regarded as a valid excuse). She may perform the Qaza after the Nifaas (ends). [Raddul Muhtar vol.1 pg.667]

LAW: To fulfil that which has been commanded to the servants (of Allah) within its appointed time is known as 'Ada' (i.e. to perform it on-time) and to act upon it after the appointed time is called 'Qaza' (to perform it delayed after the expiry of the appointed time), and if in fulfilling this command there is some weakness or shortcoming, then to repeat it in order to remove that shortcoming is called 'Iaada' (Repetition). [Durr-e-Mukhtar vol.1 pg.676-679]

LAW: If the (Takbeer) Tahreema is tied within the time, then the Namaaz is not regarded as Qaza, but rather it is Ada. [Durr-e-Mukhtar vol.1 pg.677] Except for the Namaaz of Fajr, Jummah and both Eids, because in these if the time expires even before the Salaam, the Namaaz will be invalid (for the actual time).

LAW: If the Namaaz became Qaza whilst one was asleep or it became Qaza forgetfully, then to perform its Qaza is Fard. However, there is no sin of Qaza on him for this, but the moment one awakens or remembers, one should perform it immediately; if it is not a Makruh

time. To delay it is Makruh because it has been mentioned in the Hadith, 'One who sleeps through Namaaz or forgets (to perform it), then when he remembers he should read it. It is that which the time for it is'. [Alamgiri vol.1 pg. 121] However, if one slept after the time has commenced and the time then expired, then (in this case) he is definitely sinful, if he did not have full conviction of waking up or if there was no (reliable) person there to wake him. Actually in Fajr it is not permitted to sleep even before entering into the appointed time if most of the night was spent awake and one believes that if he sleeps now, then his eyes will not open within the appointed time.

LAW: If one is asleep or if he forgot to perform his Namaaz, then it is Waajib upon the one who is aware of this to awaken the one who is asleep and to remind the one who has forgotten. [Raddul Muhtar]

LAW: If one fears that he will miss his Fajr Namaaz (if he stays awake), then in such a case to stay awake till late at night without a valid need of Shariah is disallowed. [Raddul Muhtar]

LAW: The Qaza of a Fard (Namaaz) is Fard, and the Qaza of a Waajib (Namaaz) is Waajib, and the Qaza of a Sunnat (Namaaz) is Sunnat. In other words, those Sunnats which require Qaza, for example the Sunnats of Fajr in the case where even the Fard was missed, and the Sunnats before the Fard of Zuhr, in the case where the time for Zuhr is still remaining. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.680]

LAW: There is no set or fixed time for Qaza. Whenever in one's life he performs it, he will be absolved of the responsibility of discharging it. However, it (Qaza) cannot be performed during sunrise, sunset and Zawaal, because to perform Namaaz at these times is impermissible. [Alamgiri]

LAW: It is not Waajib upon a Majnun (insane person) who missed any Namaaz whilst in the state of insanity, to do Qaza of them when he becomes well, on condition that the insanity remained completely for the six (Namaaz) times endlessly. [Alamgiri vol.1 pg.121]

LAW: There is no Qaza for the Namaaz of a person who (Allah forbid) became a Murtad (apostate), which were missed in the days of his apostasy; and as for those Namaaz which had become Qaza whilst he was a Muslim and before he became a Murtad, then the Qaza for these are Waajib. [Raddul Muhtar vol.1 pg.688/689]

LAW: If a person became Muslim in a Darul Harb (land ruled by unbelievers) and he was not informed (or educated) with regards to the Rulings of the Shariah (such as the laws relating to) Namaaz, fasting and Zakaat etc. then for as long as he remains there (in this condition of unawareness) the Qaza of those days are not Waajib upon him, but when he enters into a Darul Islam (Muslim controlled Land), then to perform the Qaza of the Namaaz which now become Qaza is Fard upon him because in a Darul Islam, ignorance of the Commands (of the Shariah) is not a valid excuse; and if he was informed regarding Namaaz being Fard by a single person, be it a Faasiq, a child, a female or a slave, then as of now the Qaza is Waajib for every Namaaz which he does not perform. If he became a Muslim in Darul Islam, then there is Qaza for all the Namaaz which he did not perform, even if he says 'I did not have knowledge of this'. [Raddul Muhtar vol.1 pg.688]

LAW: One who is inflicted by such an illness that he is not even able to perform his Namaaz by way of gesturing, then if this condition remains constantly for a full six times (of Salaah), it is not Waajib upon him to perform all the Namaaz which have been missed in this time. [Alamgiri vol.1 pg.121]

LAW: The Qaza for the missed Namaaz should be performed based on the condition in which it was missed. For example, If it was missed whilst on journey, then the 4 Raka'at Namaaz will be read as 2 Raka'ats even if he reads (the Qaza) whilst a resident again; and if it was missed whilst he was resident, then the Qaza of a 4 Raka'at Namaaz will be 4 Raka'ats, even if he is on a journey (and is reading the Qaza for it). However, if whilst performing the Qaza there is some kind of valid excuse, then this will be given credence. For example, at the time of missing it he was able to perform it whilst standing, but now he is unable to perform Qiyaam, then (in such a case) he is permitted to perform it whilst sitting; or if in this time he is only able to perform it by way of gesturing, then he should performing it by way of gesturing and when he becomes well again he should repeat it. [Alamgiri vol.1 pg.121; Durr-e-Mukhtar vol.1 pg. 680/690]

LAW: If a girl slept after performing her Esha Namaaz or without performing her Esha Namaaz and when her eyes opened she realised her first Haidh (menstrual period) had commenced, then (in this case) Esha is not Fard upon her; and if she became Baaligh (reached puberty) by way of 'Ihtilaam' (nocturnal emission), then the ruling in this regard is the same which is for a boy, meaning if her eyes opened before Subho Saadiq (the break of True Dawn) then the Namaaz of that time is Fard upon her, even if she had performed it before sleeping; and if she her eyes opened after the break of True Dawn, she should repeat the Esha; and if she entered puberty based on her age, in other words she has become full 15 years of age, then the Namaaz of the time in which she turned 15 years of age is Fard upon her even if she had already performed it before this. [Alamgiri vol.1 pg.121]

LAW: For the 5 Namaaz to be together and for there to be Tarteeb (i.e. proper order) in Fard and Witr is necessary, meaning one should first perform the Fajr, then Zuhr, then Asr, then Maghrib, then Esha, then Witr; This applies even if all are Qaza or some are Qaza and others are Ada. For example, if the Zuhr has become Qaza, then it is Fard to perform this and then perform the Asr; or if the Witr has become Qaza, then it should be read first and then the Fajr and after having knowledge of this, if one still read the Asr and the Fajr, it is impermissible. [Alamgiri vol.1 pg.121]

LAW: If there is insufficient time remaining in which to perform the Namaaz for that (particular) time and to perform the Qaza as well, then one should perform the Namaaz for that (appointed and particular) time and whichever Qaza there is sufficient time for and the Tarteeb (in this case) is inapplicable; for example, if the Esha and Witr Namaaz has become Qaza and during the time of Fajr there is only sufficient time remaining to perform five Raka'ats, one should perform the Witr and Fajr, and if there is sufficient time remaining to perform six Raka'ats, one should perform the Esha and Fajr. [Sharah Wiqaaya]

LAW: For Tarteeb, the credence is on the basis of the absolute time. It is not necessary for it to be the Mustahab time, hence the one whose Zuhr has become Qaza and he is not able to complete the Zuhr

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Important Note: All the laws explained in the section on Qaza regarding the Tarteeb (proper order/regular routine) only apply to a Saahib-e-Tarteeb. A Saahib-e-Tarteeb is a person who has not missed more than five (5) Namaaz in his life, meaning he has less than six (6) Namaaz Qaza upon himself. Hence, it should be remembered that all the rules regarding Tarteeb apply only to a Saahib-e-Tarteeb. All those who are not Saahib-e-Tarteeb may perform their Qaza whenever they want as long as it is not a disallowed or Makruh time.

before the sun turns orange but he is able to perform both before the sun sets, then he should first perform the Zuhr and then the Asr. [Raddul Muhtar, Alamgiri vol.1 pg.123]

LAW: If there is sufficient time remaining and one performs the Namaaz concisely (i.e. without lengthening it) he would be able to perform both, but if he performs it in the best manner, then there will insufficient time remaining, then in this case as well Tarteeb is Fard, but he may shorten whatever is permissible to do so. [Alamgiri vol.1 pg.122]

LAW: One is only allowed to act contrary to the Tarteeb if the time in which one is commencing is already very little. If in commencing there is sufficient time to perform the Ada or 'Waqti' (provisional or current Namaaz) and one remembered that the Namaaz before this time had expired, yet he (still) lengthened the Namaaz causing the remaining time to become insufficient, then this Namaaz will not be done.

However, if he breaks it and then performs it again, it will be done. And if he did not remember the Qaza and he lengthened the 'Waqti' Namaaz so much so that the time becomes insufficient, and he only remembered it now, (in this case) it is done and he should not break it. [Alamgiri vol.1 pg.122]

LAW: Mere assumption is not valid in regards to determining whether the time for (that Namaaz) is insufficient or not, but it will have to be seen whether the time was insufficient in reality or not. For example, in the case of a person whose Esha has become Qaza and he assumes that the time for Fajr is insufficient and he thus performs his Fajr but then later realises that the time remaining was

not insufficient, so in this case his Fajr Namaaz has not been done. Now, if there is sufficient time remaining for both, he should perform his Esha and then perform his Fajr, otherwise he should only perform the Fajr.

If again he realises the same mistake, in other words he realises that he can still perform both, he should perform both, otherwise (again) he should just perform the Fajr. However, if he did not repeat the Fajr and commenced performing his Esha, but he did not sit for the duration of Tashahud as yet and the sun has risen, then the Fajr Namaaz which he (initially) performed will be counted as done.

Similarly, if the Fajr Namaaz has become Qaza and it is not his assumption that there is sufficient time to perform both in the time of Zuhr and he performed the Zuhr and then he realised that there is sufficient time remaining, then in this case the Zuhr has not been done. He should perform the Fajr and then perform his Zuhr, to the extent that if he is able to perform the Fajr and still perform even one Raka'at of the Zuhr, he should first perform the Fajr and then perform the Zuhr. [Alamgiri vol.1 pg.122/123]

LAW: If the Fajr Namaaz became Qaza on a Friday and if he performs his Fajr and then goes to Jummah, then it is Fard (upon) him to first perform his Fajr, even if the Khutbah is in progress; and if he will not get the Jummah and the time of Zuhr will still remain, then too he should perform his Fajr and then perform Zuhr; and if the situation is such that if he performs his Fajr he will miss the Jummah and with the Jummah the time will also expire, then in this case he should perform his Jummah and then perform his Fajr. In this situation the rule of Tarteeb is relaxed. [Alamgiri vol.1 pg.122]

LAW: If Tarteeb is relaxed due to the shortage of time and one was performing the Namaaz for that (particular) time, but whilst in the midst of the Namaaz the time expired, then in this case the Tarteeb will not revert, meaning the Namaaz for that time will be regarded as done. [Alamgiri vol.1 pg.123] There is an exception to the rule with regards to Fajr and Jummah because the moment the time expires; these two are (characteristically) regarded as not done.

LAW: If one did not remember the Qaza Namaaz and he performed the Namaaz for the (current) time and only remembered this after performing it, then in this case the Namaaz for that time will be regarded as being valid, but if one remembered it in the midst of performing it, it will not be done. [General books]

LAW: If one assumed that he had Wudu and performed his Zuhr, then he performed Wudu and performed his Asr, but then later realised that he did not have Wudu at the time of Zuhr, then in this case the Asr is valid. He should only repeat the Zuhr. [Alamgiri vol.1 pg.123]

LAW: If one's Fajr became Qaza and on remembering, one performed his Zuhr and then performed his Fajr, then the Zuhr Namaaz is not done. If whilst performing Asr, he remembered Zuhr (i.e. he thought it was Zuhr), but in his assumption he regarded Zuhr as being permissible (i.e. correct), then in this case the Asr has been done.

The point here is that the ruling regarding those who are unaware of the obligations of Tarteeb is the same as the one who has forgotten, meaning that his Namaaz will be done. [Durr-e-Mukhtar vol.1 pg.683]

LAW: For the one who's six (6) Namaaz have become Qaza; meaning that the time of the sixth has expired, then Tarteeb upon such a person is not Fard[1]. Now, even if there is sufficient time remaining and he remembers (that he has a Qaza to perform) and he still performs that the Namaaz of the (current) time, it will be regarded as done, even if all of them have become Qaza at once, for example; the Namaaz of six times became Qaza in a row or six became Qaza at different times, such as if he did not perform the Fajr for 6 days but he continued performing all the other Namaaz, but whilst performing them he had forgotten those Qaza (Salaahs), be they all old Qaza (Salaahs) or some are new and some are old ones; In other words, for example if he did not perform Namaaz for a month, then he started his Namaaz again and one Namaaz became Qaza, then the Namaaz after this will (still) be regarded as being done, even though he remembers having Qaza. [Durr-e-Mukhtar vol.1 pg.682; Raddul Muhtar vol.1 pg.682]

LAW: When the (ruling) of Tarteeb becomes inapplicable due to six Namaaz becoming Qaza, then if one performs some of them, making the Qaza now less than six, then that (ruling) of Tarteeb will not revert. In other words; if there are 2 (Qaza) left now, then even though one remembers them, the Namaaz for the appointed time will still be valid. However, if he reads all of those (which are outstanding), then he has become Saahib-e-Tarteeb again and if now any of his Namaaz become Qaza, then based on the earlier conditions

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1: This means that since he is not Saahib-e-Tarteeb, then even if he has Qaza, his Normal Salaahs will be valid even though he has not as yet performed his past Qaza Salaahs. As mentioned in the earlier footnote the rules regarding Tarteeb in this discussion relate only to a Saahib-e-Tarteeb.

(of Tarteeb) he will have to perform his (Qaza) first and then the Namaaz for the current time; otherwise that Namaaz will not be done. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.684]

LAW: Likewise, if the Tarteeb is relaxed due to forgetfulness or insufficient time, then this too will not be reverted. For example, if (the Saahib-e-Tarteeb) forgot and read the Namaaz (of that time without making the Qaza) and now realised this, then there is no need for him to repeat it, even if there is more than sufficient time remaining during the time (of that current Namaaz). [Durr-e-Mukhtar vol.1 pg.684]

LAW: Even though one remembers and there is sufficient time remaining, then that which has been mentioned regarding the Namaaz of the current time, wherein it is mentioned 'It will not be done', then this means that that Namaaz is dismissed. If he continued reading the 'Waqti' Namaaz and left the Qaza to remain, then when both together become six; meaning when the time of the sixth comes to an end, then all will be regarded as being done; and if he performed the Qaza in the course of this, then all are invalid, in other words all have become Nafil. He will have to repeat all those (Fard Namaaz). [Durr-e-Mukhtar vol.1 pg.284/285]

LAW: If whilst performing some Salaahs one remembered his Qaza and in some others he did not remember his Qaza, then of those in which he remembered the Qaza, then in the time of the fifth (Namaaz) ending, meaning that including the Qaza it will be counted as the time of the sixth Namaaz, then in this case all will be valid; and for the one who did not remember the Qaza whilst performing his 'Ada', there is no credence to those. [Raddul Muhtar vol.1 pg.685]

LAW: If one Namaaz of a female became Qaza and thereafter she started menstruating, then after becoming cleansed from her Haidh (menstruation) she should first perform her Qaza and thereafter she should perform her 'Waqti'. If she remembered her Qaza and still performed her 'Waqti' it will not be done if there is still sufficient time remaining. [Alamgiri vol.1 pg.124]

LAW: For a person who is liable for Qaza Namaaz, even though it is Waajib to fulfil them as soon as possible, it is however permissible for him to delay them due to the need to do work to provide for his family and to sort out his necessary requirements. So, (in this case) he should continue with his normal work (business etc.) and whenever he gets some spare time he should continue to perform his Qaza until such time that they are all performed. [Durr-e-Mukhtar vol.1 pg.688]

LAW: The Salaahs which are Qaza are more important to fulfil than performing Nafil (optional) Namaaz. In other words; in the time in which one is able to perform Nafil, he should omit them and perform Qaza instead of them, so that he may be absolved of the responsibility of discharging them. However, he should not leave out Taraweeh and the 12 Raka'ats of Sunnat[1]. [Raddul Muhtar vol.1 pg.688]

1: The 12 Raka'ats here refer to the 12 Raka'ats of Sunnat-e-Mu'akkadah in the daily Namaaz. In other words, the 2 Sunnats before the Fard of Fajr, the 4 Sunnats before the Fard of Zuhr, the 2 Sunnats immediately after the Fard of Zuhr, the 2 Sunnats immediately after the Fard of Maghrib and the 2 Sunnats immediately after the Fard of Esha.

LAW: If in the Namaaz of Min'nat (vow) one stipulated a specific time or day (in which to fulfil it) then it is Waajib to perform it in that specific time or on that specific day, otherwise it will become Qaza; and if the time and day has not been specified, there is flexibility in this regard. [Durr-e-Mukhtar vol.1 pg.688]

LAW: If one Namaaz of person has become Qaza and he cannot remember which Namaaz it is which has become Qaza, he should perform the Namaaz of an (entire) day; and if 2 of his Namaaz have become Qaza in two days (i.e. one on each day) and he cannot remember which ones then he should perform the Namaaz of both days, the same applies to the Namaaz of 3 days and 5 days, meaning he will perform the Namaaz of 3 days if he missed 3 Namaaz on 3 days and he will perform Namaaz of 5 days if he missed 5 Namaaz in 5 days. [Alamgiri vol.1 pg.124]

LAW: If the Asr of one day and the Zuhr of one day became Qaza, but one cannot remember which Namaaz is Qaza for the first day, then in this case whichever one the heart settles on should be regarded as the first, and if the heart does not settle on any one of them, then one may perform whichever one he wishes to first. However, if the first was performed after the second, it should be repeated and it is best to first perform the Zuhr and then repeat the Asr; and if one performed the Asr first and then the Zuhr, and then again repeated the Asr, there is no objection to this as well. [Alamgiri vol.1 pg.124]

LAW: If whilst performing Asr one realised that he has forgotten the Sajdah of a Namaaz, but he cannot remember whether he forgot the Sajdah of the current Namaaz or the Sajdah of the Zuhr, then in this case one should act based on what the heart settles on, and if the heart does not settle on anything, then complete the Asr and

perform one Sajdah at the end and then repeat the Zuhr, and then the Asr. If one does not repeat it there is no harm in this situation. [Alamgiri vol.1 pg.124]

LAW: If a person was liable for Qaza Namaaz and he passed away, then if he advised in this regard and left behind wealth as well, then from one third of it, for every Fard and Witr he missed half a Sa' of wheat or one Sa' of barley should be given as Sadqa; and if he has not left behind any wealth and his heirs wish to give some Fidya (compensation) then they should give something from their own (wealth) or they should take a loan (interest free) and then give it as Sadqa to the Miskeen (needy) by giving it in his possession and the Miskeen should in turn gift it to him (the initial contributor, i.e. in this case the heir) and he too should take possession of it and then give it to the Miskeen again. He should continue this giving and receiving (from the hand of the heir to the Miskeen and vice versa in the manner mentioned above) until the Fidya for all the Qaza Namaaz is fulfilled. If he (the deceased) left behind some wealth but it is insufficient, then too one may do this (which we have just mentioned). If he (the deceased) did not make any bequest or advice in this regard, and the guardian (heir) wishes to give some Fidya on the basis of kindness, he may do so. If one third of the wealth which he left behind is sufficient (to compensate for the Qaza) but he advised that only a small amount of it must be used for this and it should be turned and returned (i.e. the method explained above) and (he mentioned that) in this way the Fidya should be fulfilled and the remainder of the (one third) should be given to the heirs or someone else should take it, then he is in contempt (i.e. he is regarded sinful for this). [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.682]

LAW: If the deceased advised that his Guardian (heir) should perform his Namaaz (Qaza) on his behalf and the guardian also fulfilled this (i.e. he performed it), then this is not sufficient. Similarly, if he gave the compensation (Fidya) for his Namaaz (Qaza) during an illness, it will not be regarded as being fulfilled. [Durr-e-Mukhtar vol.1 pg.687]

LAW: Some people who are not aware (of the laws) give the Fidya in the following manner: They put the amount of the Fidya for the missed Salaahs and they distribute Qur'ans in place of that. This type of Fidya is not discharged. This is merely a baseless act. Actually only that will be discharged which is the value of the Mushaf Shareef (i.e. printed copy of the Qur'an).

LAW: If the Namaaz of one who was Shafi'i ul Madhab became Qaza and later he becomes a Hanafi, he should perform his Qaza Salaahs as per the Hanafi ruling. [Alamgiri vol.1 pg.124]

LAW: For one who has some weakness in his Salaahs, and he repeats all the Namaaz of his life, this is a good thing, and if there are no weaknesses in them he should not do this, but if he does do this he should not perform them after Fajr or Asr. He should perform all the Raka'ats in full and he should recite the Qunoot in the Witr and thereafter make Qa'da in the 3rd Raka'at and then add one more Raka'at so that it becomes 4 Raka'ats. [Alamgiri vol.1 pg.124]

LAW: The Qaza-e-Umri (Lifetime Qaza) which is usually read with Jama'at on Shab'be Qadr or on the last Friday of Ramadaan (in some places), and (those who read it) feel that the Qaza of one's entire life will be discharged by performing this one Namaaz, is simply unjustified.

Chapter 5

Sajdah-e-Sahw

Prostration To compensate Un-intentional Errors

HADITH 1: It is mentioned in the Hadith that once after performing 2 Raka'ats Rasoolullah ﷺ stood up, in other words he did not sit, then after turning the Salaam; he performed the Sajdah-e-Sahw. This Hadith has been reported in Tirmizi from Mughira bin Shu'ba رضي الله عنه and Tirmizi mentioned it to be on the merit of being Hassan Sahih.

LAW: If any Waajib is left out forgetfully (i.e. un-intentionally) then to rectify this, the performance of Sajdah-e-Sahw is Waajib. The method for this (performing Sajdah-e-Sahw), is that after reciting the At-Tahiyat, one should turn a salaam to the right and then perform 2 Sajdahs, thereafter one should recite the Tashahud (At-Tahiyat) etc again and then turn the (final) salaam. [Durr-e-Mukhtar vol.1 pg.691/692]

LAW: If one simply just made the Sajdahs without turning the Salaam, this too is sufficient, but to do so is Makruh-e-Tanzeehi. [Alamgiri vol.1 pg.125, Durr-e-Mukhtar vol.1 pg.691]

LAW: If one intentionally omitted a Waajib, the Sajdah-e-Sahw will not compensate that impairment, but to repeat (that Namaaz) is Waajib. Similarly, if the Waajib was omitted by error and the Sajdah-e-Sahw was not performed, then too it is Waajib to repeat (that Namaaz). [Durr-e-Mukhtar vo.1 pg.693]

LAW: Of any such Waajib was omitted, which is not from the Waajibaat of Namaaz, but its Wujoob is from that which is externally related; for example, to recite the Qur'an contrary to the Tarteeb (sequence) is an omission of a Waajib, but to read in accordance with Tarteeb is from the Waajib actions of Tilaawat (recitation) and not from the Waajibs of Namaaz, thus it will not necessitate Sajdah-e-Sahw (for this). [Raddul Muhtar vol.1 pg.693]

LAW: Omission of a Fard (action) will cause the Namaaz to be invalidated. This cannot be rectified by way of performing the Sajdah-e-Sahw. It should thus be repeated. Omitting the Sunan and Mustahabs such as the Ta'ooz, Tasmiyah, Aameen, Takbeers to change between postures and the omission of the Tasbeehaat will not necessitate the Sajdah-e-Sahw, and the Namaaz will be regarded as valid. [Raddul Muhtar vol.1 pg. 693, Ghuniya] However, to repeat (such a Namaaz) is Mustahab, be this if one omitted them by error or intentionally.

LAW: Sajdah-e-Sahw is only Waajib when the time permits it, and if the time is not sufficient; for example, if one made Sahw (an error which necessitates Sajdah-e-Sahw) in the Namaaz of Fajr, and he just made the first Salaam and has not as yet made the first Sajdah and the sun rose, then the Sajdah-e-Sahw has become inapplicable (in this case). Similarly, if he was performing the Namaaz and before the Sajdah, the disc of the sun became orange, the Sajdah is inapplicable. If the time of Jummah or Eid will expire, then the same ruling applies. [Alamgiri vol.1 pg.125; Raddul Muhtar vol.1 pg.692]

LAW: If those actions which are regarded a hindering factors are present after salaam, such as talking etc. which are negating factors in Namaaz, Sajdah-e-Sahw cannot be performed. [Alamgiri vol.1 pg.125; Raddul Muhtar vol.1 pg.692]

LAW: If the Sajdah-e-Sahw becomes annulled through his action, then repeating (the Namaaz) is Waajib, otherwise not. [Raddul Muhtar vol.1 pg.692]

LAW: The ruling in regards to the Fard and the Nafil are the same. In other words, even if the Waajib is omitted (by error) in a Nafil, the Sajdah-e-Sahw becomes Waajib. [Alamgiri vol.1 pg.126]

LAW: If one performed 2 Raka'ats of Nafil and Sahw occurred in them, and then one made 'Bina' (continue from where he left off, i.e. built on that prayer) on this and then read more, then (in this case) he should perform the Sajdah-e-Sahw. If one was performing his Fard (Namaaz) and he committed Sahw in it, and then intentionally he made 'Bina' of Nafil on this, then there is no Sajdah-e-Sahw, and he must repeat his Fard. However, if he by error joined a Nafil to that Fard; for example, he made Qa'da at four Raka'ats and then stood up, and if he has already performed the Sajdah of the 5th Raka'at, he should then join a further Raka'at (i.e. to make it six), so that these 2 (Raka'ats) become Nafil, and he should perform Sajdah-e-Sahw in it. [Raddul Muhtar vol.1 pg.692/693]

LAW: It is Waajib to recite the At-Tahiyat after the Sajdah-e-Sahw as well. After reciting the At-Tahiyat one should make the Salaam (for Sahw), and it is better to recite the Durood Shareef in both the Qa'da (Sittings), [Alamgiri vol.1 pg.125] and one also has the choice of reciting the At-Tahiyat and the Durood in the first Qa'da and then just reciting the At-Tahiyat in the second Qa'da (without the Durood).

LAW: That first Qa'da is not invalidated by Sajdah-e-Sahw, but it is Waajib for that Qa'da to be done again; and if any Sajdah of that Namaaz was left out, and it was done after the Qa'da, or if one performed the Sajdah-e-Tilaawat, then that Qa'da becomes invalid. Now, to perform Qa'da again is Fard, because if Namaaz is completed without it, it is regarded as being invalid, but in the first case it will

be valid, but still it will be Waajib ul I'aada (compulsory to repeat). [Durr-e-Mukhtar vol.1 pg.692]

LAW: If from one Namaaz a few (meaning more than one) Waajibs were omitted (by error), then the same 2 Sajdahs (of Sahw) are sufficient. [Raddul Muhtar vol. Pg.693]

Discussion with regards to the Waajibaat of Namaaz has already passed, but for the sake of explanation it is better that they are repeated. Delay of a Waajib, or preceding or delaying a Rukn, or to do it repeatedly, are all regarded as omitting that which is Waajib

LAW: If in the first 2 Raka'ats of a Fard (Namaaz) and in any Raka'at of a Nafil of Witr, even one Ayat (Verse) of Surah Alhamdu (Surah Faateha) is left out, or if Surah Faateha is recited again before the Surah, or if one forgot to join a Surah, or the Surah preceded the Surah Faateha (i.e. Surah was read before Surah Faateha), or if one read only one or two short Ayats after Surah Faateha and went into Ruku, and then one remembered this and returned and read 3 Ayats and then went into Ruku, then in all these cases, Sajdah-e-Sahw is Waajib. [Durr-e-Mukhtar vol.1 pg.465-469; Alamgiri vol.1 pg.126]

LAW: If after Alhamdu one recited a Surah and thereafter one recited the Alhamdu again, the Sajdah-e-Sahw is no Waajib; Similarly if in the latter Raka'ats of a Fard (Namaaz) if one read Surah Faateha repetitively, the Sajdah-e-Sahw is not Waajib absolutely, but if in the initial Raka'ats of the Fard (Namaaz) if one had already recited most of the Surah Faateha, and then repeated it, Sajdah-e-Sahw is Waajib. [Alamgiri vol.1 pg.126]

LAW: If one forgot to recite the Alhamdu and commenced the Surah, and then read equal to one Ayat and then remembered, then (in this case) read the Alhamdu and then read the Surah, and (in this case) Sajdah (Sahw) is Waajib. Similarly if after reading the Surah, or in Ruku or after standing from Ruku if one remembered, one should read Alhamdu and then read the Surah, and repeat the Ruku and then (at the end) perform Sajdah-e-Sahw. [Alamgiri vol.1 pg.126]

LAW: If one recited the Ayat-e-Sajdah and forgot to perform the Sajdah, he should perform the Sajdah-e-Tilaawat and make Sajdah-e-Sahw. [Alamgiri vol.1 pg.126/127]

LAW: For the actions which are repeated performances in Namaaz, Tarteeb (to follow sequence) is Waajib. Thus, if an action is performed contrary to the sequence, (i.e. Khilaaf-e-Tarteeb) Sajdah-e-Sahw must be performed. For example, if Ruku was performed before Qira'at and then after the Ruku, Qira'at was not recited, then the Namaaz has become Faasid (Nullified), because the Fard has been omitted; however, if Qira'at was recited after the Ruku but Ruku was not performed after (the Qira'at) again, the Namaaz has become nullified, because the Ruku was invalidated due to the Qira'at; and if Qira'at was recited equivalent to that which is Fard and then Ruku was performed, but the Waajib of the Qira'at was not fulfilled; for example, Alhamdu (Surah Faateha) was not recited, or a Surah was not joined, then ruling is the same, in other words one should return to (the standing position) and recite the Alhamdu and the Surah and then perform the Ruku and then (at the end) perform the Sajdah-e-Sahw; and if the Ruku was not performed for the second time, then Namaaz is nullified, because the first Ruku was invalidated. [Raddul Muhtar vol.1 pg. 429]

LAW: If the Sajdah of any Raka'at was left out and one only remembered at the end, then one should perform that Sajdah, and those actions of Namaaz which were done before the Sajdah will not be invalidated. However, if after the Qa'da, one performed that Sajdah of Namaaz, then only that Qa'da is invalidated. [Alamgiri vol.1 pg.127; Durr-e-Mukhtar vol.1 pg.432]

LAW: If one forgets to perform 'Ta'deel-e-Arkaan'[1] then Sajdah-e-Sahw is Waajib. [Alamgiri vol.1 pg.127]

LAW: If in a Fard (Namaaz) one forgot (i.e. missed out) the Qa'da Ula, then until he has not stood upright (straight), he should return, and (for this) there is no Sajdah-e-Sahw, and if he stood up straight already, then he should not return, but should perform Sajdah-e-Sahw at the end; and if he stood up straight and then returned, he should perform Sajdah-e-Sahw, and according to the correct Madhab, the Namaaz will be done, but he is sinful, thus the command is that if you return, you should immediately stand up. [Durr-e-Mukhtar vol.1 pg.696/697; Ghuniya]

LAW: If a Muqtadi stood up forgetfully, it is necessary for him to return to (sitting position), so that he is not acting contrary to what the Imam is doing. [Durr-e-Mukhtar vol.1 pg.698]

LAW: If one forgot to perform the Qa'da-e-Aakhira, then until such time he did not make the Sajdah of the Raka'at, he should return and then perform Sajdah-e-Sahw, and if he was seated in the Qa'da-e-Aakhira, but it was not for the duration of reciting Tashahud and he

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1. Ta'deel-e-Arkaan: in other words to remain in Ruku, Sujood, Qauma and Jalsa at least for the duration of saying Subhaan'Allah once.

stood up, then he should return and the duration for which he sat earlier becomes 'Mahsoob', in other words after returning, the duration for which he sat and the Qa'da of the first if joined make up the duration one spends in Tashahud, the Fard has been fulfilled, but even in this situation Sajdah-e-Sahw is Waajib. However, if the Sajdah of that Raka'at was performed, then immediately on raising the head from Sajdah, that Fard has become Nafil, thus if one wishes, then with the exception of Maghrib, one more Raka'at should be added, so that the Shuf'ah is completed, and so that it does not remain an odd number of Raka'ats, even though that Namaaz may be Fajr or Asr. In Maghrib, a Raka'at should not be added as four has already been performed (in such a situation). [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.698/699]

LAW: Every Qa'da of a Nafil is Qa'da-e-Aakhira, in other words it is Fard. If one did not perform Qa'da and forgetfully stood up, then until such time that the Sajdah of that Raka'at is not performed, he should return and then perform Sajdah-e-Sahw; and the ruling of the Waajib Namaaz, such as the Witr is under the ruling of the Fard. Hence, if one forgets the Qa'da-e-Ula of Witr, the ruling is same in regards to forgetting the Qa'da-e-Ula of Fard. [Durr-e-Mukhtar vol.1 pg.696]

LAW: If he sat for Qa'da-e-Aakhira equivalent to the Tashahud, and then stood up, then until he has not performed the Sajdah of that Raka'at, he should return and perform the Sajdah-e-Sahw and (end) with the Salaam; and if he turned the Salaam whilst in the position of Qiyaam (standing), then too the Namaaz will be valid, but he has omitted the Sunnat (in doing so); and in this case if the Imam stands up, the Muqtadi should not follow him, but he should remain seated and wait. If he returns, then join with him, and if he does not return

and he has made Sajdah, then the Muqtadi should turn Salaam, and the Imam should add one more Raka'at, so that these 2 may become Nafil, and he should then perform Sajdah-e-Sahw and turn the Salaam, and these 2 Raka'ats shall not be the equivalent (Qaai'm Maqaam) of the Sunnats of Zuhr and Esha. If in these 2 Raka'ats someone followed the Imam, in other words he has just joined now, then this Muqtadi should also perform 6 Raka'ats, and if he has broken it, he should perform Qaza of 2 Raka'ats; and if the Imam did not sit on the 4th Raka'at, then this Muqtadi should perform 6 Raka'at Qaza; And if the Imam caused those Raka'ats to be nullified, then there is absolutely no Qaza upon him (the Muqtadi). [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.700/701]

LAW: If he performed Qa'da on the 4th Raka'at and then stood up, and someone who is performing Fard followed him, it is not proper (valid), even if he returns and did not perform the Qa'da, so until he does not perform the Sajdah of the 5th (Raka'at), he may follow him, because until now he is still in the Fard. [Raddul Muhtar vol.1 pg.701]

LAW: If one made Niyyat for 2 Raka'ats and Sahw occurred in them, and one performed the Sajdah-e-Sahw in the Qa'da of the second, then to make 'Bina' of a Nafil on that is Makruh-e-Tahreemi. [Durr-e-Mukhtar vol.1 pg.701]

LAW: If a Musafir made intention of residence after Sajdah-e-Sahw, then for him to perform 4 Raka'ats is Fard, and at the end he will repeat the Sajdah-e-Sahw. [Durr-e-Mukhtar vol.1 pg.702]

LAW: If in the Qa'da-e-Ula (First Qa'da) after Tashahud, he only recited اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ Sajdah-e-Sahw is Waajib and this is not because he recited Durood Shareef, but it is because he delayed the Qiyaam

for the 3rd (Raka'at), so even if he just remained silent for that duration (in which he recited Durood), the Sajdah-e-Sahw would still be Waajib, just as Sajdah-e-Sahw is Waajib if he recites Qur'an in Qa'da, Ruku or Sujood, even though that it is Kalaam-e-Ilaahi. Imam Azam رضي الله عنه saw Nabi ﷺ in his dream (and) Huzoor ﷺ said (to him), 'Why did you state that it is Waajib for one who read Durood to perform Sajdah (i.e. Sajdah-e-Sahw)?' He (Imam Azam) replied, 'It is because he recited it forgetfully. Huzoor ﷺ praised him (on this)'. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.694]

LAW: If something was left out in Qa'da from Tashahud, Sajdah-e-Sahw is Waajib, be it Nafil or Fard Namaaz. [Alamgiri vol.1 pg.127]

LAW: If in the Qiyaam of the first 2 Raka'ats one recited Tashahud after Alhamdu, Sajdah-e-Sahw is Waajib, and if he recited it before Alhamdu, it is not. [Alamgiri vol.1 pg.127]

LAW: If one read the Tashahud in the Qiyaam of the latter 2 Raka'ats, Sajdah–e-Sahw is not Waajib, but if one read it a few times in the Qa'da-e-Ula, the Sajdah has become Waajib. [Alamgiri vol.1 pg.127]

LAW: If one forgot to read the Tashahud and only remembered after turning the Salaam, then one should return and read the Tashahud and perform Sajdah-e-Sahw. Similarly if one recited the Alhamdu instead of Tashahud, Sajdah-e-Sahw is Waajib.

LAW: If one performed Sajdah instead of Ruku or Ruku instead of Sajdah or if he performed and repeated the performance of any other Rukn again which is not legitimate to repeat, or if any Rukn was done before or after (its stipulated time), then in all these cases Sajdah-e-Sahw is Waajib. [Alamgiri vol.1 pg.127]

LAW: If one forgot to recite the Qunoot or the Takbeer-e-Qunoot, i.e. the Takbeer which is proclaimed after Qira'at for the Qunoot; Sajdah will be Waajib. [Alamgiri vol.1 pg.128]

LAW: If one forgot to proclaim all or some of the Takbeers of the Eidain (Both Eid prayers), or if they are proclaimed at the incorrect time, then in all these cases Sajdah-e-Sahw is Waajib. [Alamgiri vol.1 pg.128]

LAW: If the Imam forgot to proclaim the Takbeers of the Eidain and has gone into Ruku, he should return; and if a Masbooq joined in during Ruku, he should proclaim the Takbeers in the Ruku. [Alamgiri vol.1 pg.128] If in Eidain one forgot to proclaim the Takbeer of Ruku in the 2nd Raka'at, Sajdah-e-Sahw is Waajib, and if he forgot to proclaim the Takbeer-e-Ruku in the 1st Raka'at, then it is not (Waajib). [Alamgiri vol.1 pg.128]

LAW: If one made an error (Sahw) in Jummah or Eidain, and there is Jama'at-e-Katheer (huge congregation), it is better not to perform the (Sajdah) Sahw. [Alamgiri vol.1 pg.128]

LAW: If the Imam in a 'Jahri' (audible) Namaaz recited silently equal to that which is legitimate for Namaaz, in other words one Ayat (verse); or if he recited audibly (i.e. with Jahr) in a Namaaz which is 'Sirri' (inaudible recitation), then Sajdah-e-Sahw is Waajib; and if merely recited only one word aloud or softly (where it should have been the other way around), then it is excused. [Alamgiri vol.1 pg.128; Raddul Muhtar vol.1 pg. 294/296; Ghuniya]

LAW: If a Munfarid recited audibly in an inaudible Namaaz, then Sajdah is Waajib, and if he read softly in an audible Namaaz, then there is no (Sajdah). [Durr-e-Mukhtar vol.1 pg.696]

LAW: If one read the Thana, Dua or Tashahud aloud (audibly), it is Khilaaf-e-Sunnat (contrary to the Sunnah), but it will not cause Sajdah-e-Sahw to be Waajib. [Raddul Muhtar vol.1 pg.695]

LAW: If one started to think during the Qira'at or any other instance etc., and this pause is equal to the duration of one Rukn, in other words it is a pause which is equal to the duration of saying Subhaan'Allah thrice then Sajdah-e-Sahw is Waajib. [Raddul Muhtar vol.1 pg.706]

LAW: If the Imam made an error and performed Sajdah-e-Sahw, then Sajdah is also Waajib upon the Muqtadi, even though the Muqtadi might have joined the Jama'at after the Sahw occurred; and if the Imam left out a Sajdah, then the Muqtadi has also left out the Sajdah, and if the omission of the Sajdah by the Imam is due to his own action, then the Muqtadi as well as the Imam must also repeat his Namaaz; otherwise it is excused. [Raddul Muhtar vol.1 pg.295]

LAW: If the Muqtadi made an error whilst following the Imam, Sajdah-e-Sahw is not Waajib (on him). [Shaami vol.1 pg.695]

LAW: The Masbooq must perform Sajdah-e-Sahw with the Imam, even though the error happened before he joined, and if he does not perform the Sajdah with the Imam, and he stood up to read what is remaining, then he should perform Sajdah-e-Sahw at the end, and if that Masbooq also made some error in his Namaaz (whilst now not following), then the Sajdah at the end is sufficient for his error as well. [Alamgiri vol.1 pg. 128; Raddul Muhtar vol.1 pg.696]

LAW: In order to save his Namaaz, the Masbooq did not perform Sajdah-e-Sahw with the Imam, in other words he knows that (in that case) if he performs the Sajdah, he will lose his Namaaz, for example in the Fajr Namaaz, the sun will rise, or in Jummah (Namaaz if he does this) the time of Asr will appear, or if he is a Ma'zoor and the time will expire, or the duration for Masah on the leather socks will expire, then in all these cases, there is no disapproval in him not performing that Sajdah with the Imam, but he should for the duration of Tashahud follow the Imam and then stand up. [Ghuniya]

LAW: The Masbooq performed Sajdah-e-Sahw with the Imam for the Sahw of the Imam, but when he stood to perform his own (remaining Raka'ats), he also made error in them; he should again make Sajdah-e-Sahw for these (at the end). [Durr-e-Mukhtar vol.1 pg.696]

LAW: It is not permissible for the Masbooq to turn Salaam with the Imam, if he turns it intentionally, the Namaaz will become invalid, and if he turned the Salaam unintentionally, and if it was done immediately with the Salaam of the Imam without any pause, then Sajdah-e-Sahw is not Waajib on him, and if he turned the Salaam even the slightest moment after the Imam, he should stand up and complete his Namaaz and perform Sajdah-e-Sahw (at the end). [Raddul Muhtar vol.1 pg.696]

LAW: If he joined after the Imam has performed one Sajdah already, he should perform the second Sajdah with the Imam and there is no Qaza for the first; and if he joined after both Sajdahs, then he is not responsible for the Sajdah for (this) Sahw of the Imam. [Raddul Muhtar vol.1 pg.696]

LAW: If the Imam had turned the Salaam and the Masbooq stood up to complete his Namaaz and now the Imam has performed Sajdah-e-Sahw, then as long as the Masbooq has not performed the Sajdah of the Raka'at, he should return and perform the Sajdah-e-Sahw with the Imam, and he should now only perform his (remaining Raka'ats) once the Imam has turned Salaam; and the Qiyaam, Qira'at and Ruku which he performed (before) returning, will not be counted, and he must repeat those actions again; but if he does not return (to perform the Sahw with the Imam) and continues reading his remaining Raka'ats, he should perform Sajdah-e-Sahw at the end; and if he was already performed the Sajdah of that Raka'at, he should not return, because in this case if he returns, the Namaaz will be invalidated. [Alamgiri vol.1, pg.128]

LAW: The Sahw of the Imam also causes Sajdah-e-Sahw to become Waajib on the Laahiq, but the Laahiq will perform the Sajdah-e-Sahw at the end of his Namaaz, and if he performed the Sajdah with the Imam, he should repeat it at the end. [Durr-e-Mukhtar vol.1 pg.696]

LAW: If he were a Masbooq in 3 Raka'ats and a Laahiq in 1 Raka'at, then he should perform 1 Raka'at without Qira'at and then sit down and recite the Tashahud and perform Sajdah-e-Sahw, and then perform another full Raka'at and sit, as this is now his second Raka'at, and then again he should perform another full Raka'at and another one (without Qira'at) and then turn Salaam; and if he is Masbooq in 1 Raka'at and Laahiq in 3 Raka'ats, he should perform 3 Raka'ats and then perform Sajdah-e-Sahw, and then he should perform only one full Raka'at and turn Salaam. [Raddul Muhtar vol.1 pg.696]

LAW: If a Muqeem (resident) followed (in Namaaz) a Musafir (non-resident), and the Imam made an error, he should perform Sajdah-e-Sahw with the Imam and only after this he should read his 2 Raka'ats and if he makes an error in these as well, he should perform Sajdah-e-Sahw again at the end. [Raddul Muhtar vol.1 pg.696]

LAW: If the Imam made an error in Salaat ul Khauf (the method of which will In'sha Allah follow) then the second group should perform Sajdah-e-Sahw with the Imam, and the first group should perform it when they have completed their Namaaz. [Alamgiri vol.1 pg.128]

LAW: If the Imam had Hadath (i.e. that natural act which breaks Namaaz), and before that he made an error, and he make someone his Khalifa (to continue the Namaaz), then if the Khalifa also made an error in state of being the Khalifa, then that Sajdah is sufficient; and if the Imam did not make any Sahw (error), but the Khalifa made an error in this state, the Sajdah-e-Sahw is also Waajib on the Imam; and if the Sahw of the Khalifa occurred before he was made Khalifa, then in this case Sajdah is not Waajib, neither on him nor on the Imam. [Alamgiri vol.1 pg.130]

LAW: If the one on whom Sajdah-e-Sahw is Waajib could not remember that he made an error, and with the intention of termination if he turned Salaam, then (in this case) he is still not out of Namaaz, on condition that he performs the Sajdah. Thus, until such time that he does not talk, or pass hadath deliberately, or leave the Masjid, or do any such action which is contrary to the Namaaz, he is commanded to perform the Sajdah; and if he does not perform Sajdah-e-Sahw after Salaam, then from the moment he turns the Salaam, he is out of the Namaaz. Thus, if someone followed him after

he turned Salaam, the Imam had already performed the Sajdah-e-Sahw, then following him is proper (valid), and if he did not perform it, it is improper (invalid); and if he remembered making an error and (still) turned Salaam with the intention of termination, then the moment he turns Salaam he is out of Namaaz, and cannot perform Sajdah-e-Sahw; he should repeat (that Namaaz). If he performed the Sajdah by error, and someone is following him, then in this case Iqtida (following) is improper. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.702/704]

LAW: If Sajdah-e-Tilaawat still needed to be performed or if Tashahud was not read in the Qa'da-e-Aakhira, but he did sit for the duration of Tashahud, but he remembers that the Sajdah-e-Tilaawat or the Tashahud is still remaining, but he intentionally turned the Salaam, then in this case the Sajdah has been cancelled, and he has come out of Namaaz. The Namaaz has not been invalidated because he fulfilled all the Arkaan (requirements), but because of omitting Waajib, it is regarded as being Makruh-e-Tahreemi. Similarly, if he needs to perform Sajdah-e-Sahw and Sajdah-e-Tilaawat and he remembers both or if he only remembers the Sajdah-e-Tilaawat, but he intentionally turned the Salaam, then (in this case) both have been cancelled. If a Sajdah of Namaaz and Sajdah-e-Sahw both remained incomplete, or if only the Sajdah of Namaaz was remaining (to be done), even though he remembered that the Sajdah of Namaaz was not discharged (as yet), he still turned Salaam, then (in this case) the Namaaz has been invalidated; and if the Sajdah of Namaaz and Sajdah-e-Tilaawat were remaining, and whilst turning Salaam he was aware of both, or one (not being discharged), the Namaaz is still invalidated. [Raddul Muhtar vol.1 pg.704]

LAW: If the Sajdah of Namaaz or Sajdah-e-Tilaawat remained (without being done), or if there was a need to perform Sajdah-e-Sahw, and he turned the Salaam forgetfully (by mistake), then until he has not left the Masjid, he should perform it, and if he is in an open field, then until such time that he is beyond the limits of the Saffs, or if in front he does not pass beyond the area of Sajdah, he should perform it. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.704]

LAW: If one remembered in Ruku that he has forgotten a Sajdah of Namaaz, and he went into Sajdah from where he was, or if he remembered whilst in Sajdah, so he raised his head and then performed that Sajdah, then it is better to repeat that Ruku and Sujood, and to perform Sajdah-e-Sahw, and if he did not do this at that moment but did it at the end of the Namaaz, then there is no need to repeat that Ruku and Sujood. However, he will have to perform the Sajdah-e-Sahw. [Durr-e-Mukhtar]

LAW: Whilst performing Zuhr Salaah if one thought that he had completed 4 Raka'ats, but actually turned Salaam after 2 Raka'ats, he should complete 4 Raka'ats and then (at the end) perform Sajdah-e-Sahw; and (in the situation) where he assumed that there are only 2 Raka'ats upon him, in other words he thought he was a Musafir, or if he thought it was Jummah Namaaz, or if he is a new Muslim and thought that the Fard of Zuhr are only 2 (Raka'ats), or if Esha was assumed to be Taraweeh, then (in all these cases) the Namaaz becomes invalid.

Similarly, if any Rukn was missed out and one still turned Salaam even though he remembered this, the Namaaz has become invalid. [Durr-e-Mukhtar vol.1 pg.704]

LAW: If one has a doubt in the number of Raka'ats as to whether he has performed 3 Raka'ats or 4 Raka'ats, and this is his first such situation ever since he reached puberty, then in this case he should break the Namaaz by either turning Salaam or by doing any other thing that is not from Namaaz; or he should perform it on the grounds of predominant likelihood (Ghalib Gumaan), (i.e. if he is more positive that it is 3 he should perform it as 3 and if he is more sure that it is 4 he should perform it as 4); however, in both situations that Namaaz should be performed from the beginning (again), because the mere Niyyat of breaking it is not sufficient. If this doubt is not something which has happened for the first time, i.e. it is not the first instance, but this has happened before, then in this case if one has a predominant leaning towards a particular side, he should act on that, otherwise he should act on the lesser situation, in other words if he has a doubt regarding whether he read 3 or 4 Raka'ats, regard it as 3, or if he has a doubt as to whether he performed 2 or 3 Raka'ats, then he should regard it as 2 على هذا القياس (based on this conjecture); In this situation he should perform Qa'da in both the 3rd and the 4th Raka'ats, because the 3rd Raka'at is considered the 4th , and after the Qa'da on the 4th, one should perform Sajdah-e-Sahw and turn the Salaam. However, in the case of a predominant leaning (towards a particular side), there is no Sajdah-e-Sahw, but unless when thinking (trying to confirm the Raka'ats) one does not pause for the duration of one Rukn, because if one does, then Sajdah-e-Sahw is Waajib. [Durr-e-Mukhtar vol.1 pg.705/707; Hidaya etc]

LAW: If after completion of the Namaaz one faces some doubt, there is no validity to this (doubt); however, after Namaaz if one has full conviction that a Fard has been omitted, but he cannot remember

which one it is, then in this case it is Fard to repeat that (Namaaz). [Fatah; Raddul Muhtar vol.1 pg.705]

LAW: If after one performed his Zuhr, an Aadil person informed him that he only read 3 Raka'ats, he should repeat it, even if according to his thinking this information is incorrect, and if the one giving the information is not Aadil, there is no validity to his information; and if the Musal'li has a doubt and 2 Aadil persons gave information, it is necessary to act upon their information. [Alamgiri vol.1 pg.131]

LAW: If one does not have any doubt in regards to the number of Raka'ats in that Namaaz, but one has a doubt regarding the actual Namaaz, for example in the 2nd Raka'at of Zuhr he had a doubt that this which he is reading is Asr Namaaz, and in the 3rd he had a doubt that he was reading Nafil, and in the 4th he had a doubt thinking it is Zuhr, it will be regarded as the Zuhr. [Raddul Muhtar vol.1 pg.705]

LAW: After Tashahud, he had a doubt as to whether he is in the 3rd or 4th Raka'at, and he paused and remained thinking of this for the duration of one Rukn, and then he was sure that it was the 4th then in this case Sajdah-e-Sahw is Waajib; and if this happened after he had turned Salaam to one side already, then there is nothing; and if he faced any Hadath (nullifying agent) and he went to perform Wudu and was then faced with doubt, and he remained waiting for a duration somewhat longer than the time it would take to do Wudu, then Sajdah-e-Sahw is Waajib. [Alamgiri vol.1 pg. 128]

LAW: If one is faced with such a doubt as to whether he performed the Namaaz of that time or not, then in this case if there is time remaining, he should repeat that Namaaz, otherwise not. [Alamgiri vol.1 pg.130]

LAW: In all cases of doubt, Sajdah-e-Sahw is Waajib, and in cases of Predominant leaning, there is no Sajdah-e-Sahw, unless whilst thinking one paused for the duration of one Ruku, as in this case it will become Waajib. [Durr-e-Mukhtar vol.1 pg.706/707]

LAW: If one is completely sure that he is not in the state of Wudu or that he has not performed the Masah, and he performed one Rukn in this condition, he should perform his Namaaz afresh, even though after this he was sure again that he was in Wudu or he had performed the Masah. [Alamgiri vol.1 pg.131]

LAW: If whilst in Namaaz one doubts as to whether he is a Muqeem or Musafir, he should perform 4 Raka'ats, and after the second, Qa'da is necessary. [Alamgiri vol.1 pg.131]

LAW: If in Witr one doubted as to whether it is the 2nd or 3rd Raka'at, he should perform Qunoot in that Raka'at and perform Qa'da, he should then add one more Raka'at and recite Qunoot in it as well, and end with Sajdah-e-Sahw. [Alamgiri vol.1 pg.131]

LAW: If the Imam is performing Namaaz and in the 2nd Raka'at he has a doubt as to whether it is the 1st or 2nd Raka'at or if he was in the 4th Raka'at and doubts that it is the 3rd, and he looked towards the Muqtadis to see if they are standing so that he may stand or to see if they were sitting so that he too may sit, then there is no harm in this, and it will not cause Sajdah-e-Sahw to become Waajib. [Alamgiri vol.1 pg.131]

Chapter 6

Namaaz-e-Mareedh
Namaaz of the Sick

HADITH 1: It is mentioned in the Hadith that Imran bin Haseen ﷺ was ill and he asked Rasoolullah ﷺ with regards to Namaaz. Stand and perform it, and if you do not have the ability to do so, then sit and perform it, and if you do not have the ability to do this as well, then lie down and perform. Allah does not cause any soul (i.e. a person) any (undue) discomfort, but only that which he is able to bear. With the exception of Muslim, a Jama'at of Muhaditheen has reported this Hadith.

HADITH 2: Baz'zaz has reported in his Musnad and Baihaqi in Ma'rifa from Jabir ﷺ that Nabi ﷺ went to visit a sick person. He ﷺ observed that he was performing his Namaaz on a pillow i.e. he was performing his Sajdah on it, so he ﷺ threw it away. He then took a plank (wood) so that he may perform Namaaz on it, so he ﷺ threw that away as well. He ﷺ perform Namaaz on the ground if you have the ability to do so, otherwise use gestures (Ishaara), and perform the Sajdah and Ruku lower (i.e. the gestures for Ruku and Sajdah).

LAW: A person who is unable to perform his (or her) Namaaz whilst standing, meaning that if they stand and perform Namaaz it will cause them harm, or that illness will become more, or it will take longer for it to heal, or if he feels dizziness, or by standing he has a problem of urine droplets, or he will develop pain which is so intense that it is unbearable, then in all such situations, he should sit and perform his Namaaz with Ruku and Sujood. [Durr-e-Mukhtar vol.1 pg.708/709]

In this regard many laws have already been explained in the section discussing the Faraa'id of Namaaz (Obligatory actions in Namaaz).

LAW: If one is unable to sit by himself but if there is his (son), or bondsman or servant or a stranger who is present there who can make him sit, then for him to sit and read (the Namaaz) is necessary. If he is unable to remain seated, then he should lean against a pillow, or a wall, or against some person and read (his Namaaz). If this too is not possible, he should lie down and perform it. However, if he is able to perform it whilst seated (and he does so lying down) the Namaaz will not be valid. [Alamgiri vol.1 pg.136; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.711]

LAW: In the situation of reading whilst being seated, it is not necessary to sit in a particular manner, but the sick person may sit in whichever position or manner is comfortable for him (or her). However, if to sit on the hams (like we sit in Tashahud) is easy (comfortable) and it is equal to sitting in any other manner, then in this case it is better to sit on the hams, otherwise one should sit in the manner which is comfortable. [Alamgiri vol.1 pg.136]

LAW: If one becomes exhausted whilst performing Nafil Namaaz, there is no harm in leaning against a wall or an Asaa (stick/staff etc); otherwise (if done without reason) it is Makruh, and there is no harm in sitting and performing it. [Durr-e-Mukhtar vol.1 pg.713]

LAW: If one sat and performed a 4 Raka'at Namaaz, and in the Qa'da-e-Aakhira before reciting the Tashahud he commenced reciting the Qira'at and he also performed the Ruku, then the ruling in this regard is the same which applies to one who stood up after his 4th Raka'at. Thus, until such time that he has not as yet performed the Sajdah of the 5th he should recite the Tashahud and perform Sajdah-e-Sahw and if he performed the Sajdah of the 5th Raka'at, the Namaaz becomes invalid. [Alamgiri vol.1 pg.137]

LAW: If one who is reading whilst sitting came up from the Sajdah of the second and made intention of Qiyaam, but before the Qira'at he remembered, he should then recite the Tashahud, and in this case the Namaaz is completed and there is also no need for Sajdah-e-Sahw. [Alamgiri vol.1 pg.137]

LAW: The sick person sat and performed his Namaaz, and after coming up from the Sajdah of the 4th Raka'at, he thought that he was in the 3rd Raka'at so he recited the Qira'at and with gestures (Ishaara) he performed Ruku and Sujood, the Namaaz becomes invalid; and if after the Sajdah of the 2nd Raka'at, he commenced the Qira'at thinking it is the 2nd and thereafter he remembered, then he should not return towards the Tashahud (position), but he should complete it, and perform Sajdah-e-Sahw at the end. [Alamgiri vol.1 pg.137]

LAW: If one is able to stand, but he is unable to perform Ruku and Sujood, or if he is only unable to perform Sajdah, for example he has a wound in the throat etc and it will ooze if he goes into Sajdah, then too he is permitted to perform it whilst sitting using gestures, and (for him) this is best; and in this situation one other thing he can do, is to perform it whilst standing and perform the Ruku using gestures (whilst standing) or if he is able to perform the Ruku, he should perform the Ruku, and then he should sit and use gestures for Sajdah. [Alamgiri vol.1 pg.136; Raddul Muhtar vol.1 pg.710]

LAW: In the case of using gestures (Ishaara), it is necessary for the gesture for the Sajdah to be lower than the gesture for the Ruku, but it is not necessary to bring the head right near the ground. To use a pillow etc by picking it close to the forehead and to perform the Sajdah on it is Makruh-e-Tahreemi, this applies if he picked the object up by himself to perform Sajdah on it, or if someone else did so (for him). [Durr-e-Mukhtar vol.1 pg.711]

LAW: If something was picked and Sajdah performed on it, and in Sajdah if he bent the head lower than the position in which he performed Ruku, then in this case the Sajdah has been done but he will be in contempt (i.e. he is regarded sinful), and if he did not lower the head for Sajdah, then the Sajdah is not done at all. [Durr-e-Mukhtar vol.1 pg.711; Alamgiri vol.1 pg. 136]

LAW: If some high object is kept on the ground and he performed Sajdah on it, and for the Ruku if he did not just perform with the gesture, but he also bent the back then it is regarded as valid, on condition that the conditions of Sajdah are fulfilled; for example, that thing on which he is performing Sajdah should be firm, that the forehead is so firmly pressed on it that if cannot be pressed any more firmer on it, and the height (of the object) should not be more than 12 fingers. With these conditions in place and being fulfilled, then the Ruku and Sujood have been found to be correct in reality, and he will not be regarded as one who is performing using gestures, and one who is performing (Namaaz) whilst standing may follow him (in Namaaz); and if such a person is able to perform Ruku and Sujood in this manner and is able to perform Qiyaam, then Qiyaam is Fard upon him; or if whilst in Namaaz, he became able to perform Qiyaam, then it is Fard for him to stand for the remainder of the Namaaz. Thus, that person who is unable to perform Sajdah on the ground but fulfilling the above conditions if he is able to keep something on the ground and perform Sajdah on it, it is Fard upon him to perform Sajdah in this manner. For him, to use Ishaara (method of gesturing) is not permitted; and if that object on which he is performing Sajdah is not as stipulated (in the conditions), then in reality he did not get the actual Sajdah, but it is a gesture for Sajdah, thus one who is performing his Namaaz whilst standing cannot make Iqtida of him (i.e. cannot follow him in Namaaz); and if this person is able to stand

whilst in the Namaaz, then he should perform the Namaaz afresh. [Raddul Muhtar vol.1 pg.711]

LAW: If there is a wound on the forehead which hinders him from placing the forehead on the ground, then he should perform Sajdah on the nose, and if he did not do this but gestured, the Namaaz is not valid. [Alamgiri vol.1 pg.136]

LAW: If the Mareedh (sick person) is not able to even sit, then he should perform (his Namaaz) lying down, using gestures, either by lying on his right or left side or on his back, facing his legs towards Qibla, but he should not stretch the legs out, as it is Makruh to stretch out the feet towards the Qibla. Rather, he should keep the knees upright and he should have a pillow etc. kept under the head to raise the head, and this position is best, in other words to perform it lying flat on the back. [Durr-e-Mukhtar vol.1 pg.711/712]

LAW: If he is not even able to perform the gestures with his head, then the Namaaz is void. It is not necessary upon him to perform gesturing with the eyes or eyebrows, or with the gestures of the heart. If 6 times (of Namaaz) pass in this condition; then the Qaza for this is also void. There is also no need for Fidya (compensation); otherwise after becoming well the Qaza of those Namaaz is necessary, even though he is only well enough to perform it by gesturing with the head. [Durr-e-Mukhtar vol.1 pg.712]

LAW: If the Mareedh is not able to direct his face towards the Qibla by himself or with the assistance of someone else, then he should perform it as he is, and after he becomes well, there is no need to repeat that Namaaz; but if there is someone present there whom he can ask to turn him towards Qibla, but he did not ask him to do so,

then the Namaaz is not done. Those Namaaz which were performed by way of gesturing need not be repeated once he becomes well again. Similarly, if the mouth has been closed (i.e. he has lost the power of speech), and he perform his Namaaz like a person who is unable to speak, and then afterwards he got back the power of speech, there is no need to repeat those Namaaz. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.712/713]

LAW: If the Mareedh has reached a state where he is unable to remember how many Ruku or Sujood he has performed, then in this case (to perform the) 'Ada' is not Fard upon him. [Durr-e-Mukhtar vol.1 pg.713]

LAW: If a fit (healthy) person was performing his Namaaz and during the Namaaz, he is inflicted by such an illness that he is unable to fulfil the 'Arkaan', then in such a case he should try to complete the Namaaz in whichever way possible, either by completing it sitting or lying down. There is no need for him to start it afresh. [Durr-e-Mukhtar vol.1 pg.713; Alamgiri vol.1 pg.137]

LAW: If he was performing his Namaaz sitting with Ruku and Sujood, but in the course of the Namaaz he re-attained the ability to stand, in this case he should perform the remaining Raka'ats with Qiyaam; and if he was performing the Namaaz using gestures and whilst performing he attained the ability to perform Ruku and Sujood, then he should perform the Namaaz afresh. [Alamgiri vol.1 pg.137; Durr-e-Mukhtar vol.1 pg.713]

LAW: He was incapable of performing Ruku and Sujood and he commenced Namaaz either standing or sitting. He had not as yet reached the point where he needed to perform the Ruku and Sujood

by gesturing, when he became well, then (in this case) he should complete the same Namaaz. There is no need to start afresh and if he started the Namaaz lying down, and before gesturing he became capable of standing or sitting and performing the Ruku and Sujood, he should start the Namaaz afresh. [Raddul Muhtar, Durr-e-Mukhtar vol.1 pg.813]

LAW: Without a valid reason to perform Namaaz in a moving boat or ship whilst sitting is not proper, on condition that one is able to get off and perform (Namaaz) on dry land, and if it is docked on land, then there is no need to disembark; and if it is tied (anchored) close to the shore, then one should disembark and perform it on land, otherwise one should perform it whilst standing in the boat. If the ship is anchored in the sea (i.e. in deep waters), then one is permitted to perform it whilst sitting if one is being affected by the strong gusts of winds and there is predominant likelihood that one will become dizzy if he stands; and if there is not much movement caused by the wind, then one cannot sit and perform (the Namaaz). When performing Namaaz on the ship, it is necessary to face the direction of the Qibla, and when the ship turns, then the Namaazi should also turn facing the direction of the Qibla; and if the turning (of the ship) is so intense that one is unable to direct the face towards the Qibla, then at that moment do not perform (the Namaaz). However, if the time remaining for that Namaaz is about to expire, then it should be performed. [Ghuniya; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.713/714]

LAW: If insanity or unconsciousness exists for a duration of times (of Namaaz), then there is no Qaza for those Namaaz, even if the unconsciousness is caused due to the fear of a human or wild animal;

and if this condition remains for less than the time (mentioned), the Qaza is Waajib. [Durr-e-Mukhtar vol.1 pg.714]

LAW: If the person becomes conscious occasionally, then if the time when this happens is fixed and a full 6 (Namaaz) times has not passed, then Qaza is Waajib; and if the time for this is not fixed but he suddenly becomes conscious (at any time) and then he slumps into the same unconscious state, then there is no validity to this relief; in other words all the unconscious states shall be counted as continuous (unconscious) state. [Alamgiri vol.1 pg.137; Durr-e-Mukhtar vol.1 pg.714]

LAW: If a person drank alcohol or if he used cannabis/marijuana (ganja/bhang), even though it was used for medicinal reasons and this caused his state or mind to be altered (i.e. he is not in the right sense of mind), then Qaza is Waajib, (and this applies) no matter how long this state of mind reminds. Similarly, if someone forcefully got someone to consume alcohol, the Qaza (of the Namaaz) is still Waajib absolutely. [Alamgiri vol.1 pg. 137/138; Durr-e-Mukhtar vol.1 pg.715]

LAW: If one continued sleeping and this caused the Namaaz to expire, Qaza is Fard even if this sleep encompasses 6 times (of Namaaz). [Durr-e-Mukhtar vol.1 pg.715]

LAW: If a person's condition becomes such that if he keeps fast, he is unable to stand and perform his Namaaz, and if he does not keep the fast he is able to stand and perform the Namaaz, then (in this case) he should (still) keep the fast and sit and perform his Namaaz. [Alamgiri vol.1 pg.138]

LAW: If a Mareedh performed his Namaaz before the stipulated Namaaz time, thinking that he will not be able to perform it in the stipulated time (due to his illness), then (in this case) the Namaaz is not done. If such a person performs his Namaaz without reciting Qira'at, his Namaaz is not done, unless he does not have the ability to recite the Qira'at (i.e. he does not have the power of speech), then in this case is Namaaz is valid. [Alamgiri vol.1 pg.138]

LAW: If a female is ill, it is not Fard upon the husband to perform her Wudu for her; and if the bondsman is ill, it is the responsibility of the master to have his Wudu performed. [Alamgiri vol.1 pg.138]

LAW: If from very young age, a person has been inside a tent (i.e. indoors etc) and is unable to stand, and if he comes out there is rain and mud etc, he should perform it whilst sitting; similarly, if there is a fear of being (attacked) by the enemy if he stands, he may perform it whilst sitting. [Alamgiri vol.1 pg.138]

LAW: if the Namaaz of a sick person became Qaza and now after becoming well he wishes to perform them, he should perform it just as the healthy perform (their Namaaz). He cannot perform it as he used to when he was ill. For example, if he used to perform it whilst sitting or by gesturing and he performs it in the same way now (that he is well), then the Namaaz is not done; and if his Namaaz became Qaza whilst he was well and healthy and now during his illness he wishes to perform the Qaza for them, then he may perform it in whichever way he can and it will be regarded as being valid. In such an instance it is not Waajib for him to perform it as he did when he was well and healthy. [Alamgiri vol.1 pg.138]

LAW: If he is drowning in water and if at that time he can still perform it with gestures without Amal-e-Katheer, for example if he gets hold of a log or some floating device and use it as a support, then for him to perform his Namaaz is Fard; otherwise (if he cannot), he is regarded as a Ma'zoor (one who is exempted on Shari' Grounds). If he survives, he should perform his Qaza. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.715]

LAW: If surgery has been performed on the eye and a specialist Muslim physician who is 'Mastur'[1] ordered that the patient should remain lying down, then (in this case) he should perform it lying down by gesturing. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.715]

LAW: If impure (najis) bedding is placed under a Mareedh, and the condition is such that even if it is changed, then whilst performing Namaaz it will again become soiled with impurity to the extent which is objectionable, then (in this case) he should perform the Namaaz on this (bedding). Similarly, if (the situation is such) that if it is changed, it will not be soiled with impurity as quickly but changing (the bedding) will cause intense discomfort to the patient, then (in this case) he should be left to perform the Namaaz on the same najis (bedding). [Alamgiri vol.1 pg.137; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.715]

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1. A Mastur is a Muslim whose outward character and conduct conform to the Shariah but his Baatin (innermost) condition is not known.

Important Note of Caution: If Muslims study the laws in this chapter, then they will understand very well that the Pristine Shariat has not excused Namaaz in any condition except for in some very rare cases, but it commanded that the Namaaz should be performed in whichever way possible. Nowadays, those who are regarded as very big Namaazis, it is seen that the moment they have fever or feel a bit of discomfort (due to illness), they leave their Namaaz; if they feel some severe pain, they leave their Namaaz; if they get a boil, they leave their Namaaz, and this has reached such a situation that they even leave their Namaaz due to headache, cold and flu, but as long as person is even able to perform it with gestures and he does not do so, he is culpable of the same admonitions which have been explained in the beginning of this book in the light of the Ahadith, regarding those who do not perform their Namaaz والعیاذباللہ تعالیٰ.

اَللّٰهُمَّ اجْعَلْنَا مِنْ مُّقِيْمِيْ الصَّلٰوةِ وَمِنْ صَالِحِيْ اَهْلِهَا اَحْيَآءً وَ اَمْوَاتًا وَ ارْزُقْنَا اِتِّبَاعَ شَرِيْعَةِ حَبِيْبِكَ الْكَرِيْمِ عَلَيْهِ اَفْضَلُ الصَّلٰوةِ وَالتَّسْلِيْمِ اٰمِيْن

O Allah, let us be amongst those who establish their Namaaz, and in life and after death let us be amongst those with Proper Namaaz; And grant us Divine Guidance to follow the Shariat of Your Habeeb Kareem ﷺ, Most exalted Durood and Salaams be upon him. Aameen

Chapter 7

Sajdah-e-Tilaawat

It is in Sahih Muslim Shareef from Abu Hurairah ﷺ that Huzoor Aqdas ﷺ said, 'When Ibn Adam recites Ayat-e-Sajdah (a verse of Sajdah) and then performs Sajdah, shaitaan distances himself from him. Whilst weeping he (shaitaan) says, 'Woe my destruction, Ibn Adam (Man) was commanded to perform Sajdah and he performed Sajdah (he prostrated), (so) for him is Jannat and I (too) was commanded (to do so), but I refused and for me is hell'.'

LAW: There are 14 Ayats (Verses of Sajdah). They are as follows:

1. The last verse of Surah A'raf

اِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَيُسَبِّحُوْنَهٗ وَلَهٗ يَسْجُدُوْنَ

2. This verse of Surah Ra'ad

وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّ كَرْهًا وَّ ظِلٰلُهُمْ بِالْغُدُوِّ وَالْاٰصَالِ

3. This verse of Surah Nahl

وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّ كَرْهًا وَّ ظِلٰلُهُمْ بِالْغُدُوِّ وَالْاٰصَالِ

4. This verse of Surah Bani Isra'eel

اِنَّ الَّذِيْنَ اُوْتُوا الْعِلْمَ مِنْ قَبْلِهٖ اِذَا يُتْلٰى عَلَيْهِمْ يَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا لا سُبْحٰنَ رَبِّنَا اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا ط وَيَخِرُّوْنَ لِلْاَذْقَانِ يَبْكُوْنَ وَيَزِيْدُهُمْ خُشُوْعًا

5. This verse of Surah Maryam

اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُ الرَّحْمٰنِ خَرُّوْا سُجَّدًا وَّ بُكِيًّا

6. This first instance of Surah Hajj where Sajdah is mentioned

اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ مَنْ فِى السَّمٰوٰتِ وَمَنْ فِى الْاَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُوْمُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَآبُّ وَكَثِيْرٌ مِّنَ النَّاسِ ؕ وَكَثِيْرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ مُّكْرِمٍ ؕ اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَآءُ

7. This verse of Surah Furqan

وَاِذَا قِيْلَ لَهُمُ اسْجُدُوْا لِلرَّحْمٰنِ قَالُوْا وَمَا الرَّحْمٰنُ ق اَنَسْجُدُ لِمَا تَاْمُرُنَا وَزَادَهُمْ نُفُوْرًا

8. This verse of Surah Naml

اَلَّا يَسْجُدُوْا لِلّٰهِ الَّذِىْ يُخْرِجُ الْخَبْءَ فِى السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا تُخْفُوْنَ وَمَا تُعْلِنُوْنَ ۝ اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ

9. This verse of Surah Alim Laam Meem Tanzeel

اِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا وَّ سَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُوْنَ

10. This verse of Surah Saad

فَاسْتَغْفَرَ رَبَّهٗ وَخَرَّ رَاكِعًا وَّ اَنَابَ ۝ فَغَفَرْنَا لَهٗ ذٰلِكَ ؕ وَاِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ

11. This verse of Surah Haa Meen Al Sajdah

وَمِنْ اٰيٰتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ؕ لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوْا لِلّٰهِ الَّذِیْ خَلَقَهُنَّ اِنْ كُنْتُمْ اِیَّاهُ تَعْبُدُوْنَ ۝ فَاِنِ اسْتَكْبَرُوْا فَالَّذِیْنَ عِنْدَ رَبِّكَ یُسَبِّحُوْنَ لَهٗ بِالَّیْلِ وَالنَّهَارِ وَهُمْ لَا یَسْـَٔمُوْنَ ۝

12. This verse of Surah Najm

فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا

13. This verse of Surah Inshiqaaq

فَمَا لَهُمْ لَا یُؤْمِنُوْنَ وَاِذَا قُرِیَٔ عَلَیْهِمُ الْقُرْاٰنُ لَا یَسْجُدُوْنَ

14. This verse of Surah Iqra'

وَاسْجُدْ وَاقْتَرِبْ

[Alamgiri vol.1 pg.132]

LAW: Reciting or listening to Ayat-e-Sajdah (a verse of Sajdah) causes Sajdah to become Waajib. It is a condition that it should be recited in such an audible manner that if there were nothing hindering (one from hearing) then one would at least be able to hear it himself. It is not necessary to hear it with intent, for the one who heard it, but hearing it without attempting to hear it also makes Sajdah Waajib. [Hidaya, Alamgiri vol.1 pg.132; Durr-e-Mukhtar vol.1 pg.715/717]

LAW: For Sajdah to become Waajib, it is not necessary that the entire Ayat needs to be recited, but the recitation of any word before or after the word which depicts the Sajdah is sufficient. [Raddul Muhtar vol.1 pg.715]

LAW: If one recites the verse in such an audible tone that it can be heard, but it was not heard due to noise, or due to being deaf, then Sajdah has become Waajib. However, if the lips merely move but no sound emanates, then the Sajdah is not Waajib. [Alamgiri vol.1 pg.132]

LAW: If the Qaari (the one reciting the Qur'an) recited an Ayat, but the other person did not hear it, then even if he is in the same Majlis (gathering), Sajdah is not Waajib (upon him). However, if the Imam recited the Ayat in Namaaz, (Sajdah) becomes Waajib upon the Muqtadis (followers), even though they may not have heard him, and even if he was not present at the time when the Ayat was being recited, but he actually only joined (the Namaaz) after it was recited and before the Sajdah was performed. If he heard the Ayat being recited by the Imam, but he joined the same Raka'at only after the Imam made the Sajdah, then the Sajdah of the Imam is for him as well, and if he joined in the following Raka'at, he should perform the Sajdah after the Namaaz. Similarly, even if he did not join (the Jama'at but heard the Imam recite the verse) the Sajdah is still Waajib upon him. [Alamgiri vol.1 pg.133]

LAW: Sajdah is not Waajib when reciting or hearing the last verse of Surah Hajj which mentions Sajdah, because in this Ayat, the Sajdah which is being discussed is the Sajdah of Namaaz. However, if one is following and Imam who is of the Shafi'i Madhab and he performed

Sajdah at this instance, then in following him (in Namaaz) is also Waajib upon the Muqtadi. [Raddul Muhtar vol.1 pg.716/717]

LAW: If the Imam recited an Ayat-e-Sajdah but did not perform the Sajdah, then the Muqtadi in following him will also not perform the Sajdah, even though he heard it. [Ghuniya]

LAW: If the Muqtadi recited Ayat-e-Sajdah, then neither is Sajdah Waajib on him, nor on the Imam, and not on any of the other Muqtadis as well, and neither in Namaaz or outside Namaaz. However, if any other Namaazi who was not in the Namaaz with him, heard it, then whether he is a Munfarid or he is a Muqtadi of some other Imam, Sajdah is Waajib upon him after Namaaz. Similarly, it will be Waajib upon the one who is not in Namaaz as well (and heard it). [Alamgiri vol.1 pg.133; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.717]

LAW: If one who is not in Namaaz recited Ayat-e-Sajdah and a Namaazi heard it, he should perform Sajdah after Namaaz. He should not perform it in Namaaz, and if he did perform it in Namaaz, it is not sufficient and he will have to repeat the Sajdah after Namaaz, but it will not be invalidated (i.e. the Namaaz). However, if he performed the Sajdah with the one who is making Tilaawat (reciting it), and he intended following him (in this) then the Namaaz has been affected. [Ghuniya; Alamgiri vol.1 pg.133]

LAW: A person was not in Namaaz, but after hearing Ayat-e-Sajdah from the Muqtadi he joined the Namaaz, then the Sajdah is 'Saaqit' (i.e. it falls off and person is not required to do Sajdah). [Durr-e-Mukhtar vol.1 pg.718]

LAW: If one recited Ayat-e-Sujood in Ruku or Sajdah, the Sajdah becomes Waajib, and if done from that Ruku and Sujood, it is regarded as discharged. If one recited it in Tashahud, then Sajdah has become Waajib, so Sajdah should be performed. [Raddul Muhtar vol.1 pg.718]

LAW: The Sajdah-e-Tilaawat becomes Waajib on the person reciting it, only if he is Ahl of Wujoob Namaaz. In other words, the command of Ada or Qaza is over him. Hence, if a kaafir (unbeliever), insane person, a Na-Baaligh, a menstruating female or one who is in Nifaas, recites Ayat-e-Sajdah, the Sajdah is not Waajib on them (as Namaaz is not Waajib on them at that time). If a Muslim, who is of sane mind, a Baaligh and is Ahl-e-Namaaz (on whom Namaaz is compulsory) hears this recitation for them (those mentioned above) then (Sajdah) becomes Waajib on him. If the Majnun (insane persons) insanity does not last for more than one day and one night, then if he recites (Ayat-e-Sajdah) or hears it, the (Sajdah) is Waajib upon him. If one who is without Wudu or if a Junub recites it, Sajdah is Waajib. If one who is intoxicated heard or read it, Sajdah is Waajib. Similarly, if one recited the Ayat whilst asleep and when he awoke someone informed him of this, then he should perform the Sajdah. If one who is intoxicated or one who is asleep recited the verse of Sajdah, then it (Sajdah) is Waajib upon the one who heard it. [Alamgiri vol.1 pg.132; Durr-e-Mukhtar vol.1 pg.719/721]

LAW: If a female recited Ayat-e-Sajdah in Namaaz and she did not perform Sajdah, and then she began to menstruate, the Sajdah becomes 'Saaqit' (falls away and is not compulsory on him). [Alamgiri vol.1 pg.132]

LAW: If one who is reciting Nafil recited the Ayat and performed the Sajdah, and the Namaaz was then invalidated thereafter, then in its Qaza the Sajdah will not be repeated. If he did not perform the Sajdah in the Namaaz, he should perform it out of Namaaz. [Alamgiri vol.1 pg.132; Durr-e-Mukhtar vol.1 pg.723]

LAW: If one recited the translation of the Ayat (of Sajdah) in Farsi (Persian) or in any other language, then Sajdah becomes Waajib on the one who reads it and listens to it, even if the one hearing it understood it or not, that it is the translation of Ayat-e-Sajdah. However, it is necessary that if he did not know, he is told that it was the translation of Ayat-e-Sajdah. If the Ayat itself was recited, then there is no need to mention to the one who heard it, that it is an Ayat-e-Sajdah. [Alamgiri vol.1 pg.133]

LAW: If few people recite an alphabet (Harf) each, and the combination of all of these makes up the Ayat-e-Sajdah, then Ayat-e-Sajdah is not Waajib upon anyone. Similarly, by making 'Hijje' (to read by spelling out the alphabets) of the Ayat-e-Sajdah or listening to the Hijje of Ayat-e-Sajdah, the Sajdah does not become Waajib. Likewise, if one heard the Ayat-e-Sajdah from a bird or a sound is heard echoing in a jungle or in a mountain (terrain) and (even if) precise sound of Ayat-e-Sajdah reaches the ear, Sajdah is not Waajib. [Alamgiri vol.1 pg.132/133]

LAW: If (Allah forbid) after reciting the Ayat-e-Sajdah a person became a Murtad (apostate) and thereafter he became Muslim (again), then in this case Sajdah is no Waajib upon him. [Alamgiri vol.1 pg.133]

LAW: Writing Ayat-e-Sajdah or looking at it does not make Sajdah Waajib. [Alamgiri vol.1 pg.133]

LAW: All the conditions except for Takbeer-e-Tahreema apply to Sajdah-e-Tilaawat which applies for Namaaz, for example: Tahaarat, Istiqbaal-e-Qibla, Niyyat, Time (the meaning of which will follow soon) and Satr-e-Awrat.

Hence, if one has the ability to attain water, it is impermissible for him to perform Tayammum and then perform the Sajdah-e-Tilaawat. [Durr-e-Mukhtar vol.1 pg.718]

LAW: When making Niyyat for it, it is not necessary to say that it is Sajdah for a particular Ayat, but simply the Niyyat for Sajdah-e-Tilaawat is sufficient. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.718]

LAW: That which nullifies (breaks) Namaaz will also nullify Sajdah-e-Tilaawat, in other words, Hadath (passing of air etc.), deliberate talking and laughing. [Durr-e-Mukhtar vol.1 pg.718]

LAW: The Masnun manner of performing the Sajdah-e-Tilaawat is to stand up and say اَللّٰہُ اَکْبَرُ 'Allahu Akbar' and to then go into Sajdah, and to say سُبْحَانَ رَبِّیَ الْاَعْلٰی 'Subhaana Rabiy'yal A'laa' at least thrice and to then say اَللّٰہُ اَکْبَرُ Allahu Akbar and stand up.

To say Allahu Akbar at the beginning and at the end is Sunnat, and to stand before going into Sajdah and to stand after completion of the Sajdah are both Mustahab (i.e. both these Qiyaam are Mustahab). [Alamgiri vol.1 pg.135; Durr-e-Mukhtar vol.1 pg.719]

LAW: It is Mustahab (preferred) for the one who is reciting to stand in front, and the one who is listening to stand behind him in a Saff, (manner) and then perform the Sajdah. It is also Mustahab for those hearing not to raise their heads before him, and if they did contrary to this. For example, all of them performed their Sajdah at the spot where they are, even though they made the in front of the one reciting or before him, or they raised their heads before him, or if the reciter has not performed the Sajdah as yet and those listening have already performed the Sajdah, then there is no objection to this.

If the Sajdah of the reciter becomes Faasid (void), it will not affect their Sajdah in any way, because in reality they are not really making Iqtida of him (i.e. they are not really following him). Hence, if a female was reciting, she may be Imam of the males, meaning that she can perform her Sajdah in front of where they are and if the woman comes in the vicinity (near the males) it will not cause the Sajdah to be Faasid. [Ghuniya; Alamgiri vol.1 pg.134]

LAW: If one did not stand before or after Sajdah, or if he did not say اَللّٰہُ اَکْبَرُ (Allahu Akbar) or if he did not read the Subhaan, then it will be regarded as being done. However, the Takbeer should not be left out as this is contrary to the way of the Salaf (pious predecessors). [Raddul Muhtar vol.1 pg.719]

LAW: If one performs the Sajdah alone, it is Sunnat to proclaim the Takbeer loud enough to hear it yourself, and if there are others with him as well, then it is Mustahab to say it loud enough for them to hear it as well. [Raddul Muhtar]

LAW: That which has been mentioned about saying سُبْحَانَ رَبِّیَ الْاَعْلٰی in Sajdah-e-Tilaawat, then this is referring to Fard Namaaz. If one performed the Sajdah-e-Tilaawat in a Nafil Namaaz, then one may read this in it as well or one may read the other Duas, which have been mentioned in the Hadith, such as:

سَجَدَ وَجْهِیَ لِلَّذِیْ خَلَقَهٗ وَصَوَّرَهٗ وَشَقَّ سَمْعَهٗ وَبَصَرَهٗ بِحَوْلِهٖ وَقُوَّتِهٖ فَتَبَارَكَ اللّٰهُ اَحْسَنُ الْخَالِقِیْنَ

'My face has made Sajdah for Him who created me, and who created its features, and with His Divine Power He created openings for ears and eyes. Divinely Blessed is Allah, who is the Best Creator.'

اَللّٰهُمَّ اكْتُبْ لِیْ عِنْدَكَ بِهَا اَجْرًا وَّ رَفِّعْ عَنِّیْ بِهَا وِزْرًا وَّاجْعَلْهَا لِیْ عِنْدَكَ ذُخْرًا وَّ تَقَبَّلْهَا مِنِّیْ كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوٗدَ

'O Allah, because of this Sajdah, record reward for me by You, and because of it keep sins away from me, and save it for me as a treasure by You, and accept it from me, just as You accepted it from Your (beloved) servant, Dawud (alaihis salaam).'

سُبْحَانَ رَبِّنَا اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا

'Glorified is our Rub, undoubtedly the promise of Our Creator will be completed.'

If one is not in Namaaz then one should read this for those, which are evident from the Sahaba and Taabi'een. For example, it is reported from Ibn Umar رضی اللہ تعالیٰ عنہما that he says,

اَللّٰھُمَّ لَکَ سَجَدَ سَوَادِیْ رَبِّکَ اٰمَنَ فَوَادِیْ اَللّٰھُمَّ ارْزُقْنِیْ عِلْمًا یَنْفَعُنِیْ وَعَمَلًا یَّرْفَعُنِیْ

'O Allah, my body has made Sajdah to You, and my heart brought Imaan on You. O Allah, bless me with beneficial knowledge blessed actions.' [Ghuniya, Raddul Muhtar vol.1 pg.719]

LAW: In Sajdah-e-Tilaawat, there is no raising of the hands when saying Allahu Akbar. There is neither Tashahud nor Salaam it in. [Tanweerul Absaar vol.1 pg.719]

LAW: If Ayat-e-Sajdah was recited outside of Namaaz, it is not Waajib to perform the Sajdah immediately. However, it is better to do it immediately, and if one is in Wudu, then to delay it is Makruh-e-Tanzeehi. [Durr-e-Mukhtar vol.1 pg.721]

LAW: If one is not able to perform that Sajdah at that time, then it is Mustahab for the one who is reciting to say the following to those listening:

سَمِعْنَا وَاَطَعْنَا غُفْرَانَکَ رَبَّنَا وَاِلَیْکَ الْمَصِیْرُ

'We have heard and obeyed the command, we ask for Your Forgiveness O our Creator. Towards you is our return.' [Raddul Muhtar vol.1 pg.721]

LAW: It is Waajib to perform the Sajdah-e-Tilaawat in Namaaz. If one delays performing it, he will be regarded sinful. If he forgot to perform the Sajdah, then for as long as he is within the sanctity of Namaaz (i.e. he has not done anything which is contradictory to being in Namaaz), he should perform it, even though he has already turned Salaam, and he should perform Sajdah-e-Sahw. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.723]. Delay means to read for longer than the duration of 3 Ayats. Less than that is not regarded as delaying. However, if the Sajdah appears at the end of the Surah, such as اِنۡشَقَّتۡ then in this case if he completes it and then performs the Sajdah, there is no objection. [Raddul Muhtar vol.1 pg.723]

LAW: If Ayat-e-Sajdah is performed in Namaaz, then the Sajdah for it is Waajib in Namaaz itself. It cannot be performed outside of Namaaz. If he did not perform it intentionally, then he is regarded as being sinful and to make Tauba, i.e. to repent is necessary him. This is on condition that he did not perform Ruku or Sujood immediately after Ayat-e-Sajdah. If in Namaaz someone recited the Ayat-e-Sajdah and did not perform the Sajdah, and that Namaaz was then invalidated (for some reason), or if he intentionally broke it, then he should perform the Sajdah out of Namaaz, and if he had already performed the Sajdah then there is no need. [Durr-e-Mukhtar vol.1 pg.722/723]

LAW: If after reciting the Ayat, someone immediately performed the Sajdah of Namaaz. In other words, after reciting the Ayat-e-Sajdah he did not recite more than three Ayats, and went into Ruku and then performed Sajdah, then even if he did not make Niyyat of Sajdah-e-Tilaawat, the Sajdah-e-Tilaawat is regarded as being discharged. [Alamgiri vol.1 pg.133/134; Durr-e-Mukhtar vol.1 pg.724]

LAW: The Sajdah-e-Tilaawat of Namaaz is fulfilled with Sajdah and Ruku as well. It will be only made 'Ada' thru Ruku if it is performed immediately. If it was not done immediately, then Sajdah must be performed, and the Ruku through which one fulfilled the Sajdah-e-Tilaawat, be that Ruku the Ruku of Namaaz or other than it. If it is the Ruku of Namaaz then one should make the Niyyat of discharging the Sajdah in it, and if this Ruku was performed specifically for Sajdah, then after coming up from this Ruku, it is Mustahab to recite two or three verses or a bit more and then perform the Ruku of Namaaz. It should not be done immediately. If the Ayat-e-Sajdah is the end of the Surah, and he made Ruku for Sajdah, then one should read Ayats of another (or the next) Surah and then perform the Ruku of Namaaz. [Ghuniya; Alamgiri vol.1 pg.133; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.723/724]

LAW: If the Ayat-e-Sajdah is in the middle of the Surah, it is Afdal (superior/more virtuous) to read it and then perform the Sajdah, and then recite a few more Ayats and then go into Ruku. If one has not performed the Sajdah and he performed the Ruku, and he made Niyyat of fulfilling the Sajdah in that Ruku, then this is sufficient. If he did not perform the Sajdah and neither did he perform the Ruku, but he completed the Surah and then went into Ruku, then even if he makes the Niyyat, it is not enough, and for as long as he is in the Namaaz, he may make Qaza of that Sajdah. [Alamgiri vol.1 pg.133]

LAW: If the Surah ends at the Sajdah, and he recited the Ayat-e-Sajdah and performed the Sajdah, then on coming up from the Sajdah he should recite some Ayats of another Surah and then make Ruku. If he performed the Ruku without reciting anything more, then too it is permissible. [Alamgiri vol.1 pg. 133]

LAW: If after Ayat-e-Sajdah, there are two or three Ayats remaining before the end of the Surah, then one has the choice of either going into Ruku immediately or going into Sajdah immediately after completing the Surah, or he may complete the remaining Ayats and go into Ruku, then (in this case) he should complete the Surah and go into Sajdah. One has the option of all of these, except for the last case. In this case one should come up from the Sajdah (Tilaawat) and then recite few Ayats of another Surah and then go into Ruku. [Ghuniya; Alamgiri vol.1 pg.133]

LAW: If when going into Ruku one did not make Niyyat of Sajdah, but rather he made the Niyyat in the Ruku or after coming up from it, then this Niyyat is not sufficient. [Alamgiri vol.1 pg.133]

LAW: If after Tilaawat the Imam went into Ruku and he made the Niyyat of Sajdah, but the Muqtadi did not make the Niyyat (of Sajdah), then his Sajdah will not be discharged. Thus, after the Imam turns the Salaam, the Muqtadi should perform the Sajdah and then go into Qaada and then (complete) and turn Salaam, and in this Qaada Tashahud is Waajib. If he did not recite the Tashahud, the Namaaz is invalidated, because the Qaada has been omitted. This ruling is for a Jahri Namaaz (Audible Namaaz). In a Sirri Namaaz (Inaudible Namaaz) because the Muqtadi does not have knowledge (of the situation), he is thus excused. If the Imam did not make Niyyat of (Sajdah) Tilaawat from Ruku to Sajdah, then the Sajdah (Tilaawat) of the Muqtadis will also be fulfilled through that same Sajdah of Namaaz, even if there was no Niyyat. Hence, the Imam should not make Niyyat for the Sajdah in the Ruku, because of the Muqtadis have not made the Niyyat, then their Sajdah will not be discharged. When the Imam performs the Sajdah after the Ruku, then in this case Sajdah-e-Tilaawat will be discharged in any way,

even if he has made the Niyyat or not, so what need is there for Niyyat in this. [Alamgiri vol.1 pg.133/134; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.724]

LAW: If in a Jahri Namaaz the Imam recited an Ayat-e-Sajdah, then in this case it is Awlah (superior) to perform the Sajdah, and in a Jahri Namaaz, it is best to make Ruku, so that the Muqtadis are not confused. [Raddul Muhtar vol.1 pg.724]

LAW: If the Imam performed Sajdah-e-Tilaawat and the Muqtadis assumed he had gone into Ruku and they thus went into Ruku, they should break the Ruku and go into Sajdah. Someone who performed the Ruku and one Sajdah, it is still done. If after making Ruku someone performed two Sajdahs, his Namaaz has become invalid. [Durr-e-Mukhtar vol.1 pg.724]

LAW: If the Musal'li (worshipper) forgot to perform Sajdah-e-Tilaawat and he remembered it in Ruku, Sajdah or Qaada, he should then perform the Sajdah immediately, and he should then return to the Rukn in which he was. In other words, if he was in Ruku, he should perform the Sajdah and then go back into Ruku وعلىهذاالقياس and if he does not repeat that Rukn, the Namaaz will still be regarded as having been done. [Alamgiri vol.1 pg.134] However, to repeat the Qaada-e-Aakhira is Fard, because Sajdah nullifies the Qaada.

LAW: If in one Majlis (gathering) one recited a single Ayat-e-Sajdah many times (i.e. repetitively) or heard it repetitively, then only one Sajdah (Tilaawat) is Waajib, even though a few people heard it. Likewise, if one recited only one Ayat, and also heard it from someone else (in the same sitting) then in this case only one Sajdah is compulsory. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.726]

LAW: The reciter recited the same Ayat numerous times in the different gatherings (Majlis) and the audience there did not change, then the number of Sajdahs will be Waajib on the reciter for every Majlis in which he recited it. There will only be one Sajdah upon the audience, and if it opposite of this, in other words if the reciter recited it repeatedly in one Majlis but the audience changed many times, then in this case there is only one Sajdah on the reciter and on the audience it will be as many as they heard in the Majlis. [Alamgiri vol.1 pg.134]

LAW: If he recited or heard an Ayat in the Majlis and performed the Sajdah, then if in the same Majlis the very same Ayat was recited again or if he heard it again, the initial Sajdah is sufficient. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.726]

LAW: If in a single Majlis, one recited an Ayat a few times or heard it a few times, and at the end he wishes to make that many Sujood, then this too is contrary to what is Mustahab (desirable), as it should only be done once, and this is different in regards to Durood Shareef. In the case of Durood Shareef, if you take the name of Rasoolullah ﷺ or listen to it, then Durood Shareef is Waajib once and to recite it every time you say or hear the name of Rasoolullah ﷺ is Mustahab.

LAW: Eating one or two (i.e. just a few) morsels, drinking just a few sips, standing, walking just a few paces, replying to salaam, speaking a few words, and to go from one portion of a house (Room) to another portion of it will not be regarded as the changing of a Majlis. However, if the house is very big, like the Royal Mansions (Palace), then in such houses to go from one part of it to the other will cause the Majlis to change. If one is in a ship and the ship is sailing, the Majlis has not changed. The same rule should also apply to a train. If

one is on an animal and the animal is walking, the Majlis is regarded as changing. However, if he is performing his Namaaz on the animal (conveyance) the Majlis will not change. The Majlis will change if he eats 3 morsels or drinks 3 sips, or says 3 words, or walks 3 paces, or walks in an open field, or makes Nikah or does a business transaction (purchase and sale), or by lying down and falling asleep. [Alamgiri vol.1 pg.134; Ghuniya, Durr-e-Mukhtar vol.1 pg.727]

LAW: If someone is, performing Namaaz on a mode of conveyance and someone is walking with him, or if that person is also on a mode of conveyance, but not in the state of Namaaz, then in this condition, the Ayat is recited repeatedly, only one Sajdah is Waajib on him. However, upon the one who is with him (accompanying him) the Sajdahs are equal to the amount of times he heard it. [Durr-e-Mukhtar vol.1 pg.728/729]

LAW: To weave fabric, or to swim in a stream or pond, to move from one branch of a tree to another, to plough, to walk around the ox which is turning the mill, for a female to suckle the baby, in all these cases the Majlis changes. No matter how many times one reads it or hears it, that many Sajdahs will become Waajib. [Ghuniya; Durr-e-Mukhtar vol.1 pg.727/728]. The same rule should apply to walking behind an Ox driving an oil press.

LAW: If a person is sitting weaving fabric in one particular place, the Majlis is still regarded as changing, even though it is mentioned contrary to this in Fathul Qadeer (The Majlis is regarded changing) because this action is Amal-e-Katheer. [Raddul Muhtar vol.1 pg.728]

LAW: To sit for a long period (of time) in any Majlis or to be occupied in reciting Qira'at, Tasbeeh, Tahleel, or being engrossed teaching or

lecturing does not change the Majlis. However, if in-between both recitations, one did some worldly work, such as sewing clothes etc. then Majlis has changed. [Raddul Muhtar vol.1 pg.728]

LAW: If Ayat-e-Sajdah was recited outside Namaaz, and he performed the Sajdah (for it) and then commenced his Namaaz and in the Namaaz, he then read the same verse again, he should perform Sajdah for it again. If he did not perform the Sajdah in the first instance, then this (Sajdah) is good for that as well, on condition that between reciting the Ayat and the Namaaz, he did not perform any strange act (i.e. something which is not related to Namaaz). If he neither performed the Sajdah before or in Namaaz, then both have become 'Saaqit' and he is termed sinful, and should thus repent. [Raddul Muhtar vol.1 pg.728]

LAW: If he recited the same Ayat repetitively in one Raka'at, then one Sajdah is sufficient. This applies whether he recited it a few times and made Sajdah or he recited it once, and made the Sajdah and then recited the Ayat twice or thrice. Likewise, if in all the Raka'ats of one Namaaz or in two or three Raka'ats he read the same Ayat, and then one Sajdah is sufficient for all. [Alamgiri vol.1 pg.135]

LAW: If one recited Ayat-e-Sajdah in Namaaz and performed the Sajdah (for it), but then after Salaam, in the same Majlis he recited the same verse, then in this case if he did not speak after it, the same Sajdah of Namaaz is sufficient, and if he spoke, he should repeat the Sajdah. If he did not perform the Sajdah in Namaaz and after immediately turning salaam, he recited the same Ayat he should make one Sajdah. The Sajdah which he needed to perform in Namaaz is cancelled. [Khania; Ghuniya; Alamgiri vol.1 pg.135; Raddul Muhtar vol.1 pg.726]

LAW: If in Namaaz one recited Ayat-e-Sajdah and performed the Sajdah, and then his Wudu broke and he then performed Wudu and made 'Bina' (Established Namaaz from there forth) and then he read the same Ayat again, then Sajdah for the second time is not Waajib. However, after Bina if he heard the same Ayat from someone else, then the second is Waajib and the second Sajdah he should perform after Namaaz. [Alamgiri vol.1 pg.135]

LAW: If in one Majlis he recited a few Ayats of Sajdah, then that many Sajdahs should be performed. One Sajdah is not sufficient. [General Books of Fiqh]

LAW: To recite the entire Surah and to leave out the Ayat-e-Sajdah is Makruh-e-Tahreemi. There is no disapproval if only the Ayat-e-Sajdah is recited, but it is better to recite one or two Ayats before and after. [Durr-e-Mukhtar vol.1 pg.729]

LAW: If the audience (listeners) agreed on Sajdah and the Sajdah is not heavy on them, then to recite the Ayat in a loud voice is Awlah. Otherwise it should recited softly, and if one does not know the condition of the audience (i.e. whether they will be fine making the Sajdahs or not), then it is best to recite it silently as well. [Raddul Muhtar vol.1 pg.730]

LAW: If Ayat-e-Sajdah was recited, but because he was engrossed in his work he did not hear it, then the correct view is that Sajdah is not Waajib, but many Ulama say that even though he did not hear it, Sajdah is Waajib. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.730]

Important Note: If in a single Majlis one reads all the Ayats of Sajdah and then performs the Sajdah to have some need fulfilled, Allah will fulfil the need for which he intended reading it. This is whether he reads each Ayat and makes Sajdah after each or if he reads all the Ayats and makes 14 Sajdahs at the end. [Ghuniya; Durr-e-Mukhtar vol.1 pg.730]

Law: If one recited Ayat-e-Sajdah on the ground, he cannot perform the Sajdah on a mode of conveyance, but he is permitted to do so in the condition when faced by fear (i.e. danger). If he recited the Ayat whilst on a mode of conveyance, then in the condition of him travelling, he may perform the Sajdah on the mode of conveyance. [Alamgiri vol.1 pg.135]

Law: In the condition of illness, the Sajdah will also be fulfilled if performed by gesturing. Similarly, it will be fulfilled whilst on journey on a mode of conveyance, by gesturing. [Alamgiri vol.1 pg.135]

Law: It is Makruh for the Imam to recite Ayat-e-Sajdah in Jummah, Eidain, and in Sirri Namaaz, and in that Namaaz in which there is a Jama'at-e-Azeem (Mass congregation). However, if immediately after reciting Ayat-e-Sajdah, one performs Ruku and Sujood, and Niyyat is not made in the Ruku, there is no disapproval. [Ghuniya; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.721]

Law: If one recited Ayat-e-Sajdah on the Mimbar (Pulpit of the Musjid), then Sajdah becomes Waajib on the reciter and on those who heard it as well, and it is not Waajib upon those who did not hear it. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg. 732]

LAW: To perform Sajdah-e-Shukr (Prostration of Gratitude) when a child is born, or if a person got some wealth, or if he found some lost item, or if a sick person is cured, or if a Musafir returns from a journey. In other words, to perform Sajdah, as Gratitude (to Allah) for any other blessing received, is Mustahab and the manner of doing this, is the same as Sajdah-e-Tilaawat. [Alamgiri vol.1 pg.136; Raddul Muhtar vol.1 pg.731]

LAW: To make Sajdah without reason or basis like most of the general public do, neither gives any Thawaab, nor is it Makruh. [Alamgiri vol.1 pg.136]

Chapter 8

Namaaz-e-Musafir

Namaaz of A Traveller

Allah Almighty says

وَاِذَا ضَرَبْتُمْ فِی الْاَرْضِ فَلَیْسَ عَلَیْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ اِنْ خِفْتُمْ اَنْ یَّفْتِنَكُمُ الَّذِیْنَ كَفَرُوْا

'And when you travel on the earth, there is no sin upon you for shortening your Namaaz, if you fear that the unbelievers may cause you harm.'
[Surah Nisa, Verse 101]

HADITH 1: It is in Sahih Muslim Shareef (that) Ya'la bin Umayya ﷺ says, 'I said to Ameer ul Momineen Farooq-e-Azam ﷺ that Allah Almighty says

اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ اِنْ خِفْتُمْ اَنْ یَّفْتِنَكُمُ الَّذِیْنَ كَفَرُوْا

But now the people are in the state or Security (i.e. so there should be no need for Qasr). He said, 'I was astonished by this and asked Rasoolullah ﷺ about this', (so) He ﷺ said, 'This is a Sadqa which Allah Almighty has given (as aid) to you, Accept His Sadqa'.'

HADITH 2: It is reported in Sahih Bukhari and Muslim that Haaritha bin Wahab Khaza'i ﷺ says that Rasoolullah ﷺ performed (led) 2 Raka'ats of Namaaz in Mina, we were neither in such large numbers, and nor were we in such peace before.

HADITH 3: It is in Sahihain from Anas ﷺ that Rasoolullah ﷺ performed 4 Raka'ats of Zuhr in Madina, and in Zil Hulaifa he ﷺ performed 2 Raka'ats of Asr.

HADITH 4: It is reported in Tirmizi Shareef from Abdullah ibn Umar رضی اللہ تعالی عنہما where he says, 'I performed Namaaz with Nabi ﷺ at home and on journey. As a resident I performed 4 Raka'ats of Zuhr followed by 2 Raka'ats, and during a journey, I read (with Huzoor ﷺ) 2 Raka'ats of Zuhr, followed by 2 Raka'ats and in Asr we performed 2 Raka'ats, which was followed by nothing else, and in Maghrib we always performed 3 Raka'ats whether resident or on a journey. Whilst a resident and whilst on a journey, (Huzoor ﷺ) did not perform Qasr (shorten the Namaaz) of Maghrib, and after it 2 Raka'at was performed.'

HADITH 5: It is in Sahihain from Ummul Momineen A'isha Siddiqa رضی اللہ تعالی عنہا that (initially) 2 Raka'ats of Namaaz was made Fard, and when Rasoolullah ﷺ made Hijrat (migrated to Madina), then 4 Raka'ats were made Fard, and the Namaaz of a journey was left on the initial 2 Raka'ats.

HADITH 6: It is in Sahih Muslim from Abdullah ibn Ab'bas رضی اللہ تعالی عنہما that Almighty Allah made 4 Raka'ats Fard for a resident, by the word of Rasoolullah ﷺ, and on a journey 2 Raka'ats (were made Fard), and in the case of 'Khauf' (i.e. when facing fear or Danger) 1 Raka'at (was made Fard when reading behind an Imam).

HADITH 7: Ibn Majah reported from Abdullah ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ stipulated 2 Raka'ats for Namaaz of a Journey and this is full and not less. (In other words, even though apparently 2 Raka'ats have been lessened, but in Thawaab 2 Raka'ats is equivalent to the 4 Raka'ats).

Laws of Jurisprudence

Law: Shar'an (In the light of the Shariah) a Musafir refers to a person who has left his residential area with the intention to journey for a distance of 3 days. [Durr-e-Mukhtar vol.1 pg.732/733]

Law: A day (here) refers to the shortest day in the year, and a distance of 3 days does not mean travelling from morning until evening, because there is always a need (to stop) to eat and drink, for Namaaz and other necessities, so what it actually refers to is the greater portion (of the day). For example, if he travelled from the commencement of Subho Saadiq until after noon and then he stopped (to rest etc.), then on the second and third days he did the same, then the distance of his journey will be regarded as the 'Masaafat-e-Safr' (Distance of the Journey). To travel until after noon also does not mean that he should have been travelling continuously, but he may also take habitually (naturally) the amount of rest and breaks that are needed during such a journey, and travelling (walking) means to travel at a moderate pace (or speed), meaning (he is) neither travelling too fast nor too slow. On dry land (desert etc.), credibility is given to the moderate pace and speed of a human and camel (etc.), and in mountainous terrain it is as per the conditions that are suitable (on such terrain). When travelling by sea, it will be based on the speed of the ship at a time when neither the wind is at a standstill nor is it blowing to fast. [Durr-e-Mukhtar vol.1 pg.734/735; Alamgiri vol.1 pg.138]

Law: The short day is regarded reliable in a place where the day and night are 'Mu'tadil' (balanced). In other words, the greater portion of the day can be used to travel towards ones destination. Hence, the cities which have very short days, such as Bulgar, which has very

short days, then in such places it does not depend on the (length) of the day. [Raddul Muhtar vol.1 pg.134]

LAW: The 'kos' (league/distance of measure) is also not given any credence, because in some places the (measure) of the 'kos' is shorter and at other places it is longer. Actually, credence is given to 'Three Manzils', and on land this is based on the calculation by miles and the distance for this is 57 1/2 miles. [Fatawa Razviyah]

LAW: If there are two roads leading to a place and the distance of one road qualifies for the distance of a Journey (i.e. causing one to become Musafir) and the other does not, then in this case it will be based upon the road on which the traveller takes. If he goes from the road which is nearby (i.e. the shorter road), then he will not be a Musafir and if he goes from the longer route, then he will be a Musafir, even if he does not have any valid or good reason for using this route. [Alamgiri vol.1 pg.138; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.738]

LAW: If there, are two routes to go somewhere, or if one is by sea and the other is by land, and one is a two-day journey and the other is a three-day journey (to one's destination). If he uses the one which is a three day journey, he is a Musafir, otherwise he is not. [Durr-e-Mukhtar; Alamgiri vol.1 pg.138]

LAW: If by way of his Karaamat, a Wali (beloved of Allah) completed a three day journey in a very short space of time, then that which is evident indicates that the rules of Musafir will be applicable to him, but Imam Ibn Humaam has mentioned that it is questionable for him to be regarded a Musafir. [Raddul Muhtar vol.1 pg.735]

LAW: The mere intention of a journey will not qualify one as a Musafir, but the rule of Musafir will only be applicable to him when he leaves the populated area of the locality. In other words, if he is in a city then (it will apply when) he leaves the city and if he is in a village then it will (apply when) he leaves the village. For the one living in a city, it is also necessary that he should also come out of the populated (residential) areas on the outskirts of the city, which are bordering (attached) to the city. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.733]

LAW: The villages which are bordering (attached) to the 'Fina-e-Shahr', then for those in the villages it is not necessary to come out of such a village as well. Similarly, if there is a field (orchard) etc. that is bordering (attached) to the city or town, and even though those who take care of it and work in it, live in it, it is not necessary to come out of these Orchards. [Raddul Muhtar vol.1 pg.732]

LAW: The place which is outside the Fina-e-Shahr but is for the work of the City, such as the Cemetery, Race Course, Dump site etc., if these are bordering (adjoined) to the city, then it is necessary to come out of these. However, if there is a distance between the city and the Fina, then there is no need to come out of it. [Raddul Muhtar vol.1 pg.732]

LAW: Coming out of the populated area means that the populated areas should end in the (direction) towards which he is travelling, even though in the vicinity of that area the populated areas have not ended on another side. [Ghuniya]

LAW: If any 'Mohalla' (area) was attached to the city, but now it has become separate, then to come out of this is also necessary. If there

is a Mohalla, which has become deserted (vacant), even though it was initially attached to the city, or even if it is still attached to the city, then to exit it is not a condition. [Ghuniya; Raddul Muhtar vol.1 pg.733]

LAW: If a Station (railway etc.) is outside the populated (residential area), then on reaching the station he will be regarded as a Musafir, on condition he has intention of travelling to a destination that is regarded the Masaafat-e-Safr.

LAW: For a 'Safar' (journey that qualifies one as a Musafir) it is also necessary, that one should intend to travel a distance of 3 days from the place from where he is departing. If he left with the intention to travel a distance of 2 days and on reaching there, he made an intention to travel to some other place, and that too is a journey which is less than 3 days in distance, and similarly if he travels the entire world in this way, he will not be regarded a Musafir. [Ghuniya; Durr-e-Mukhtar vol.1 pg.733]

LAW: It is also conditional that he should have the intention of travelling continuously (i.e. consistently) on a journey of 3 days. If he made intention that he will travel for a journey of 2 days and on reaching there he will do some work there and then he will travel a journey of 1 days distance, then this is not regarded as a consistent journey of 3 days, and he will thus not be considered a Musafir. [Fatawa Razvia]

LAW: It is Waajib upon the Musafir to perform Qasr Namaaz (Shorten the Namaaz). In other words, he should perform the Four (4) Raka'ats Fard Namaaz as two (2) Raka'ats. For him (the Musafir), these 2 Raka'ats are regarded as the complete Namaaz. If he

intentionally performed Four (instead of 2) but sat for Qaada at 2 Raka'ats, the Fard will be discharged and the last 2 Raka'ats will be counted as Nafil, but he will be regarded sinful for this and is deserving the torment of hellfire, because he (intentionally) left out a Waajib, hence he should repent for this. If he did not sit for Qaada at two Raka'ats, then in this case the Fard is not fulfilled, and it has become Nafil. However, if he had made the intention of Iqaamat (Residency) before the Sajdah of the 3rd Raka'at, then in this case the Fard will not be annulled, but he will have to repeat the Qiyaam and the Ruku. If he made the intention in the Sajdah of the 3rd Raka'at, then now the Fard has been lost. Similarly, if he does not recite the Qir'at in the first 2 Raka'ats or in one of those 2 Raka'ats, the Namaaz is annulled. [Hidaya; Alamgiri vol.1 pg.139; Durr-e-Mukhtar vol.1 pg.735/739/740]

LAW: This 'Rukhsat' (permission) is specifically and only for a Musafir. This applies whether his journey is meant for a permissible or impermissible reason. Either way, the rules which apply to a Musafir will apply to him. [Raddul Muhtar vol.1 pg.736]

LAW: If an unbeliever left with the intention of journeying for a distance of 3 days, and after 2 days he became a Muslim, then there is Qasr Namaaz for him. If a Na-Baaligh left with the intention of a 3 day journey and he became Baaligh on the way, if the place to which he is journeying to, from where he is, is not a distance of 3 days, he will perform the full Namaaz. If a female who was menstruating became cleansed and the place to where she is journeying is not a 3 day distance away from where she is, then in this case she will perform the full Namaaz. [Durr-e-Mukhtar vol.1 pg.742]

LAW: If the Muslim Ruler (Badshah) travelled the kingdom (Country) in order to assess the condition of the citizens, he will not perform Qasr, unless his initial intention was not of a journey of 3 Manzils continuously. If he travels for any other reason, and it consists of the distance of a journey, then he will perform Qasr. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.746]

LAW: There is no Qasr (Shortening) of the Sunnats, but this should be read in full. However, it is excused in the case of fear (i.e. danger) or when there is no time left. It must be read at a place of safety. [Alamgiri vol.1 pg.139]

LAW: A Musafir is regarded as a Musafir until such time that he does not enter his locality (i.e. town, city, village etc), or if he does not intend to stay in any populated area for a full 15 days. This is in the case if he has already travelled a journey of 3 days (to reach that place). If before reaching (the distance of) 3 Manzils, he makes intention of returning, then he is not a Musafir, even though he maybe in a jungle (i.e. unpopulated area). [Alamgiri vol.1 pg.139; Durr-e-Mukhtar vol.1 pg.736/737]

LAW: For the Niyyat of Iqaamat (Residence) to be proper (valid), there are six (6) conditions:

1. *He should stop his travelling. If whilst travelling he made the intention of residence, he will not be regarded as a Muqeem (resident/non-Musafir).*

2. *The place (at which he intends to reside) should be suitable for residence. If he made intention of residence in a jungle, or at sea, or in*

an unpopulated (uninhabited) Island, he will not be regarded as a Muqeem.

3. *He intends to stay (at one place) for 15 days. If he intends to stay for less than this he will not be regarded as a Muqeem.*

4. *This Niyyat should be for staying at one particular place. If he intends to stay for 15 days in 2 different villages (settlements). In other words, he wishes to stay at one place for 10 days and at the other for 5 days, then he will not be regarded a Muqeem.*

5. *His intention should be independent. It should not be dependent on someone else.*

6. *His condition should not be contrary to his intention.* [Alamgiri vol.1 pg.139; Raddul Muhtar vol.1 pg.739]

LAW: If a Musafir is travelling and he has not as yet reached the city or village and he made the intention of residence, he will not be regarded as a Muqeem. If he made the intention after he reached (the city or village), he will be regarded as a Muqeem, even though he is still in search of the house etc. (which is his final stop). [Alamgiri vol.1 pg.139]

LAW: If the Muslim Army halts or encamps in a jungle and they set up camp, pitch tents etc. there and make the intention of staying there for 15 days, they will not be regarded as being Muqeem. However, if those who live in a jungle set up tents (etc.) in the jungle and intend to stay there for 15 days, they will become Muqeem. The condition for this is that there should be water and grass

(vegetation) available there, because the jungle is to them, like a city or village is to us. [Alamgiri vol.1 pg.139]

LAW: If one intends to stay at 2 places for 15 days and both are independent, such as in the case of Makkah and Mina, then in this case he will not be regarded as a Muqeem. If they are dependent on one another (such a town and the Fina/outskirt of the Town), then in this case he will be regarded a Muqeem. [Alamgiri vol.1 pg.140; Durr-e-Mukhtar vol.1 pg.737]

LAW: If one made an intention that I will live in these two localities (settlements) for 15 days, and I will live at one place during the day and at the other at night. In this case, if he first went to the place where he intended to stay during the day, then he has not become a Muqeem, but if he went first to the place, where he had intended to stay at night, then he will become a Muqeem. Now, if he goes from there into the next settlement, he will still be regarded as a Muqeem. [Alamgiri vol.1 pg.140; Raddul Muhtar vol.1 pg.737]

LAW: If the Musafir is not independent in his intention, then in this case he will not be regarded a Muqeem even when he makes the intention of staying for 15 days. For example, a female whose Mahr-e-Mu'ajjal is not owed to her by her husband, becomes dependent on the husband and her own Niyyat does not count, and slave who is Ghayr Makatab is also dependent on his master, and the Army which gets their necessities from the Treasury or the King, as they are dependent on their leader, and the case of the worker who is dependent on the employer, and a prisoner, who is dependent on his incarcerators and that wealthy person on whom compensation is claimed, and a student who gets food etc. from his teacher, as he is dependent on the teacher, and a pious son, who is regarded a

dependent of his father. The intentions of all the aforementioned are regarded as irrelevant, and in reality the intention of the ones whom they are dependent on will be given relevance. If they have made intention of Iqaamat (residence) then the Taabi' (the one following or dependent on them) will be regarded as a Muqeem, and if they do not make intention of Iqaamat, then the Taabi' will also be regarded as a Musafir. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg. 834/845; Alamgiri vol.1 pg.141]

LAW: If the Mahr-e-Mu'ajjal of a female is still owed to her, then she has the choice to hold herself back, thus in such a case she is not a Taabi' (dependant/subordinate in this issue). Similarly, a slave who is Makatab has the right of travelling without the permission of the Maalik (Masters), thus he is also not a Taabi', and the soldier who does not take his meals and necessities from the Badshah or Bait ul Maal is not regarded as a Taabi'. An employee who is not employed on a monthly or annual salary, but rather he receives a daily salary and has the right of terminating the 'Ijaara' after even 2 days, thus he too is not regarded Taabi'. If a Muslim who has been imprisoned (captured) by the enemy is aware that they will take him (with them) on a journey of 3 days (distance), he should perform Qasr and if he is not sure of what they intend, then he should try to ask them and then act accordingly. If they do not inform him of their intention (travel plan) then if he knows that the enemy are Muqeem, he should perform Namaaz in full and if he knows that they are Musafir, then he should perform the Qasr. If he is not able to even ascertain this, then for as long as a journey of 3 days is not accomplished, he should perform full Namaaz. If he was responsible for 'Tawaan' (a claim against him) and he was on a journey and has been caught, then in this case, if he is insolvent, he should perform Qasr. If he is solvent (financially stable) then he intends to pay (what he owes)

within 15 days, or even if he has no intention, he should still perform Qasr. If his intention is that he will not be paying it, then in this case he will perform full (Namaaz). [Raddul Muhtar vol.1 pg.744/745]

LAW: The Taabi' (dependent/subordinate) should query from the Matbu' (i.e. the one on whom he is depending) and he should act according to what the Matbu' says. If he does not say anything, then see if he is a Muqeem or Musafir. If he is a Muqeem then consider yourself a Muqeem and if he is a Musafir then consider yourself a Musafir, and if you are not able to ascertain this as well, then after a (distance) of a journey of 3 days, perform Qasr (Namaaz). Before this, perform your full Namaaz. If one does not query from him, then the ruling is the same as when he is asked and does not give any response. [Raddul Muhtar vol.1 pg.745]

LAW: If with a blind person there is someone who can hold and guide him, then in this case if the one who is with him is his worker, then relevance is given to the Niyyat of the blind person. If he is only there to help out of goodness, then relevance is given to his Niyyat (person helping out of goodness). [Raddul Muhtar vol.1 pg.745]

LAW: Those soldiers who are the Taabi' of the Commander (leader), and they have been overpowered and thus split up, then in this case they will not be regarded as being Taabi'. However, both in Iqaamat (residence) and in Safar (on journey) his personal Niyyat will be giving relevance. [Raddul Muhtar vol.1 pg.745]

LAW: If a slave was on a journey with his owner and the owner sold him to a Muqeem. If he was aware of this in his Namaaz and he performed 2 Raka'ats, then he should read it again (i.e. four). Similarly, if the slave was in Namaaz and the Maalik (Master) made

intention of Iqaamat (residence), then in this case if after knowing he performed 2 Raka'ats, he should repeat it (i.e. read 4 Raka'ats). [Raddul Muhtar vol.1 pg.745]

LAW: If a slave is owned by two persons jointly and both of them are on the journey. One of them intended Iqaamat (residence) and the other has not. If there are days set for serving each master, then on the days on which he is to serve the Muqeem, he will perform 4 Raka'ats and during the days which are set for serving the Musafir, he will perform 2 Raka'ats. If the days are not set (for serving each person), then he will perform 4 Raka'ats every day, and to perform Qaada on 2 Raka'ats is Fard. [Alamgiri vol.1 pg.141]

LAW: If one has made the Niyyat for Iqaamat (residence), but his situation shows that he will not really stay there for the full 15 days, then in this case the Niyyat (intention) is not proper. For example, he travelled for Hajj and intended to live in Makkah Muazzamah for 15 days in the beginning of Zil Hijjah. Then in this case, his Niyyat is baseless, because now that he has made Niyyat for Hajj, it is obvious that he will definitely go to Mina and Arafaat, so how will he be able to stay for so many days in Makkah Muazzamah. However, if after returning from Mina he makes this Niyyat, then it is proper. [Alamgiri vol.1 pg.140; Durr-e-Mukhtar vol.1 pg.737]

LAW: A person who went someone but does not have the intention of staying there for 15 days, but he intends to go with a group and he knows that the group will go (from there) after 15 days, then he is a Muqeem, even if he does not make the Niyyat of Iqaamat (residence). [Durr-e-Mukhtar vol.1 pg.737]

LAW: If a Musafir stopped for a few days or even for 13 to 14 days with the Niyyat of some work or to wait for his companions, or if he has the intention that once his work is done, he will leave, but in both cases he changes his departure from one day to the next. In doing so years pass by, then he is still a Musafir and will need to perform Qasr Namaaz. [Alamgiri vol.1 pg.139]

LAW: If the Muslim army went to a Darul Harb or laid siege to a fort in a Darul Harb, they are regarded as being Musafir, even if they made the intention of 15 days, even if the apparent is overwhelming. Similarly, if they have laid siege (surrounded) rebels (or traitors) in a Darul Islam they are still not Muqeem. However, one who goes to a Darul Harb with security (i.e. he has been given safe passage) and he makes intention of staying for 15 days, he will read 4 Raka'ats. [Ghuniya; Durr-e-Mukhtar vol.1 pg.738]

LAW: If one living in Darul Harb becomes a Muslim there and the unbelievers there are plotting to kill him, so he decided to flee on a journey of 3 days distance, then in this case he should perform Qasr. If he has hidden somewhere with the intention of hiding there for a month or two, then too he should perform Qasr. However, if he has hidden in a town or city, he should perform full 4 Raka'ats there. If a Muslim was imprisoned in a Darul Harb and he escaped from there and took refuge in a cave, then he should perform Qasr, even if he intends to be there for 15 days (or more). If all the people of a town in a Darul Harb become Muslim and the Harbis' intend to fight against them, then all of them are Muqeem. Similarly, if the unbelievers overpowered their town and they (the Muslims) all left the town and fled with intention of a distance of 1 days journey, then too they are Muqeem, and if they left with the intention of going a 3 days distance away, then they are Musafir. Thereafter, if they return

and the unbelievers have not captured their town, they are Muqeem, and if the Mushriks (polytheist) have captured and taken control of the city, but even if they lived there but then left when the Muslims returned, then if these people intend to live there, it has become Darul Islam. They will thus perform the Namaaz in full. If they have no intention of living there, but they intend to live there only for a month or two and they then wish to journey to a Darul Islam, then in this case they will perform Qasr. [Alamgiri vol.1 pg.140/141]

LAW: If the Muslim army entered a Darul Harb and overpowered it and made it a Darul Islam, then Qasr will not be performed there. However, if they only intend to live there for a month or two, they should perform Qasr. [Alamgiri vol.1 pg.140]

LAW: If a Musafir whilst in Namaaz made the intention of Iqaamat (residence), then he should perform it in full. If the case is such that he only performed one Raka'at and the time (for that Namaaz) expired and he made the Niyyat of residence in the second, then this Namaaz he should only perform 2 Raka'ats, and he should perform 4 Raka'ats for the next one. Similarly, if a Musafir was a Laahiq and the Imam was also a Musafir, and after the Salaam of the Imam if he intended for Iqaamat (Residence), then he should only perform 2 Raka'ats, and if he intended it before the Imam turned Salaam, he should perform 4 Raka'ats. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.736/737]

LAW: In both Ada and Qaza, the Muqeem is permitted to make Iqtida (i.e. follow) a Musafir. After the Salaam of the Imam, he should complete his remaining 2 Raka'ats. In those 2 Raka'ats he should not recite any Qira'at at all, but he should remain standing silently for the duration of Surah Faateha. [Durr-e-Mukhtar vol.1 pg.740]

LAW: If the Imam is a Musafir and the Muqtadi (follower) is a Muqeem and the Muqtadi stood up before the Salaam of the Imam, and the Imam had made intention of Iqaamat (residence). Then in this case if the Muqtadi has not yet made the Sajdah of the 3rd Raka'at, he should continue with the Imam, otherwise his Namaaz has become invalid. If the Imam intended for residence after the Sajdah of the 3rd Raka'at then he should not be followed. If he follows his Namaaz will be void. [Raddul Muhtar vol.1 pg.740]

LAW: We have already established that for the Iqtida to be regarded as correct, the condition is that it should be known whether the Imam is a Muqeem or a Musafir. It does not matter whether one came to know this at the commencement of the Namaaz or even after the Namaaz has commenced (Either way it is acceptable). Hence, it is (best and advisable) for the Imam to announce before commencing Namaaz that he is a Musafir. If he did not do so in the beginning of the Namaaz, then at the end of his Namaaz he should say, 'Complete your Namaaz in full, as I am a Musafir'. [Durr-e-Mukhtar vol.1 pg.740/741]

If he already said it at the beginning, (it is advisable) for him to repeat it at the end as well, so that those who were not present at the beginning would also realise.

LAW: Once the time has expired (for a Namaaz), a Musafir cannot make Iqtida of a Muqeem. He can do so within the time period, and in this case (when following a Muqeem) the Fard of the Musafir will also be 4 Raka'ats. The ruling of this Namaaz is the same as a 4 Raka'at Namaaz, and those Namaaz in which there is no Qasr, he may make Iqtida (of a Muqeem) both within the time or afterwards as well. If one made Iqtida within the time and before the Namaaz

ended, the time (for that Namaaz) expired, the Iqtida will still be regarded proper. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.741]
LAW: If a Musafir followed a Muqeem and according to the Madhab of the Imam, the Namaaz is Qaza (expired), and according to the Madhab of the Muqtadi, it is 'Ada'. For example, if the Imam is an adherent of the Shafi'i Madhab and the Muqtadi is an adherent of the Hanafi Madhab, and he performed Zuhr behind him after the shadow of an object is one fold, then the Iqtida is still proper. [Durr-e-Mukhtar vol.1 pg.740]

LAW: If a Musafir commenced his Namaaz behind a Muqeem and then broke the Namaaz, then in this case (when he reads it), he will perform only 2 Raka'ats, as long as he performs it alone or behind another Musafir. However, if again he performs it behind a Muqeem, he will perform 4 Raka'ats. [Raddul Muhtar vol.1 pg.141]

LAW: If a Musafir made Iqtida of a Muqeem, then the Qaada-e-Oola is also Waajib upon the Muqtadi, as it does not remain Fard, so if the Imam did not perform the Qaada, the Namaaz will not be annulled. However, if a Muqeem made Iqtida of a Musafir then the Qaada-e-Oola is also Fard upon the Muqtadi. [Raddul Muhtar, Durr-e-Mukhtar vol1. Pg.740/741]

LAW: In performing Qasr and the full Namaaz, relevance is given to the last time, if he has not performed it yet. For example, if a person has not performed his Namaaz yet, but there is not only sufficient time left to say Allahu Akbar, and he has now become a Musafir, then in this case, he should perform Qasr, and if he was a Musafir and at that time he intended Iqaamat (residence), then he should perform 4 Raka'ats. [Durr-e-Mukhtar vol.1 pg.742]

LAW: After performing Namaaz within the time period, if a person went on journey and then he read 2 Raka'ats for Asr, but then had to return home due to some necessity, and the time of Asr is still remaining, and he only realised then that he had performed both the Namaaz without Wudu, then in this case he will perform 2 Raka'ats for Zuhr and 4 Raka'ats for Asr. If he performed his Zuhr and Asr, and went on a journey before sunset, and then realised that he performed both Namaaz without Wudu, he should perform 4 Raka'ats of Zuhr and 2 Raka'ats of Asr. [Alamgiri vol.1 pg.141/142; Raddul Muhtar vol.1 pg.742]

LAW: If a Musafir made 'Sahw' (error) in Namaaz and after turning Salaam at 2 Raka'ats he made Niyyat of Iqaamat (residence), then in the case of that particular Namaaz, he is not regarded as Muqeem and the Sajdah-e-Sahw falls away. However, if he made the Niyyat before making the Sajdah, then it is proper and it will be now Fard for him to perform 4 Raka'ats. This applies even if he made the Niyyat only after one Sajdah. [Alamgiri vol.1 pg.141]

LAW: If a Musafir made Imamat of Musafirs (i.e. he led Musafirs in Namaaz), and in the midst of Namaaz, the Imams Wudu broke and he appointed another Musafir as his khalifa (in Namaaz), and the Khalifa made Niyyat of Iqaamat (residence), then all the Musafirs who are behind him will only perform 2 Raka'ats. Likewise, if he made a Muqeem the Khalifa (in Namaaz), the Muqtadi who are Musafir will still perform 2 Raka'ats, and if the Imam made Niyyat of Iqaamat (residence) after the Hadath (i.e. after his Wudu broke) and before leaving the Masjid, they should read 4 Raka'ats. [Alamgiri vol.1 pg.142]

LAW: 'Watan' (Home or Abode) is of two types:

1. Watan-e-Asli (a person's real or permanent home).
2. Watan-e-Iqaamat (a person's transient or temporary home).

1. Watan-e-Asli: refers to the place where he was born, or a place where his family lives, or a place where he has taken permanent residence, and it is a place from where he will now not go anywhere. [Alamgiri vol.1 pg. 145]

2. Watan-e-Iqaamat: refers to that place where a Musafir intends to stay for a period of 15 days or more. [Alamgiri vol.1 pg. 145]

LAW: If a Musafir married somewhere and even though he does not intend staying there for 15 days, he is a Muqeem (there). If he has two wives in different cities, he will become Muqeem on reaching both cities. [Raddul Muhtar vol.1 pg.742]

LAW: If a person's Watan-e-Asli is at one place and he has now made another place his Watan. In this case, if he has children and family still living at the first place, then both are regarded as 'Asli' (Permanent), otherwise the first will no longer be regarded as the Asli, be this whether there is Masaafat-e-Safr (the legal distance required for a journey) between both places or not. [Durr-e-Mukhtar vol.1 pg.742]

LAW: A Watan-e-Iqaamat causes another Watan-e-Iqaamat to become void. In other words, he stopped at one place with the intention of 15 days, and then went to another place and stopped with the intention of 15 days, then in this case the first is invalid and is not Watan anymore, be this whether there is a Masaafat-e-Safr

between both or not. Likewise, the Watan-e-Iqaamat becomes baatil (invalid and void) by one entering his Watan-e-Asli or by embarking on a (further) journey. [Durr-e-Mukhtar vol.1 pg.743]

LAW: If one took the people of his house and went to some other location, and in the first location his house and other belongings etc. are still there, then that too is regarded as Watan-e-Asli. [Alamgiri vol.1 pg.142]

LAW: For Watan-e-Iqaamat it is not necessary that he took residence there after embarking on a journey of 3 days, but even if he took residence before completing the duration of the journey, it has become Watan-e-Iqaamat. [Alamgiri vol.1 pg.142; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.743]

LAW: If the parents of one who is Baaligh (reached age of puberty) live in a certain city, and that city is not his birthplace, and neither are his family members living there (wife, children etc.), then such a place is not Watan-e-Asli for him. [Raddul Muhtar vol.1 pg.742]

LAW: When a Musafir arrives at his Watan-e-Asli, his journey has come to an end, even if he does not make Niyyat of Iqaamat (residence). [Alamgiri vol.1 pg.142]

LAW: If a female married and went to her in-laws and now lives there, then in this case her mother's is no more regarded as her Watan-e-Asli. In other words, this applies if her in-laws are 3 Manzils away. If she visits her mother's home from there and does not intend to stay for 15 days, she will perform Qasr, and if she has not seized living at her mother's, but she is only temporarily at her in-laws

home, then as soon as she returns to her mother's, the journey will come to an end and she should perform her Namaaz in full there.

LAW: For a female to embark on a journey without a Mahram for a journey of more than 3 days is impermissible, but for her to go on a journey of even one day (without a Mahram) is not permitted. She is also not permitted to embark on a journey with a Na-Baaligh or with a Ma'tuwa (one who is partially insane). It is necessary for her husband or Baaligh Mahram to travel with her. [Alamgiri vol.1 pg.142]

It is also necessary that the Mahram should not be someone who is a hardened Faasiq (sinner), one who speaks rudely, or a precarious person.

Chapter 9

The Jummah Salaah

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Allah Almighty says

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ فَٱسۡعَوۡاْ إِلَىٰ ذِكۡرِ ٱللَّهِ
وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ٩

'O Believers, When the Azaan is called out for Namaaz on a Friday, then go swiftly towards the remembrance of Allah, and leave all business transactions. This is best for you, if (only) you knew!' [Surah Jummah, Verse 9]

The Virtues of Jummah

Hadith 1 & 2: In the Sahihain it has been reported from Abu Hurairah ﷺ that Huzoor ﷺ said, 'We are the last (in other words we are the last to come to this world) but on the day of Qiyaamat we will be the first, even though others received the book before us (and we after them). This was the day (Jummah) which was made Fard upon them (in other words that they should revere it) but they went against this (disregarded it), and Allah has guided us to it and others follow us (in this). The Jews set aside the next day (in other words the Saturday) and the Christians set aside the day after (in other words the Sunday).' The narration of Muslim is from him (Abu Hurairah ﷺ) as well and from Huzaifa ﷺ, 'We are last amongst the Ahl-e-Duniya, but first on the Day of Qiyaamat, for our judgement will be given before all the other creation.'

Hadith 3: Muslim, Abu Dawud, Tirmizi and Nasa'i report from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'The best day on which the sun rises is a Friday. On this day (Friday) Adam ﷺ was born, and on this day he was allowed entrance into Jannat (Paradise), and on the same day he was commanded to descend from Jannat (onto earth). The Day of Qiyaamat will be established on a Friday.'

HADITH 4&5: Abu Dawud, Nasa'i, Ibn Majah and Baihaqi report from Aus ibn Aus ﷺ that Rasoolullah ﷺ said, 'The Best day amongst your days is a Friday. In it, Adam ﷺ was born, and he passed away on the same day, and Nafakha (i.e. the blowing of the Soor for the second time) on the same day will be Sa'aqa (i.e. the blowing of the Soor for the first time). Increase your recitation of Durood upon me on this day, for your Durood is presented to me. The people (companions) asked, 'Ya Rasool'Allah ﷺ! How will our Durood before presented to you after you have passed from this world?' He ﷺ said, 'Allah has made it Haraam upon the earth to eat (devour) the bodies of the Ambia'.'

In the Narration of Ibn Majah it is mentioned that, 'Send Durood upon me in abundance on a Friday, because it is well known in regards to this day, that Angels present themselves in it, and one who recites Durood upon me, his Durood is presented to me.' Abu Dawud ﷺ says that he then said, 'And after your passing away!' He ﷺ said, 'Undoubtedly Allah has made it Haraam upon the earth to eat the bodies of the Ambia. The Nabi of Allah is alive and he is blessed with sustenance.'

HADITH 6 & 7: Ibn Majah reports from Abu Lubaba bin Abdul Munzir and Ahmed reports from Sa'ad ibn Mu'az رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'A Friday is the Leader of all the day and by Allah it is regarded as the most virtuous, and it is more virtuous than Eid ul Fitr and Eid ul Adha by Allah, and in it there are five attributes:

1. *Allah created Adam ﷺ on this day.*
2. *On this day, Allah sent him down to the earth.*
3. *On this day, Allah caused him to pass away.*

4. *In this day, there is a special time, that whatever a servant asks for in it, Allah will give it to him, as long as he does not ask for something Haraam.*
5. *On this day, Qiyaamat will occur.*

There is no close Angel, (of the) the skies, the earth, wind, mountains or Seas who does not fear a Friday.'

HADITH 8-10: Bukhari and Muslim report from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'On a Friday, there is such a time that if a Muslim gets this (special) moment, and he asks for any good from Allah at this time, then Allah will give it to him.'

In the narration of Muslim, this too has been mentioned that, 'It is a very short space of time'. Now, in regards to when this time comes, there are many narrations in this regard. There are two such narrations that are very strong. One narration says that (this time) is from the time the Imam sits down for Khutbah until the end of the Namaaz. This Hadith has been reported by Muslim from Abu Burdah bin Abi Musa who reported from his father, who narrated it from Rasoolullah ﷺ. The second narration states that it is the last time of Jummah. Imam Maalik, Abu Dawud, Tirmizi, Nasa'i and Ahmed report from Abu Hurairah ﷺ. He says, 'I went towards the Mount Toor and I met with Ka'ab Ahbaar and sat with him. He mentioned to me some reports from the Taurait and I presented to him Ahadith of the Beloved Rasool ﷺ. One of the Hadith, which I narrated to him, was that, Rasoolullah ﷺ said, 'The Best day amongst your days is a Friday. In it, Adam ﷺ was born, and on the same day he was commanded to descend (to earth), and on the same day his Tauba was accepted, and on the same day he passed from this world. On the same day, Qiyaamat will occur, and there is no animal (creature) that

does not give out a cry before sunrise on the morning of a Friday, in fear of Qiyaamat, except for Man and Jin. In it, there is such a time that in performing his Namaaz if a Muslim attains it, then whatever he asks from Allah at this time, Allah will give it to him'. Ka'ab said, 'such a time comes only once in a year'. I said, 'Actually, it comes on every Friday'. Ka'ab then read the Taurait and said, 'Rasoolullah ﷺ said the truth'. Abu Hurairah ﷺ says, 'I met with Abdullah ibn Salaam ﷺ and mentioned to him about my sitting with Ka'ab Ahbaar and about the Hadith which I discussed with regards to the Jummah, and I mentioned that Ka'ab said that it is a time which comes once in a year, so Abdullah bin Salaam ﷺ said, 'Ka'ab was wrong'. I then said that Ka'ab read from the Taurait, and then said but that time comes once every Friday. He said, 'Ka'ab has spoken the truth'. Then Abdullah ibn Salaam ﷺ said, 'Do you know when that time comes?' I said, 'you tell me and do not be miserly (i.e. secretive about it)'. He said, 'It is the last of a Friday'. I said, 'How can it be the last portion whereas Rasoolullah ﷺ said, 'If a Muslim attains it in performing Namaaz, and that is not a time of Namaaz'.' Abdullah ibn Salaam ﷺ said, 'Rasoolullah ﷺ said, 'Did Nabi ﷺ not say that one who is seated in a Majlis in anticipation of Namaaz, is in Namaaz'.' I said, 'Yes'. So he said, 'This is what it means. In other words performing Namaaz here means to sit in anticipation of Namaaz (commencing)'.'

HADITH 11: Tirmizi reported from Anas ﷺ that Rasoolullah ﷺ said, 'The moment (of acceptance) which is desired on a Friday, search for it from After Asr until the setting of the sun.'

HADITH 12: It is in Tabrani Awsat on merit of a narration certified as Hassan that Rasoolullah ﷺ said, 'Allah will not leave any Muslim on a Friday without making his Maghfirat (i.e. without pardoning him).'

HADITH 13: It is reported from Abu Ya'la that Rasoolullah ﷺ said, 'There are 24 hours in a day and night on a Friday. There is no hour on a Friday in which Allah does not free six hundred thousand from the fire of Hell, on whom hell had become compulsory (Waajib).'

VIRTUES OF PASSING AWAY ON FRIDAY OR ON A FRIDAY NIGHT

HADITH 14: Ahmed and Tirmizi report from Abdullah ibn Umar رضی الله تعالی عنهما Rasoolullah ﷺ said, 'Any Muslim who dies on the Day of a Friday or on a Friday night, Allah will protect him from the calamities of the grave.'

HADITH 15: Abu Nu'aim reported from Jaabir رضی الله عنه that Huzoor ﷺ said, 'One who dies on a Friday or a Friday night will be saved from the punishment of the grave, and on the day of Qiyaamat he will come forth in a manner whereby the seal of the Shaheeds (martyrs) will appear on him.'

HADITH 16: Hameed reported in Targheeb from Iyaas bin Bukayr that he ﷺ said, 'One who dies on a Friday, the reward of a Shaheed will be recorded for him, and he will be saved from the torment of the grave.'

HADITH 17: It is reported from Ataa that Rasoolullah ﷺ said, 'A Muslim male or Muslim female who passes away on a Friday or on a Friday night, shall be protected from the punishment and calamities of the grave. He shall meet with Allah in a condition that he (or she)

Note: Here Friday Night refers to the eve of a Friday, in other words, from Thursday after Maghrib.

shall have no accountability, and there shall be witnesses with him who will bear testimony for him, or he will have a seal.'

HADITH 18: Baihaqi reports from Anas ﷺ that Rasoolullah ﷺ said, 'A Friday night is a glowing night, and the day of a Friday is an illuminated day.'

HADITH 19: Tirmizi has reported from Ibn Ab'bas رضی اللہ تعالیٰ عنہما that he recited this Ayat:

ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ۚ

'Today, I have perfected for you your Deen, and I have completed upon you my Grace and I am pleased with Islam as your Deen.'
[Surah Ma'idah, Verse 3]

A Jew was in his presence. He said, 'if this verse were revealed upon us, we would have made it the Day of Eid (rejoicing)'. Ibn Ab'bas رضی اللہ تعالیٰ عنہما said, 'This verse was revealed on the Day of two Eids. In other words on Jummah and Arafah. (In other words we do not have to make this the day of Eid, because the day on which Allah revealed this Ayat it was a day of two Eids, because Jummah and Arafah are both days of Eid for Muslims and on that day both these were on the same day. It was Jummah and it was the ninth of Zil Hijjah).

Virtues of Jummah Namaaz

HADITH 20: Muslim, Abu Dawud, Tirmizi and Ibn Majah report from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'One who performed proper Wudu (Ablution) and then came for Jummah, and listened to the Khutbah and remained silent. Then such a person shall be

forgiven of those sins, which are between that Jummah and the next Jummah, and 3 days (more), and one who touched pebbles has been absurd. (This means that whilst listening to Khutbah to even do such things is regarded as absurd, in other words, pebbles were lying near him and he moved them).

HADITH 21: Tabrani reported from Abu Maalik Ash'ari ﷺ that Rasoolullah ﷺ said, 'Jummah (A Friday) is expiation for the sins which are between this Jummah and the Jummah which follows, and for 3 days more. This is because Almighty Allah says, 'For one who does one good deeds, the reward is tenfold'.'

HADITH 22: Ibn Hib'ban reports in his Sahih from Abu Sa'eed ﷺ that Rasoolullah ﷺ says, 'The one who does five things in one day, Almighty Allah will record him amongst the Jannatis:

1. *One who goes to check on the well-being of a sick person.*
2. *One who joins a Janaazah.*
3. *One who keeps fast.*
4. *One who goes for Jummah.*
5. *One who frees a slave.'*

HADITH 23: Tirmizi reports with the advantage of soundness and accuracy that Yazid bin Abi Maryam says, 'I was on my way to Jummah and I met Abaaya bin Rafa'a bin Raafi'. He said, 'Glad tidings to you that these steps which you have taken are in the way of Allah. I heard Abu Abas saying that Rasoolullah ﷺ said, 'One whose feet become dusty in the way of Allah, is Haraam upon the fire (of hell)'.'

The narration of Bukhari mentions that Abaaya said, 'I was on my way to Jummah and I met Abu Abas ﷺ and he mentioned that words of Rasoolullah ﷺ.'

The Warnings in Regards To Omitting the Jummah Namaaz

Hadith 24-26: Muslim reports from Abu Hurairah and Ibn Umar and Nasa'i and Ibn Majah report from Hazrat Ibn Ab'bas and Ibn Umar رضی الله تعالیٰ عنهم that Rasoolullah ﷺ said, 'Either people will abstain from omitting Jummah, or Allah will place a seal onto their hearts, and they will become amongst the 'Ghaafileen' (heedless).'

Hadith 27-31: It has been stated that one who leaves out (omits) 3 Jummahs due to heedlessness (laziness); Allah will place a seal on his heart. This has been reported by Abu Dawud, Tirmizi, Nasa'i, Ibn Majah, Daarmi, Ibn Khuzaima and Ibn Hib'ban from Abul Ja'd Zamri, and Imam Maalik reported it from Safwaan bin Saleem, and Imam Ahmed reported it from Abu Qatadah ﷺ. Tirmizi says that this Hadith is Hassan, and Haakim says that it is Sahih on condition of Muslim.

It is reported in a narration of Ibn Khuzaima and Ibn Hib'ban that one who leaves out 3 Jummahs without a valid reason, he is a Munafiq.

In the narration of Zain it is mentioned that he has no connection to Allah.

Tabrani has reported from Usaama ﷺ that he has been recorded amongst the Munafiqeen (hypocrites).

In the narration of Imam Shafi'i, which is from Hazrat Abdullah bin Ab'bas رضی اللہ تعالیٰ عنہما it is mentioned, 'He has been recorded as a Munafiq (hypocrite), which will neither be erased nor changed.'

One narration mentions, the one who has left out 3 consecutive Jummahs, he has thrown Islam behind him. This Hadith has been reported by Ibn Ya'la with the merit of Sahih from Sayyiduna Ibn Ab'bas رضی اللہ تعالیٰ عنہما

HADITH 32: Ahmed, Abu Dawud and Ibn Majah report from Samurah ibn Jundub ﷺ that Rasoolullah ﷺ says, 'One who leaves out Jummah without a valid reason should give one dinar in Sadqa, and if he cannot get this, he should give half a dinar in Sadqa. (This has probably been mentioned so that it may be a means of Tauba being accepted, otherwise in actuality, to make Tauba is Fard).'

HADITH 33: In Sahih Muslim Shareef it is reported from Ibn Mas'ud ﷺ that Rasoolullah ﷺ said, 'I intended to command someone to perform (lead) the Namaaz, and to (go) and burn down the homes of all those who stayed away from Jummah.'

HADITH 34: Ibn Majah reported from Jaabir ﷺ that Rasoolullah ﷺ said, 'Before dying direct your attention towards Almighty Allah, and before becoming occupied (busy), strive to do virtuous deeds, and by increasing your Zikr of Allah, and increasing your apparent and hidden Sadqaat (charity), strengthen the connection which is between you and your Creator. If you do this, then you shall be given Rozi (sustenance), and you will be granted assistance, and your devastation will be eradicated, and know that this place, this day and in this year, until Qiyaamat Allah has made Jummah Fard upon you. Anyone who in my lifetime (worldly) or after my passing (from this

world) takes it (Jummah) lightly, and leaves it out rejecting it, and he is under an Imam (in other words Haakim-e-Islam/Muslim Ruler), be he Aadil (just) or Zaalim (an oppressor), then Allah will neither gather his distractions, nor will he give any Barkat in his work. Be warned! For him there is no Namaaz, Zakaat, Hajj, sustenance or virtuous deeds, for as long as he does not make Tauba (repent), and for the one who (sincerely) makes Tauba, Allah will accept his Tauba.'

NOTE: No Namaaz etc. means that he will not get the reward and blessing for any of these actions.

HADITH 35: Darqutni reports from him as well (i.e. from Jaabir رضي الله عنه) that Rasoolullah ﷺ said, 'One who brings Imaan in Allah and the Last Day, for him Jummah (Namaaz) is Fard on a Friday, except for a (severely) ill person, a Musafir, a women, a child, or a slave. As for the one who remained busy in entertainment and business (at this time), then Allah is unconcerned about him, and Allah is Ghani and Hameed (Divinely Sovereign and Most Praiseworthy).'

Virtues of Bathing and Using Fragrance on a Friday

HADITH 36-38: In Sahih Bukhari it is reported from Salmaan Faarsi رضي الله عنه that Rasoolullah ﷺ said, 'One who takes a bath on a Friday and one who has the means to do so, should do so. If he then applies oil and the fragrance which is available at home, and he goes out for Namaaz, and he does not cause separation between two people (in other words if two people are seated, he does not move them and sit between them); Also if he performs that Namaaz which has been written for him, and he remains silent whilst the Imam is rendering

the Khutbah (sermon), his sins which are between this Friday and next shall be forgiven.'

Narrations which are also very similar to this have been narrated by Abu Sa'eed Khudri and Abu Hurairah رضی اللہ تعالیٰ عنہما in many ways.

HADITH 39/40: Ahmed, Abu Dawud and Tirmizi with the advantage of merit of Hassan, and Ibn Majah, Ibn Khuzaima, Ibn Hib'ban and Haakim with advantage from Aus bin Aus, and Tabrani Awsat from Ibn Ab'bas رضی اللہ تعالیٰ عنہم that Rasoolullah ﷺ said, 'One who bathes and comes in the beginning time, and joins the Khutbah from the beginning, and comes by foot and not by conveyance, and sits near the Imam, and listens to the Khutbah attentively, and does not do anything which is absurd. Then for him there are virtuous deeds equal to an entire year for every step he takes, he receives Thawaab for fasting every day in the entire year and for staying awake (in Ibaadat for every night).' Similar narrations have been reported from other Sahaba-e-Kiraam رضی اللہ تعالیٰ عنہم

HADITH 41: Bukhari and Muslim report from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'Every Muslim must take a bath (at least) once in seven days, and on that day he should wash his hair and body.'

HADITH 42: Ahmed, Abu Dawud, Tirmizi, Nasa'i and Daarmi report from Samurah bin Jundub رضی اللہ عنہ that he said, 'Whosoever performed Wudu (ablution) on a Friday, there is goodness in it for him, and for the one who performed Ghusl (then) Ghusl is Afdal (more virtuous).'

HADITH 43: Abu Dawud reports from Ikrama that some people came from Iraq and they asked Ibn Ab'bas رضی اللہ عنہ if he regarded having Ghusl (bath) on a Friday as Waajib. He said, 'No'. (It is a greater

ablution, and it is better for the one who takes a bath, and it is not Waajib upon one who does not perform Ghusl.

HADITH 44: Ibn Majah on the merit of it being a Hassan narration, reports from Ibn Ab'bas رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ says, 'Allah has made this day (i.e. a Friday) the day of Eid for the Muslims, so the one who comes for Jummah should take a bath (before coming), and he should apply fragrance if he has it.'

HADITH 45: Ahmed and Tirmizi on the basis of it being a Hassan narration, report from Bara' رضی اللہ عنہ that Rasoolullah ﷺ said, 'It is the duty of a Muslim to bathe on a Friday, and to apply fragrance if he has it at home, and if he does not have fragrance, then water (will suffice). (in other words, taking a bath is in place of the fragrance).'

HADITH 46/47: It is in Tabrani Kabeer and Awsat from Siddque-e-Akbar and Imran bin Haseen رضی اللہ تعالیٰ عنہما that he says, 'One who takes a bath on a Friday, has his sins and shortcomings erased, and when he starts walking, then on every step 20 good deeds are recorded (for him).'

It is mentioned in another narration that, for every step that he takes, the reward of 20 years of good deeds are written for him, and when he completes his Namaaz, he receives the reward of 200 years of good deeds.

HADITH 48: It is in Tabrani Kabeer from Abu Umaama رضی اللہ عنہ that he says, 'The Ghusl of a Friday draws out (even) the wrongs from the roots of the hair.'

Virtues of going early for Jummah & Prohibition of Climbing over the Necks of People

Hadith 49: Bukhari and Muslim, Tirmizi, Maalik, Nasa'i and Ibn Majah report from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'One who performs Ghusl on a Friday, just as the Ghusl of Janaabat is performed, and he then goes (for Namaaz) in the first session of the time, then it is as if he has made Qurbani (sacrificed) of a camel. Also someone who goes in the second session, he has made Qurbani of a cow, and one who went in the third session, he has made Qurbani of a sheep with horns (ram). Also someone who goes in the fourth session, it is as if he has given a chicken for some good reason. The one who went in the fifth session, it is as if he has spent an egg, and then when the Imam comes out of the Khutbah, the Angels present themselves to listen to the Zikr.

Hadith 50/52: It is in another narration of Bukhari, Muslim and Ibn Majah from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'On a Friday, Angels stand at the door of the Musjid, and they record (the names) of those who come for Jummah. (They record) who comes first and then the one who comes next. In this Hadith, the reward which is mentioned in the above mentioned Hadith is also mentioned here and thereafter it is mentioned that, When the Imam comes out for the Khutbah, the Angels fold (close) their Registers and listen to the Remembrance (i.e. the Khutbah). A similar narration is also reported from Samurah bin Jundub and Abu Sa'eed Khudri رضی اللہ تعالیٰ عنہما

Hadith 53: It is reported from Imam Ahmed and Tabrani from Abu Umaama ﷺ that when the Imam comes out for the Khutbah, the Angels put away their registers. So someone asked him, 'Does this

mean that the Jummah of the person who came after the Imam has come out for the Khutbah was not done?' He said, 'It has been done, but his name has not been recorded in the register (of the Angels).'

HADITH 54: One, who climbs over the necks of the people on a Friday, has built a bridge towards hell. This Hadith has been reported by Tirmizi and Ibn Majah from Mu'az bin Anas Jahni. He narrates it from his father. Tirmizi has mentioned that this Hadith is Ghareeb (chain of transmission is weak) and all the Ahl-e-Ilm (Men of True Knowledge) act on this.

HADITH 55: Ahmed, Abu Dawud and Nasa'i report from Abdullah ibn Basar ﷺ that a person came climbing over the shoulders (necks) of the people and Rasoolullah ﷺ was delivering his sermon. He ﷺ said, 'Sit down! You have caused discomfort.'

HADITH 56: Abu Dawud reports from Umar bin A'as ﷺ that he said, 'Three types of people come for Jummah, one type is the one who came with absurdity. (In other words, he does something, which causes him to lose the Thawaab, such as talking during the Khutbah or touching pebbles etc.) Then his share in the Jummah is the same absurdity. There is that type of person who made Dua to Allah (in Jummah), so If Allah Wills He will bless him with it or if He wills not to, he will not. The one type of person is who presents himself quietly and listens with attention, who neither climbed over the necks of any Muslims, nor caused them any discomfort, then for such a person, Jummah is kaffarah (expiation) until the next Jummah and for a further 3 days.

Laws of Jurisprudence

Jummah is Fard-e-Ain and its obligation (Fardiyat) is more emphasised than that of Zuhr, and one who rejects it, is a Kaafir (unbeliever). [Durr-e-Mukhtar vol.1 pg.748]

Law: There are 6 conditions that make the performance of Jummah proper, and if even one of the conditions is missing, it will not take place.

First Condition: Misr or Fina-e-Misr (Town/City or Outskirts of the City), Misr refers to that place which has numerous streets and market places, and it should either be a district or subdivision (sector of the district). The villages surrounding it are counted within it and there is some Authority (Governor etc.) there, who due to his power and stately authority is able to enforce justice so that the oppressed (or victim) gets justice against the oppressor (or perpetrator). In other words, he should have the authority to enforce justice, even though he himself maybe unjust, and does not enforce true justice.

The places which are around the city or town (i.e. the outskirts) which are there for the benefit of the town are known as the Fin-e-Misr, such as the Cemetery, Open paddocks for riding horses, Army Quarters, Courts and (Railway) Station etc. If there places are outside the town, then they are counted as Fina-e-Mist (i.e. being on the outskirts), and Jummah is permissible there (as well). Hence, Jummah can be performed in the city or town, or in its Fina (i.e. on the outskirts). Jummah is not permissible in a village. [Ghuniya]

LAW: Jummah is also permissible in a city, which has come under the control of the unbelievers, for as long as it is a Darul Islam. [Raddul Muhtar vol.1 pg.748]

LAW: In a Misr (City) it is necessary for the Haakim (Authority) to be living there. If he only came there on a visit, that place will not become a Misr, and Jummah cannot be established there. [Raddul Muhtar vol.1 pg.748]

LAW: That place which is close to the city but is not there for the fulfilment of the needs of the City, and if there is farming land etc. between that place and the city, then Jummah in such a place is not permissible, even though the sound of the Azaan of Jummah can be heard there. [Alamgiri vol.1 pg.145]. However, most Ulama have mentioned that if the people are able to hear the Azaan of Jummah, then Jummah is Fard on those people, but some have even said that if a place is far away from the City, but he is able to reach there without any discomfort, then it is Fard to perform Jummah. Thus, those people who live in villages close to the city should go to the city and perform their Jummah there.

LAW: If one who is living in a village comes to a city (or town) and he intends to remain there for the Friday, then Jummah is Fard upon him, and if he wishes to return (home) on the same day, be it before or after Zawaal, Jummah is not Fard on him. However, if he performs it, he is deserving of Thawaab. Similarly, if a Musafir entered a city but did not make Niyyat of Iqaamat (residence), Jummah is not Fard (on him). If a person from a village came to the City with the intention of Jummah and he intends to do some other chores as well, then in this case he has received the Thawaab (reward) of coming (for Jummah). If he reads the Jummah, he will get the Thawaab of

reading it as well. [Alamgiri vol.1 pg.145; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.771/772]

LAW: In the days of Hajj, Jummah will be performed in Mina if the Khalifa or the Ameer of the Hijaz (i.e. of Hijaz-e-Makkah) is present there. The Ameer-e-Mausum (i.e. the one who has been appointed as the Haakim for the Hajis) cannot establish Jummah. With the exception of the days of Hajj, Jummah cannot be performed in Mina at any other time, and in Arafaat Jummah is absolutely improper. Neither can Jummah be performed there during Hajj or during any other time. [Alamgiri vol.1 pg.145]

LAW: Jummah can be performed at numerous places in a city, be it a small city or a big city, and Jummah should be performed in two or more Musjids. [Durr-e-Mukhtar vol.1 pg.755]. However, Jummah should not be established in many places without any need, because Jummah Sha'arul Islam (i.e. from the Customary Signs of Islam) and is the Amasser of the Congregations, and by having it in (too) many Musjids, that Islamic Splendour does not remain, which is found in the Mass (Congregation). It has been allowed in multiple places and locations to repel any harm (or discomfort), so we should not unnecessarily split the Jama'at and establish Jummah in every street. Also, there is one very important aspect regarding which the general public pays no attention at all, is that they have regarded Jummah to be like any other Namaaz, whereby whosoever wishes establishes a New Jummah (somewhere), and whosoever wishes leads it. This is impermissible, because to establish Jummah is the responsibility of the Badsha-e-Islam (Muslim Ruler) or his duly appointed Representative. This will be discussed at a later stage (in detail). In a place where there is no Islamic Empire, there the Principal Sunni Sahih ul Aqida Faqih is the Qaaim Maqaam (Substitute) of the

Sultaan-e-Islam in Authorising. Hence only he is allowed to establish (new) Jummah there. Without his permission this cannot be done. If even this (i.e. such an authority) is not present, then the general public may appoint the Imam. However, in the presence of an Aalim, the ordinary people (general public) cannot appoint an Imam on their own accord, and neither can a few people get together and appoint someone as the Imam. To (establish) Jummah in this manner is not proven anywhere.

Law: Zuhr Ihtiyaati (i.e. out of caution to perform 4 Raka'ats Zuhr after Jummah with this Niyyat that I am intending to perform the very last Zuhr, which I had the time for but did not perform), is only for specific people, who do not have a doubt in the Fard of Jummah being Ada. As for the general public (Awaam), then if they perform Zuhr Ihtiyaati, they will have a doubt in regards to the Jummah being Ada, thus they should not perform it. When performed, this Raka'ats should be performed in full, and it is better to perform the last 4 Raka'ats Sunnat of Jummah and to then perform the Zuhr Ihtiyaati, and thereafter one should perform the remaining 2 Sunnats. For these 6 Raka'ats of Sunnat the intention should be for the Sunnats of the current time. [Alamgiri vol.1 pg.145; Sagheeri; Raddul Muhtar vol.1 pg.757]

Second Condition: The Sultanul Islam or his duly appointed Representative who has the authority of establishing Jummah.

Law: Whether the Sultan is Aadil (Just) or Zaalim (Unjust), he still has the right of establishing Jummah. Similarly, if he has forcefully taken power of leadership, in other words according to Shariah he does not have the right of Imamat (Leadership), for example, if his is not Qarshi (which is a pre-requisite for a Sultan e Islam), or if any

other pre-requisite is missing, then even he is allowed to establish Jummah. Likewise, if a female makes herself the Badsha (Muslim Ruler), then on her command the Jummah will be established, but she herself cannot establish it. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg. 759]

LAW: The one, who has been appointed as the Imam of Jummah by the Badsha, is allowed to appoint someone else to perform the Jummah, even though he has not been given this authority, to allow someone else to perform it. [Durr-e-Mukhtar vol.1 pg.750]

LAW: If someone performed the Jummah without the Ijaazah (permission) of the Imam-e-Jummah, then (in this case) if the Imam or the one through whose authority the Jummah is established joins (the Jama'at), the Jummah will be regarded done (valid), otherwise not. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.752]

LAW: If the Haakim-e-Shahr (The City Authority, i.e. Muslim Mayor or Governor etc.) passed away or if he has gone away due to some problem (fitna), and his Khalifa (The Wali Ahad, i.e. heir apparent) or the Qadi-e-Mazoon (Duly Authorised Justice) established the Jummah, it is permissible. [Durr-e-Mukhtar]

LAW: If in any city, there is no Badsha-e-Islam (Muslim Ruler) etc. by whose authority Jummah is established, then the public may appoint as Imam whom they wish. Similarly, if they are not able to get permission from the Badsha, then too they may appoint someone. [Alamgiri vol.1 pg.146; Durr-e-Mukhtar vol.1 pg.754]

LAW: If the Haakim-e-Shahr is a Na-Baaligh or an unbeliever, and now that Na-Baaligh has become Baaligh or that unbeliever has become a Muslim, even then he has no right to establish Jummah.

However, if a new Command has been sent (by the Badsha in this regard) or if the Badsha said that after he becomes Baaligh or after he accepts Islam, he may establish the Jummah, then (in this case) he is allowed to establish it. [Alamgiri vol.1 pg.146]

LAW: Permission for the Khutbah is to receive permission for Jummah and the permission for Jummah is permission for Khutbah, even though he was told to perform the Khutbah and not perform the Jummah. [Alamgiri vol.1 pg.146]

LAW: If the Badsha stops the people from establishing Jummah, then the people should establish the Jummah by themselves, and if he has nullified any city being a city, then the people now have no authority to perform Jummah (there). [Raddul Muhtar vol.1 pg.754]. This only applies if the Badsha-e-Islam nullified the city from being a city, and if an unbeliever nullified it, then it should still be performed.

LAW: If the Imam-e-Jummah has been dismissed by the Badsha, then until such time that he does not receive the decree of dismissal, or if the Badsha himself does not come, he will not be regarded dismissed. [Alamgiri vol.1 pg.146]

LAW: If the Badsha (Muslim Ruler) journeyed to a city in his country, then he is permitted to personally establish Jummah there. [Alamgiri vol.1 pg.146]

Third Condition: The Time of Zuhr

This means that the Namaaz should be completely within the time of Zuhr, thus if the time of Asr commenced whilst in Namaaz (of Jummah) even if it was after Tashahud, the Jummah is Baatil (void), and the Qaza of Zuhr must be performed. [Alamgiri vol.1 pg.146]

Law: If the Muqtadi fell asleep during Namaaz and his eyes only opened after the Imam had turned salaam, then if time is remaining, he should complete his Jummah. Otherwise, he should perform the Qaza of Zuhr, by making Takbeer-e-Tahreema afresh. [Alamgiri vol.1 pg. 146]. Likewise, if there was such a huge crowd that he was not able to perform Ruku or Sujood, until such time that the Imam turned salaam, then the same applies here.

Fourth Condition: The Khutbah

Law: For the Khutbah of Jummah (to be proper) the following are conditions:

1. *It must be within the (stipulated) Time.*
2. *It must be before the Namaaz.*
3. *It must be in the presence of such a Jama'at which is conditional for Jummah, in other words with the exception of the Khateeb, there should be a minimum of three (3) males.*
4. *It should be in a tone of voice that those nearby are able to hear it, if there is nothing that hinders it (from being heard).*

If the Khutbah is delivered before Zawaal or if it was delivered (read) after the Namaaz, or if it was delivered when alone, or if it was delivered (only) in the presence of women and children, then in all

these cases the Jummah is not valid. If it was delivered in the presence of deaf people or those who are asleep, or if the audience are so far away that they cannot hear (the Khutbah), or if it was delivered in the presence of Musafirs or sick people (only), who are Aaqil and Baaligh males, then (in all these cases) it (Jummah) will be done. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.757/758]

LAW: Khutbah is the name given to 'Zikr-e-Ilaahi' (Remembrance and Praise to Allah), so even if اَلْحَمْدُلِلّٰهِ or سُبْحٰنَ اللهِ or لَااِلٰهَ اِلَّا اللهُ is sent once, then just doing this will fulfil the Fard, but to just do only this alone is Makruh. [Durr-e-Mukhtar vol.1 pg.758]

LAW: If one said اَلْحَمْدُلِلّٰهِ on sneezing, or if he said سبحن الله or لَااِلٰهَ اِلَّا اللهُ due to astonishment, the Fard will not be discharged. [Alamgiri vol.1 pg.146]

LAW: If there is a very lengthy gap between the Khutbah and the Namaaz, then there Khutbah is not sufficient. [Durr-e-Mukhtar vol.1 g.760]

LAW: It is Sunnat to read (deliver) two Khutbahs and they (both) should not be very lengthy. If both together become more than the (length) of Tiwaal-e-Musafassal, it is regarded as being Makruh (to do this), especially during the winter months. [Durr-e-Mukhtar vol.1 pg.757; Ghuniya]

The Sunnats of Jummah

1. *The Khateeb must be Paak (in a pure state).*
2. *He must be standing.*
3. *The Khateeb should sit before the Khutbah.*
4. *For the Khateeb to be on the Mimbar (Pulpit).*
5. *For him to be facing the Audience.*
6. *For his back to be to the Qibla and it is best for the Mimbar to be to the left of the Mehraab (Niche).*
7. *The Audience should pay attention to the Imam.*
8. *To say* اَعُوْذُبِاللهِ *softly before the Khutbah.*
9. *For the Khutbah to be read loud enough for the people to be able to hear.*
10. *To start with (the words)* الحمد *(Alhamdu).*
11. *To Glorify Allah (Thana).*
12. *To testify to the Wahdaniyat (Oneness) of Allah and the Risaalat of Rasoolullah* ﷺ.
13. *To send Durood upon Rasoolullah* ﷺ
14. *To recite at least one Ayat (Verse of the Qur'an).*
15. *To deliver words of caution and advice.*
16. *To repeat the Hamd-e-Thana (Praise and Glorification of Allah), Shahaadat (Testimony) and Durood in the second Khutbah as well.*
17. *To make Dua for the Muslims in the second Khutbah.*
18. *For both Khutbahs to be adequate (not too lengthy).*
19. *To sit between both Khutbahs for a duration equal to the recitation of 3 Ayats.*

It is Mustahab for the voice in the second Khutbah not to be as loud as it was in the first Khutbah, and also to take the names of the Khulafa-e-Raashideen and the Beloved Uncles of Rasoolullah ﷺ

Hazrat Hamzah and Hazrat Ab'bas رضی اللہ تعالیٰ عنہم. It is better to commence the second Khutbah with this:

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّاٰتِ اَعْمَالِنَا مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ

All praise is due to Allah. We Praise Him and Seek Assistance from Him, and (seek His) forgiveness, and we bring Imaan in him, and have full trust in Him, and we seek protection in Allah from the evils of our Nafs and from the wrongs of our actions. In addition, whomsoever Allah guides, none can misguide him, and whomsoever Allah causes to be misguided, none can guide him.

20. *If a male is in front of the Imam, then he should direct his face towards the Imam, and if they are to the right and left of the Imam, then they should turn towards him.*
21. *It is Afdal (more virtuous) to be closer to the Imam, but it is not permissible to climb over the necks of the people to go close to the Imam. However, if the Imam has not stepped onto the Mimbar yet and there is still space in front, then one may go forward. If one enters the Musjid once the Khutbah has commenced, then he should sit at the edge of the Musjid. When listening to the Khutbah, one should sit in the position which one sits in during Namaaz. [Alamgiri vol.1 pg.147; Durr-e-Mukhtar vol.1 pg.760; Ghuniya]*

LAW: To praise the Badsha-e-Islam with qualities that he does not possess is Haraam; for example, to say 'Maalik-e-Riqaab-e-Umam' whereas this is merely a lie and (thus) Haraam. [Durr-e-Mukhtar vol.1 pg.759]

LAW: Not to recite an Ayat in the Khutbah, or not to sit between the two Khutbahs, or to talk during the Khutbah, is Makruh. However, if the Khateeb does so to command something virtuous or to forbid an evil, then he is not disallowed from doing this. [Alamgiri vol.1 pg.147]

LAW: To deliver the Khutbah in a language other than Arabic, or to mix any other language with Arabic in the Khutbah is Khilaaf-e-Sunnat-e-Mutawaaritha. Similarly, poetic stanzas should also not be read in the Khutbah, even if they are in the Arabic language. However, if one or two stanzas are recited as advice, there is no harm.

FIFTH CONDITION: JAMA'AT, IN OTHER WORDS A MINIMUM OF THREE PERSONS, EXCEPT THE IMAM.

LAW: If 3 slaves or Musafirs, or ill-persons, or those who cannot speak, or illiterates are Muqtadis, the Jummah will be done, but if there are only women and children, then the Jummah will not be done. [Alamgiri vol.1 pg.148; Raddul Muhtar vol.1 pg.761]

LAW: If people were present during Khutbah, and they ran away (left) and another three persons came, then in this case the Imam should perform the Jummah with them. In other words, it is not necessary for the same people to be present for the Jummah Jama'at, who were present during the Khutbah, but it will be done even if those other than them are present. [Durr-e-Mukhtar vol.1 761]

LAW: If before performing the Sajdah of the first Raka'at, all the Muqtadis ran away (left), or only two remained, the Jummah is Baatil (void). They should perform Namaaz afresh with Niyyat of Zuhr. If

all ran away and only three males remained, or if they ran away after the Sajdah and the Imam performed the Jummah with another three males, then in all these cases the Jummah is permissible. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.761]

Law: When the Imam proclaimed the 'Allahu Akbar' and the Muqtadis were in Wudu, but they did not make the Niyyat, and then all of their Wudu broke, and some other people came and these ones left, then it (Jummah) is done. If all the Muqtadis were without Wudu at the time of the proclamation of the Takbeer-e-Tahreema, and then others came, then in this case the Imam should proclaim the Tahreema afresh. [Alamgiri vol.1 pg.148]

Sixth Condition: Izn-e-Aam (Open Permission).

In other words, to open the Doors of the Musjid, allowing every Muslim who wishes to enter, to do so. No one (Muslim) should be stopped (from entering). If in a Jaame Musjid, the doors were closed after the people gathered (for Jummah) and then the Jummah was performed, it is not valid. [Alamgiri vol.1 pg.148]

Law: If the Badsha (Muslim Ruler) performed Jummah at his house (Palace) and left the doors open, allowing people open permission to enter, then (in this case) it is valid, whether the people come or not. If he shut the doors and performed the Jummah and placed guards at the door to stop the people from entering, then the Jummah is not valid. [Alamgiri vol.1 pg.148]

Law: If women are stopped from coming to the Jaame Musjid, this will not be contrary to the Izn-e-Aam, because there is a risk of Fitna if they come. [Raddul Muhtar vol.1 pg.761]

For Jummah to become Waajib there are eleven conditions. If any one of them is missing, it will not be regarded as Fard. However, if one reads it, it will be regarded as being done, but it is best for a male who is Aaqil and Baaligh to perform Jummah, and Zuhr is Afdal (more virtuous) for a female. If the house of a female is completely attached to the Masjid, whereby she is able to follow the Imam of the Masjid from her house, then Jummah is also Afdal for her. If a Na-Baaligh read Jummah, it is counted as Nafil, because Namaaz is not Fard on him. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.764]

Requirements:

1. *To be Muqeem in the city.*
2. *To be in good health, in other words Jummah is not Fard on a Mareedh (patient). It must be noted that Mareedh here refers to that sick person who cannot go to the Musjid-e-Jummah (due to the severity of his illness), or if he is able to go, but if he goes, his illness will progress, or if it will take longer to recover from it. [Ghuniya] Shakyk-e-Faani (an extremely old person) is in the same ruling as a Mareedh. [Durr-e-Mukhtar vol.1 pg.763]*

Law: If one who is the caregiver (nurse etc.) of a Mareedh and he knows that if he goes for Jummah, the Mareedh (ill person/patient) will face difficulties, and there will be none to see to him, then (in this case) Jummah is not Fard upon that caregiver. [Durr-e-Mukhtar vol.1 pg.763]

3. *To be free (i.e. not a slave). Jummah is not Fard on a slave, and his master has the right to stop him. [Alamgiri vol.1 pg.144]*

LAW: Jummah is Waajib on a slave who is Makaatib. Similarly, a slave who is partially free and is working towards his freedom, but paying off his master through his labour, then Jummah is even Fard on him. [Alamgiri vol.1 pg.144; Durr-e-Mukhtar vol.1 pg.763]

LAW: A slave whom his master has permitted to do some business, or if he has asked him to earn and bring to him a stipulated amount, Jummah is not Waajib on him. [Alamgiri vol.1 pg.144]

LAW: If the master took his slave with him to the Jaame Musjid and left him at the door to take care of his conveyance (horse etc.), then if it does not interfere with him looking after the animal, he may perform (Jummah). [Alamgiri vol.1 pg.144]

LAW: Even if the Maalik (master) permits his slave to perform Jummah Namaaz, it still does not become Waajib upon him, and if he goes to Jummah or Eid without the permission of the Maalik and he knows that the Maalik will not be upset with him, then it is permissible, otherwise not. [Raddul Muhtar vol.1 pg.763]

LAW: A servant and employee cannot be stopped from performing Jummah. However, if the Jaame Musjid is far away, then whatever time is lost in this, he is allowed to deduct it from his pay, and the employee cannot even make a claim for it. [Alamgiri vol.1 pg.144]

4. *To be a Male.*
5. *To be Baaligh.*
6. *To be Aaqil (Sane) - Both of these, (i.e. Baaligh and Aaqil) are not only requirement for Jummah, but also the conditions of being Aaqil and Baaligh are compulsory for every Ibaadat.* [Raddul Muhtar vol.1 pg.763]
7. *To have vision (not be blind).*

LAW: Jummah is also Fard on a person who has only one eye or who has weak eyesight. Similarly, Jummah is Fard upon that blind person who is present with Wudu in the Musjid at the time of Azaan. That blind person who is unable to go to the Musjid-e-Jummah without facing some difficulty, even though either there is someone who can take him to the Musjid, without charge or by charging the nominal amount, Jummah is (still) not Fard upon him. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.763]

LAW: There are some blind people who are able walk on the streets and go to the marketplace etc. without any difficulty and without the assistance of anyone, and are able to go to the Musjid of their choice without asking (the way) then Jummah is Fard on such persons. [Raddul Muhtar vol.1 pg.764]

8. *To have the ability to walk.*

LAW: Jummah is not Fard on a cripple, even though there maybe someone available who can carry him to the Musjid and leave him there. [Raddul Muhtar vol.1 pg.764]

LAW: A person who has lost a leg or has suffered a stroke, but is able to go to the Musjid, then Jummah is Fard upon him, otherwise not. [Durr-e-Mukhtar vol.1 pg.764]

9. *Not to be imprisoned, except if he is imprisoned due to something which he owes, and he is wealthy. In other words, if he has the means to fulfil it, then Jummah is Fard on him.* [Raddul Muhtar vol.1 pg.764]

10. *Not to be in fear for the Badsha or any thief etc. If a poor man who owes money fears he will be imprisoned, it (Jummah) is not Fard on him.* [Raddul Muhtar vol.1 pg.764]
11. *Not to have fear of rain, strong winds, hail, or cold. In other words, if there is real danger of being harmed by it (due to the severity of the weather).* [Shaami vol.1 pg.764]

LAW: Every such male who is permitted to lead all the other Namaaz is permitted to lead Jummah, even though Jummah may not be Fard upon him, such as Mareedh, a Musafir or a Ghulaam (slave). [Durr-e-Mukhtar vol.1 pg.764]. In other words, this is if the Sultan-e-Islam or his Representative, or the one whom he has given permission to is ill, or a Musafir (i.e. he has gone on a journey). Then in this case, all of them (i.e. a Mareedh, Musafir or Ghulaam) may perform Jummah Namaaz, or if they granted permission to any Mareedh, Musafir, Ghulaam or someone else who is deserving of Imamat to perform it, or if the general public has appointed any such person as Imam, who is able to perform Imamat. It is not such that any person who feels like it can just perform Jummah, because in this way the Jummah will not be valid.

LAW: It is Makruh-e-Tahreemi for the one on whom Jummah is Fard to perform Zuhr before Jummah takes places in the city, but Imam Ibn Humaam ﷺ says that it is Haraam. If he has already performed it, then too it is Fard upon him to go for Jummah, and if he performs Zuhr after the Jummah has been done, there is no disapproval to this. However, now it is Fard for him to perform only the Zuhr, if he is not able to get the Jummah elsewhere, but he is liable for the sin of missing the Jummah. [Raddul Muhtar vol.1 pg.764/765]

LAW: If the person who had already performed Zuhr before Jummah, then out of regret and repentantly left home with the intention of Jummah, then if the Imam is in Namaaz at that time, his Zuhr is invalid, so if he gets the Jummah, he should perform Jummah. Otherwise, he should read Zuhr Namaaz afresh, even though he missed the Jummah due to the Musjid being far away. [Durr-e-Mukhtar vol.1 pg.765]

LAW: The person who has already performed Zuhr is in the Musjid-e-Jaame, and is sitting where he performed his Namaaz, then until such time the Jummah does not commence, the Zuhr is not Baatil (void), and if he moved from there with the intention of Jummah, the Zuhr has become void. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.765]

LAW: If this person did not leave the house, or if he left the house for some other reason, or if he left the house after the Imam completed (the Namaaz), or if Jummah was not performed on that day, or if people commenced performing Jummah but did not complete it due to some catastrophic event, then in all these situations, the Zuhr is not void. [Alamgiri vol.1 pg.149]

LAW: In the cases where it has been mentioned that the Zuhr becomes baatil (void), it actually means that the Fard becomes void, because this Namaaz now becomes Nafil. [Durr-e-Mukhtar vol.1 pg.765]

LAW: If the one on whom Jummah was Fard, led the Imamat of Zuhr and then left for Jummah, his Fard has not become void. [Durr-e-Mukhtar vol.1 pg.765]

LAW: If the one on whom Jummah is not Fard due to some Uzr (valid excuse of Shariah), performed Zuhr and went out for Jummah, then even his Namaaz becomes void, with the conditions that have been aforementioned. [Durr-e-Mukhtar vol.1 pg.766]

LAW: For a Mareedh, Musafir, Prisoner, or any other person on whom Jummah is not Fard, to perform Zuhr in Jama'at on a Friday is Makruh-e-Tahreemi, this is whether he performs the Jama'at before Jummah takes place or after. Similarly, one who does not get Jummah; he should perform his Zuhr by himself without Azaan or Iqaamat. Jama'at is Mamnu' (disallowed/disapproved) for them as well. [Durr-e-Mukhtar vol.1 pg.766]

LAW: The Ulama have commanded that the Musjids, in which Jummah is not performed, should be kept closed on a Friday at the time of Zuhr. [Durr-e-Mukhtar vol.1 pg.766]

LAW: Even in a village, the Zuhr Namaaz should be performed in Jama'at, with Azaan and Iqaamat on a Friday. [Alamgiri vol.1 pg.149]

LAW: If a Ma'zoor performs his Zuhr on a Friday, then it is Mustahab for him to do so after the Jummah Namaaz has been completed, and if he does not delay it (until this time) it (his action) is Makruh. [Durr-e-Mukhtar vol.1 pg.767]

LAW: One who got the Sajdah of Jummah or joined after Sajdah-e-Sahw, he has got Jummah, so he should just complete his 2 Raka'ats. [Alamgiri vol.1 pg.149]

LAW: It is Mustahab to go early for Namaaz-e-Jummah, to perform Miswaak, to wear good and white clothing, to apply oil, to apply

fragrance and to sit in the first Saff (line). To perform Ghusl (on Jummah) is Sunnat. [Alamgiri vol.1 pg.149]

LAW: From the moment, the Imam stands for Khutbah until the end of Namaaz, then Namaaz and other Azkaar (prayers) or any kind of conversations are disallowed. However, one who is Saahib-e-Tarteeb is permitted to perform his Qaza. Similarly, one who is already performing his Sunnat or Nafil should complete it swiftly. [Durr-e-Mukhtar vol.1 pg.767/768]

LAW: All those things which are Haraam in Namaaz, such as eating, drinking, conveying Salaam, replying to Salaam etc., are all Haraam during the Khutbah as well, even Amr bil Ma'ruf (to command something which is right). However, the Khateeb is permitted to instruct Amr bil Ma'ruf. When the Khutbah is being delivered all those present should listen quietly as both these are Fard upon them. For those who are further away from the Imam and who are unable to hear the voice of the Imam, then for them to remain silent is also Waajib. If someone is seen doing something wrong, he can be cautioned by gesturing with the hand or head. To do so with the tongue (i.e. audibly) is not permissible. [Durr-e-Mukhtar vol.1 pg.768]

LAW: If whilst listening to the Khutbah someone noticed that a blind person is about to fall into a well, or if one notices that a scorpion etc. is about to sting someone, then in this case one is allowed to speak and warn him audibly. If one is able to get his attention by gesturing or pressing (i.e. holding him) etc., then in this case as well, it is not permissible to do so with the tongue. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.768]

LAW: When the Khateeb makes Dua for the Muslims, it is disallowed for the audience to raise the hands or say Aameen. If they do so, they are sinful. In Khutbah when reciting the Durood Shareef, it is a Bid'at (innovation) for the Khateeb to turn his head to the right and/or to the left. [Raddul Muhtar vol.1 pg.768]

LAW: When the Khateeb takes the name of Huzoor-e-Aqdas ﷺ the people should recite the Durood silently in their hearts. We are not permitted to recite it with the tongue at this time. Similarly, when the names of the Sahaba-e-Kiraam are mentioned (in the Khutbah) then at this time it is not permitted to say رضی اللہ تعالیٰ aloud (audibly). [Durr-e-Mukhtar vol.1 pg.768/769]

LAW: With the exception of the Jummah Khutbah, it is Waajib to listen to other Khutbahs as well, such as the Khutbah of both the Eids and the Khutbah of the Nikah etc. [Durr-e-Mukhtar vol.1 pg.769]

LAW: The moment the first Azaan is called, it is Waajib to haste towards Namaaz, and it is Waajib to leave all business transactions etc., which are hindrance to hasting towards Namaaz. To the extent that if whilst on the road (to Jummah) if one did some buying or selling also, it is impermissible, and to buy and sell inside the Musjid is strictly disallowed. If one was eating and he heard the sound of the Azaan, then if he feels that there is a risk of missing the Jummah if he eats, he should leave eating and go for Jummah. When going for Jummah one should do so with composure and dignity. [Alamgiri vol.1 pg.149; Durr-e-Mukhtar vol.1 pg.770]

LAW: When the Khateeb sits on the Mimbar the Azaan should be given for the second time in front of him (meaning in line with him). [Shaami, Durr-e-Mukhtar vol.1 pg.770]. We have already explained

earlier that that in front of him does not mean to stand inside the Masjid in front of the Mimbar and call out the Azaan, because the Fuqaha-e-Kiraam (Distinguished Jurists) have said this to be Makruh.

LAW: In many places it has been observed that the second Azaan (Azaan-e-Thaani) is given in a low tone of voice, this should not be so. This too should be called out aloud, because the objective of this is also to announce (the Prayer), and one who did not hear the first Azaan will hear this and come (for Namaaz). [Bahr etc.]

LAW: The Iqaamat should be called out as soon as the Khutbah has been completed. To speak of any worldly thing between the Khutbah and the Iqaamat is Makruh. [Durr-e-Mukhtar vol.1 pg.771]

LAW: The Namaaz should be led by the person who performs the Khutbah. Another person should not perform it. If another person performs the Namaaz, it will still be valid, on condition that he has been permitted to do so. Similarly, if a Na-Baaligh delivered the Khutbah on the command of the Badsha, and a Baaligh performed the Namaaz, it is permissible. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.771]

LAW: In Jummah Namaaz, it is better (greater blessing) to recite Surah Jummah in the first Raka'at and to recite Surah Munafiqoon in the second Raka'at. Or سَبِّحِ اسْمَ 'Sabihisma' in the first Raka'at and هَلْ اَتٰكَ 'Hal Ataaka' in the second, but one should avoid reading only these always. Now and then other Surahs should also be recited. [Raddul Muhtar]

LAW: If one journeyed on a Friday and left the populated area of the city before Jummah, then there is no objection, otherwise it is disallowed (disapproved). [Durr-e-Mukhtar vol.1 pg.771]

LAW: It is Afdal (more virtuous) to clip the nails and trim the hair after Jummah. [Durr-e-Mukhtar vol.1 pg.772]

LAW: If one who is seeking help (begging) walks in front of the Namaazis or climbs over the necks of the people, or if he begs without need, then his begging is impermissible and to give such a beggar anything is also impermissible. [Raddul Muhtar vol.1 pg.772]. For someone to beg (or ask money) for himself, inside the Musjid is absolutely impermissible.

LAW: The recitation of Surah Kahf on a Friday (during the day) or at night (meaning eve of Friday) is Afdal, and there is greater excellence in reciting it at night.

Nasa'i and Baihaqi report from Abu Sa'eed Khudri ﷺ with a merit of Sahih that he said, 'One who recites Kahf on a Friday a light will be blessed to him between the Jummahs.'

Daarmi narrates that if a person recites Surah Kahf on the eve of a Friday, then from there upto the Kaaba a light (Noor) will be illuminated for him.

The Narration of Abu Bakr bin Mardwiya is from ibn Umar رضی اللہ تعالی عنہما that he said, 'For the one who recites Surah Kahf on a Friday, a Noor will ascend from his foot (i.e. from where he is reciting it) up to the sky, which will be illuminated for him on the Day of Qiyaamat. In addition, those sins (minor) which he committed between the two

Jummahs shall be forgiven. There is no objection in the merit of this Hadith.

Great virtue has also been mentioned in regards to reciting حٰمٓ الدُّخَانْ 'Haa Meem Ad Dukhkaan'. Tabrani reported from Abu Umaama ﷺ that Rasoolullah ﷺ said, 'The one who recites حٰمٓ الدُّخَانْ on a Friday or on the eve of a Friday, Allah will erect for him a house (Mansion) in Jannat.'

Abu Hurairah ﷺ reports that he (who recites حٰمٓ الدُّخَانْ) will be forgiven.

It has been mentioned in another narration that, One who recites حٰمٓ الدُّخَانْ at night, seventy thousand Angels will make Istighfaar for him.

One who recites Surah Yaseen on a Friday or on the eve of a Friday shall be pardoned.

NOTE: On Fridays, the souls come together (are gathered). Hence, we should visit the Graves (make Ziyaarat-e-Quboor) on this day, and on this day (Friday) Janahannum is not fuelled. [Durr-e-Mukhtar vol.1 pg.773]

Chapter 10

Eidain
(The both eids)

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Virtues of Eidain

Almighty Allah says

وَلِتُكۡمِلُواْ ٱلۡعِدَّةَ وَلِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡ

'Complete the counting (of the fasts), and Glorify Allah, for having blessed you with Guidance'. [Surah Baqarah, Verse 185]

فَصَلِّ لِرَبِّكَ وَٱنۡحَرۡ

'So, Perform Namaaz for Your Creator, and perform Qurbani (sacrifice)'. [Surah Kauthar, Verse 2]

Hadith 1: Ibn Majah reports from Abu Umaama ﷺ that Rasoolullah ﷺ said, 'One who stands (in Allah's remembrance) on the nights of Eid, his hearts will not die, on the day when the hearts of the people will die.'

Hadith 2: Asbahani reports from Ma'az ibn Jabal ﷺ that he says, 'Jannat becomes Waajib upon that person who stays awake (in Allah's remembrance) for five nights; the 8th, 9th, 10th of Zil Hijjah and on the night of Eid ul Fitr and on the eve of the 15th of Sha'baan (Shab-e-Baraat).'

Hadith 3: Abu Dawud reported from Anas ﷺ that when Huzoor ﷺ blessed Madina with his holy presence, then in those days, the Ahl-e-Madina used to celebrate two festivals. He ﷺ asked, 'What are these days?' The people said, 'In the days of jaahiliyah (ignorance) we used to have fun and celebrate on these days.' He ﷺ said, 'In place of that,

Allah has blessed you with two days which are better than them, Eid ud Duha and Eid ul Fitr.'

HADITH 4&5: Tirmizi, Ibn Majah and Daarmi report from Buraidah ﷺ that on the day (morning) of Eid ul Fitr, Rasoolullah ﷺ would eat something before going for Namaaz and in Eid ud Duha, he would not eat anything, until he had not performed the Namaaz.

The narration of Bukhari is from Anas ﷺ says that Rasoolullah ﷺ would not go out for Namaaz of Eid ul Fitr unless he had eaten a few dates, and they would be an odd number (of dates).

HADITH 6: Tirmizi and Daarmi reported from Abu Hurairah ﷺ that Rasoolullah ﷺ used one route when going for Eid and he ﷺ would use another route when returning (from Eid Namaaz).

HADITH 7: Abu Dawud and Ibn Majah report from him as well (Abu Hurairah ﷺ) that once it rained on the day of Eid, so Rasoolullah ﷺ performed the Eid Namaaz in the Musjid.

HADITH 8: It is reported in Sahihain from Ibn Ab'bas رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ performed 2 Raka'ats of Eid Namaaz, and neither did he read any Namaaz (i.e. any other Raka'ats) before or after it.

HADITH 9: It is in Sahih Muslim Shareef that Jabir bin Samurah ﷺ says, I performed Eid Namaaz with Rasoolullah ﷺ, and not just once or twice (but time and over again). Neither was there Azaan, nor Iqaamat (called out for it).

Laws of Jurisprudence

Law: The Namaaz of both Eids is Waajib but not upon everyone. It is actually Waajib upon those on whom Jummah is Waajib, and for it to be proper, the same conditions apply to it which apply to Jummah. The only difference is that in Jummah the Khutbah is a condition and in the Eidain (both Eid Prayers) the Khutbah is Sunnat. If the Khutbah is not read (i.e. delivered) in Jummah, the Jummah is not valid, and if it is not delivered in this (Eidain), then the Namaaz will be valid, but by (not reading it) one has wronged. The other difference is that the Khutbah of Jummah is delivered before the Namaaz and the Khutbah of Eidain is delivered after the Namaaz. If it is delivered before, then one has acted wrongfully, but the Namaaz will be valid and there will be not be a need to repeat (the Namaaz) and there will also be no need to repeat the Khutbah. There is neither Azaan nor Iqaamat in Eidain. Permission is only granted to say twice الصلوٰۃ جامعہ 'As Salaatu Jaamia'. [Alamgiri vol.1 pg.150; Durr-e-Mukhtar, vol.1 pg.774/775]

Law: To perform Namaaz of Eidain in a village is Makruh-e-Tahreemi. [Durr-e-Mukhtar vol.1 pg.775]

Mustahab Actions on the Day of Eid

Law: The following actions are Mustahab on the day of Eid:

1. *To clip the hair.*
2. *To clip the nails.*
3. *To perform Ghusl.*
4. *To perform Miswaak.*

5. *To wear new clothes. If one has new, he should wear new, if not clean clothing.*
6. *To wear a ring.*
7. *To apply fragrance.*
8. *To perform the Namaaz of Fajr in the local Musjid.*
9. *To go early to the Eid Gah.*
10. *To discharge the Sadqa-e-Fitr before the Eid Namaaz.*
11. *To go to the Eid Gah by Foot.*
12. *To return from an alternate route.*
13. *To eat a few dates (Khajur) before going for Namaaz; 3, 5 or 7, or approximately that, but they it should be an odd number. If there are no dates available, one should eat any other sweet thing. If one did not eat something before the Namaaz he is not sinful, but if he does not eat anything until Esha, he shall be in contempt.* [Alamgiri vol.1 pg.149/150; Durr-e-Mukhtar vol.1 pg.776]

LAW: There is also no harm by going (to the Eid Gah) on a mode of conveyance, but for the one who has the ability to go by foot, then for him it is Afdal to go by foot, and if he returns on a mode of conveyance, there is no objection. [Jauhira; Alamgiri vol.1 pg.149]

LAW: It is Sunnat to go to the Eid Gah for Namaaz, even if there is place in the Musjid, and there is no harm in making a Mimbar or taking a Mimbar to the Eid Gah. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.776/777]

14. *To show ones happiness.*
15. *To give Sadqa (charity) in abundance.*
16. *To go towards the Eid Gah with composure, dignity and by keeping ones gaze lowered.*

17. *To greet one another wishing each other well (saying Mubaarak etc.) is Mustahab, and Takbeer should not be said aloud on the streets.* [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.777]

LAW: To perform any Nafil Namaaz before the Eid Namaaz is absolutely Makruh. Be this at the Eid Gah or at home, whether Eid Namaaz is Waajib upon him or not, to the extent that if a female wishes to perform Chasht Namaaz in her home, she should do so after the (Eid) Namaaz has ended. To perform Nafil Namaaz in the Eid Gah after the Eid Namaaz is also Makruh. However, one can do so at his house. It is actually Mustahab to perform 4 Raka'ats of Nafil Namaaz (at home after Eid). This ruling (of not reading is for the Special persons, i.e. Ulama etc.). However, if the public performs Nafil before the Eid Namaaz or even in the Eid Gah (even though it is Makruh) they should not be stopped. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.777/779]

LAW: The time for Namaaz (of Eid) is from when the sunrises (to the height) of a spears length, upto Zahwa-e-Kubra, in other words Nisfun Nahaar Shar'i (when the sun is at its Zenith as per stipulation of the Shariah). In Eid ul Fitr it is Mustahab to perform the Namaaz later and for Eid ud Duha it should be performed earlier. If Zawaal commenced before the Salaam was turned, the Namaaz will become void. [Durr-e-Mukhtar vol.1 pg.779]

Zawaal here refers to the 'Nisfun Nahaar Shari' and this has already been explained under the section dealing with the Times for Namaaz (in volume 3).

Method of Performing Eid Namaaz

The method of performing the Eid Namaaz is as follows:

1. *Make the Niyyat of 2 Raka'ats Waajib of Eid ul Fitr or Eid ud Duha.*
2. *Raise the hands to the ears and say* اللہ اکبر *'Allahu Akbar'.*
3. *Then read the Thana.*
4. *Then raise both hands to the ears, say 'Allahu Akbar' and release the hands.*
5. *Then again, raise both hands to the ears, say 'Allahu Akbar' and release the hands.*
6. *Then again, raise both hands to the ears, say 'Allahu Akbar' and tie the hands. In other words, tie the hands after the first Takbeer and after that leave, the hands untied after the next two Takbeers and then tie the hands after the Fourth Takbeer. Remember it is this way that if something needs to be recited after that Takbeer, then the hands will be tied and after those Takbeers in which there is nothing to read, leave the hands untied in them.*
7. *The Imam should then recite* اعوذ *A'oozu (the Ta'ooz) and the* بسم اللہ *Bismillah (Tasmiyah) softly and he should then recite the Alhamdu (i.e. Surah Faateha) and a Surah.*
8. *He should then perform Ruku (and complete that Raka'at as normal).*
9. *In the second Raka'at he should first recite the Alhamdu (Surah Faateha) and the Surah.*
10. *He should then raise the hands to the ears saying Allahu Akbar and not tie the hands (release the hands). This should be done thrice.*
11. *He should then say Allahu Akbar for the fourth time and without raising the hands he should go into Ruku. (Complete Namaaz as normal).*

From this, it can be ascertained that there are six (6) extra Takbeers in the Namaaz of Eidain. Three Takbeers are before the Qir'at, after the Takbeer-e-Tahreema, and three Takbeers are in the second Raka'at after the Qir'at and before the Takbeer of Ruku. The hands will be raised in all six Takbeers, and between every two Takbeers, there should be a short pause equal to the duration of 3 Tasbeehs. In Eidain it is Mustahab to recite Surah Jummah in the first Raka'at and Surah Munafiqoon in the second, or to recite سَبِّحِ اسْمَ 'Sabihisma' in the first Raka'at and هَلْ اَتٰكَ 'Hal Ataaka' in the second. [Durr-e-Mukhtar vol.1 pg.779]

LAW: If the Imam said more than six Takbeers, then the Muqtadis should also follow the Imam, but they should not follow him if he exceeds thirteen Takbeers. [Durr-e-Mukhtar vol.1 pg.780]

LAW: If the Muqtadi joined (the Namaaz) in the first Raka'at after the Imam proclaimed the Takbeers, he should proclaim the 3 Takbeers at that time, even though the Imam has already commenced the Qir'at, and only 3 should be proclaimed, even though the Imam may have proclaimed more. If he (the late joiner) did not yet get the chance to say the Takbeers and the Imam went into Ruku, then he should not say the Takbeers whilst standing, but he should go into Ruku with the Imam and say the Takbeers in Ruku. If he found the Imam in Ruku already, and he feels that there is predominant likelihood that he would be able to say the Takbeers and still get the Imam in Ruku, then he should proclaim the Takbeers whilst standing and then join the Imam in Ruku. Otherwise, he should just say Allahu Akbar and go into Ruku and then proclaim the Takbeers in Ruku. If he was not able to complete the Takbeers in the Ruku, and the Imam raised his head (stood up from Ruku), then the remaining Takbeers will fall off (i.e. there is no need to say them). If he joined after the Imam came up

from Ruku, then he should now not proclaim the Takbeers, but he should proclaim them when he reads his own (i.e. when he is fulfilling the missed Raka'at at the end). Wherever it has been mentioned about proclaiming the Takbeers in the Ruku, it means that he should do so without raising the hands. If the latecomer joined in the second Raka'at, then he should not say the Takbeers of the first Raka'at now, but when he stands up to fulfil his missed Raka'at, he should say it at that time. If he gets the Takbeers of the second Raka'at with the Imam, then well and good, but the same explanation will apply as we have explained regarding the first Raka'at. [Alamgiri vol.1 pg. 151; Shaami vol.1 pg.781/782]

LAW: That person who has joined the Imam and then fell asleep, or if his Wudu broke, and he performed 'Bina', then now when he reads, he should proclaim the amount of Takbeers that the Imam has proclaimed, even if there were as many (Takbeers) according to his Madhab. [Alamgiri vol.1 pg.151]

LAW: If the Imam forgot to proclaim the Takbeer and went into Ruku, he should not return towards Qiyaam, and neither should he say the Takbeers in the Ruku. [Raddul Muhtar vol.1 pg.787]

LAW: If the Imam forgot the Takbeers in the first Raka'at and commenced the Qir'at, he should proclaim them after the Qir'at, and he should not repeat the Qir'at. [Ghuniya; Alamgiri vol.1 pg.151]

LAW: If the Imam did not raise his hands in the extra Takbeers, the Muqtadis should not follow him, but they should raise their hands. [Alamgiri vol.1 pg.151]

LAW: After the Namaaz (of Eid) the Imam should read two Khutbahs, and all those things which are Sunnat in the Khutbah of Jummah are also Sunnat here, and those things which are Makruh there are Makruh here as well. There is only a difference in two things, the first is that in the Khutbah of Jummah, it is Sunnat for the Khateeb to sit before the first Khutbah, and in this (Eid) not to sit is Sunnat. The second difference is that in this (Eid Khutbah) it is Sunnat to say Allahu Akbar 9 times before the Khutbah, 7 times before the second Khutbah and before descending from the Mimbar 14 times, and this is not Sunnat in Jummah. [Alamgiri vol.1 pg.782/783]

LAW: In the Khutbah of Eid ul Fitr, the rules of Sadqa-e-Fitr should be taught. They are five:

1. *On whom it is Waajib.*
2. *Who is the recipient.*
3. *When should it be given.*
4. *How much it is.*
5. *And from what can it be given.*

It is also appropriate for these rules to be explained in the Jummah, which comes before the Eid, so that the people are aware of it in advance. In the Khutbah of Eid ud Duha, the rules regarding Qurbani and the Takbeers of Tashreeq should be explained. [Durr-e-Mukhtar vol.1 pg.783/784; Alamgiri vol.1 pg.150]

LAW: If the Imam has already performed the (Eid) Namaaz and someone was left behind, either because he did not join or he joined but his Namaaz became void. In this case, if he can get to read it somewhere else, he should do so. Otherwise, he cannot read it. It is

better for this person to perform 4 Raka'ats of Chasht Namaaz. [Durr-e-Mukhtar vol.1 pg.786]

LAW: If one was not able to perform Eid Namaaz on the day of Eid due to some Uzr (for example, because of very heavy rains, or due to it being overcast the moon was not sighted and the testimony of sighting was presented at a time when Namaaz (of Eid) cannot be performed. Or if it was overcast and the Namaaz finished at a time when Zawaal had already commenced). Then (in this case) it should be performed the next day, and if was not performed on the next day as well, then the Namaaz of Eid ul Fitr cannot be performed on the third day, and on the second day as well, the time for the Namaaz is the same which was on the first day. In other words, from the time when the sunrises (to the height) of a spears length, upto 'Nisfun Nahaar Shari'. If the Namaaz of Eid ul Fitr was left out on the first day without any valid reason, it cannot be performed on the second day. [Alamgiri vol.1 pg.151/152; Durr-e-Mukhtar vol.1 pg.783]

LAW: Eid ud Duha is the same as Eid ul Fitr in all ruling. There is only a difference in regards to few issues. In it (Eid ud Duha) it is Mustahab not to eat anything before Eid Namaaz, even if one is not performing Qurbani, and if one does eat, there is no objection. To proclaim the Takbeer aloud on the street when going to (Namaaz), and the Namaaz of Eid ud Duha can be delayed due to a valid reason until the 12th (Zil Hijjah) without any objection. It cannot be performed after the 12th, and to delay it after the 10th without a valid reason is Makruh. [Alamgiri vol.1 pg.152]

LAW: If one intends to make Qurbani, then it is Mustahab not to cut the hair or clip the nails from the 1st to the 10th of Zil Hijjah. [Raddul Muhtar vol.1 pg.787]

LAW: If on the day of Arafah, meaning on the 9th of Zil Hijjah people get together at any place, like how the Hajis gather together and make Waquf, and they engross themselves in Zikr and Dua, then the correct (view), is that there is no harm in this, on condition that it is not regarded as necessary or Waajib. If they have gathered together for some other reason, such as to perform Namaaz-e-Istisqa, then without any difference it is permissible and in actuality there is no harm in this. [Durr-e-Mukhtar; Shaami vol.1 pg.784]

LAW: It is good for Muslims to shake hands and embrace each other after the Eid Namaaz as is the general practice of the Muslims, as this is showing of happiness. [Wishah Al Majeed; Fatawa Razvia]

TAKBEER-E-TASHREEQ

LAW: From the Fajr of the 9th of Zil Hijjah upto the Asr of the 13th of Zil Hijjah it is Waajib to proclaim he Takbeer aloud after the Fard Namaaz, which has been performed with the desired Jama'at. To proclaim it thrice is Afdal (more virtuous). This is known as the 'Takbeer-e-Tashreeq'. It is as follows:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ ۔

[Tanweerul Absaar vol.1 pg.787]

LAW: To proclaim the Takbeer-e-Tashreeq immediately following the Salaam is Waajib, in other words until such time that one has not done anything which will not allow you to make 'Bina' on that Namaaz. If one left the Musjid or intentionally broke his Wudu, or if he spoke, even if it was by error, the Takbeer falls off, and if the Wudu broke unintentionally, then he may say the Takbeers. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.786]

LAW: Takbeer-e-Tashreeq is Waajib upon the person who is Muqeem (resident) in a city, or the one who followed him (in Namaaz), even if it may be a female, a Musafir or one who lives in a village. If they do not follow him (in Namaaz), then it is not Waajib upon them. [Durr-e-Mukhtar; Shaami vol.1 pg.786]

LAW: The one performing Nafil made Iqtida of one who is performing Fard, and then to follow the Imam is also Waajib upon that Muqtadi, even though he did not perform Fard with the Imam. If a Muqeem made Iqtida of a Musafir, it is Waajib upon the Muqeem, even though it is not Waajib upon the Musafir. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.786]

LAW: Takbeer-e-Tashreeq is not Waajib upon a Ghulaam (slave), and it is not Waajib upon a female, even if she performed her Namaaz in Jama'at. If a female read behind a male and the Imam made Niyyat to be her Imam, then it also becomes Waajib upon the female, but she should say it softly. Similarly, it is also not Waajib upon those who read Namaaz without clothing, even though they performed Jama'at, as their Jama'at is not 'Jama'at-e-Mustahaba' (The recommended Jama'at). [Durr-e-Mukhtar vol.1 pg.786]

LAW: The Takbeer is not Waajib after Nafils, Sunnats or Witr. It is Waajib after Jummah, and it should also be proclaimed after Eid Namaaz. [Raddul Muhtar vol.1 pg.786]

LAW: The Takbeer is Waajib upon a Masbooq and Laahiq, but they should only proclaim it after they turn their Salaam. If they said it with the Imam, the Namaaz has not been annulled, and there is no need to repeat the Takbeer after completing the Namaaz as well. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.787]

LAW: If Namaaz became Qaza on some other day and one read the Qaza on the Days of Tashreeq, then the Takbeers are not Waajib (for these). Similarly, if the Salaahs of those days (of Tashreeq) became Qaza and one read them on some other day, it will still not be Waajib (to proclaim the Takbeers). Likewise, if the Qaza Salaahs of the Days of Tashreeq last year were performed on the Days of Tashreeq in the current year, it is still not Waajib (to proclaim the Takbeers). However, if the Qaza Namaaz of the Days of Tashreeq for that year are performed on the days of Tashreeq in the current year with Jama'at, then it becomes Waajib (to proclaim the Takbeers). [Raddul Muhtar vol.1 pg.786]

LAW: The Takbeer is not Waajib upon the Munfarid (one who reads alone). [Jauhira Nayyira]. However, the Munfarid should also proclaim it, because according to the Saahibayn it is also Waajib upon him.

LAW: If the Imam did not proclaim the Takbeer (of Tashreeq), it is still Waajib upon the Muqtadi to proclaim it, even though the Muqtadi is a Musafir, a female, or a villager. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.787]

LAW: If the general public (ordinary people) proclaim the Takbeer aloud in the marketplaces during these days (Of Tashreeq), they should not be stopped. [Durr-e-Mukhtar vol.1 pg.787]

Chapter 11
Namaaz of Eclipse

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HADITH 1: It is in Sahihain from Abu Musa Ash'ari ﷺ that in the time of Huzoor-e-Aqdas ﷺ there was a Solar Eclipse (i.e. the sun had gone into eclipse). He ﷺ came to Musjid-e-Quba and then performed Namaaz with lengthy Ruku and Sujood, and I had never seen him do this before. He ﷺ said, 'Allah does not show this sign due to the life (birth) or death of any person, but by way of (these signs) He warns His servants, thus if you see any of these (signs) then anxiously with swiftness, rise (go) towards Zikr, Dua and Istighfaar.'

HADITH 2: It is also mentioned in Sahihain from Hazrat Ibn Ab'bas رضی اللہ تعالی عنہما that the people said, 'Ya Rasool'Allah ﷺ! We noticed that you stepped forward to take something, and then you stepped back.' He ﷺ said, 'I saw Jannat and wished to take some bounty from it, and if I had taken it, then for as long as the world would be in existence, you would have eaten from it. Then I saw hell and like today, I have never seen anything more frightening, and I saw that most of the inmates of hell are women. (People asked) What is the reason for this, Ya Rasool'Allah ﷺ?' He ﷺ said, 'Because she commits kufr'. They asked, 'Does she commit kufr with Allah?' He ﷺ said, '(No) but by being ungrateful to her husband, and she is ungrateful for his favours, so (even) if you are generous towards her all your life, then she sees anything (which is not according to her), she will say, I have never seen you do anything good (for me).'

HADITH 3: It is in Sahih Bukhari from Asma bint Siddique رضی اللہ تعالی عنہما that Rasoolullah ﷺ commanded the freeing of a slave when there is a Solar Eclipse occurs.

HADITH 4: It is in Sunan-e-Arba from Samurah ibn Jundub ﷺ that Rasoolullah ﷺ performed the Namaaz of Eclipse, and we could not hear the voice of Rasoolullah ﷺ. (In other words he recited the Qir'at softly).

Laws of Jurisprudence

Law: The Namaaz of the Solar Eclipse is Sunnat-e-Mu'akkadah and the Namaaz of the lunar eclipse is Mustahab. To perform the Namaaz of the Solar Eclipse with Jama'at is Mustahab, and it can be read individually as well, and if it is read with Jama'at then all the conditions which are applicable for Jummah are applicable to it, with the exception of the Khutbah. The one who is permitted to establish the Jama'at of Jummah can establish Jama'at for this. If such a person is not available, then it should be performed individually either at home or in the Musjid. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.788/790]

Law: The Namaaz of the Solar Eclipse should be performed when the Sun is in eclipse and not after the eclipse has subsided. If the eclipse has started to fade away but is still remaining, one can still commence the Namaaz, and if whilst it is in eclipse it is covered by clouds, the Namaaz is still permissible. [Jauhira Nayyira; Shaami vol.1 pg.789]

Law: If the eclipse occurred at a time when it is not allowed to perform Namaaz, the Namaaz should not be read (at this time), but one should become engrossed in Dua, and if it subsides in this condition, then end the Dua, and perform the Maghrib Namaaz. [Jauhira; Raddul Muhtar vol.1 pg.788]

Law: This Namaaz should be performed like any other Nafil. In other words, one should perform 2 Raka'ats and in every Raka'at one should perform one Ruku and two Sajdahs. There is neither Azaan nor Iqaamat in it, and Qir'at is also not recited aloud in it. After the Namaaz one should be engrossed in Dua until such time that the

eclipse subsides (and the sun becomes visible). It is also permitted to perform more than 2 Raka'ats, and one may turn salaam after every 2 Raka'ats or after 4 Raka'ats. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.788/789]

LAW: If the people have not gathered as yet then announce by saying: اَلصَّلٰوۃُ جَامِعَۃٌ [Durr-e-Mukhtar vol.1 pg.789]

LAW: It is Afdal (more virtuous) to hold the Jama'at for it in the Eid Gah or the Jaame Masjid, and if it held somewhere else, there is no objection. [Alamgiri vol.1 pg.153]

LAW: If one knows them, then he should read lengthy Surahs such as Surah Baqarah and Surah Aal-e-Imraan, and he should also lengthen the Ruku and the Sujood, and after Namaaz he should be engrossed in Dua, until the entire sun is cleared. It is also permissible to perform a short Namaaz and make a lengthy Dua. The Imam may make the Dua facing the Qibla or facing the Muqtadis whist standing, then this is better, and all the Muqtadis should say Aameen. If he stands leaning on an 'Asaa' (Staff/Stick) or Bow whilst making the Dua, then this too is good. He should not go onto the Mimbar for the Dua. [Durr-e-Mukhtar vol.1 pg.789]

LAW: If a Janaazah comes at the time of a Solar Eclipse, then the Janaazah should be performed first. [Jauhira]

LAW: There is no Jama'at for the Namaaz of Lunar Eclipse, be this whether the Imam is present or not. In all conditions, it should be read individually. [Durr-e-Mukhtar, Shaami vol.1 pg.790]. With the exception of the Imam, two or three people can perform Jama'at.

Law: If strong gail force winds start blowing or it becomes dark during the day, or a frightening light appears at night, or if it rains continuously with intensity, or if it hails a lot, or if the sky becomes red, or if lightning strikes, or stars fall a lot, or if plague etc. spreads, or if there is an earthquake, or if one fears (being attacked) by the enemy, or one is effected by some other terrifying thing, then to perform 2 Raka'ats Nafil Namaaz for it is Mustahab. [Alamgiri vol.1 pg.153; Durr-e-Mukhtar vol.1 pg.790]

It seems appropriate at this stage to present a few Ahadith which discuss strong gail force winds etc., so that the Muslims may act upon these Hadith (وباللہ التوفیق)

Hadith 1: It is in Sahih Bukhari and Muslim etc. from Ummul Momineen Siddiqa رضی اللہ تعالیٰ عنہا She says that when strong winds would blow, Rasoolullah ﷺ would recite this Dua:

اَللّٰهُمَّ اِنِّیۡ اَسۡئَلُكَ خَيۡرَهَا وَخَيۡرَمَا فِيۡهَا وَخَيۡرَمَا اُرۡسِلَتۡ بِهٖ وَاَعُوۡذُبِكَ مِنۡ شَرِّهَا وَشَرِّمَا فِيۡهَا وَشَرِّمَا اُرۡسِلَتۡ بِهٖ

'O Allah! I ask of You its goodness, and of that goodness (benefit) which is in it, and the goodness with which it has been sent, and I seek refuge in You from its disruption, and from that disruption of that which is in it, and from the disruption with which it has been sent.'

Hadith 2: Imam Shafi'i, Abu Dawud, Ibn Majah and Baihaqi reported in Dawaat-e-Kabeer that Rasoolullah ﷺ said, 'Wind is through the Mercy of Allah. Mercy brings (with it) Punishment. Do

not speak ill of it, but ask Allah to bless you with its goodness and to protect you from its disruption.'

HADITH 3: It is in Tirmizi from Abdullah ibn Ab'bas رضی اللہ تعالیٰ عنہما that a person cursed the wind, in the presence of Rasoolullah ﷺ, so He ﷺ said, 'Do not curse the wind because it is subservient to Command. If someone curses something and that thing is not deserving of that curse, then the curse falls back on the one who cursed it.'

HADITH 4: Abu Dawud, Nasa'i, Ibn Majah and Imam Shafi'i have reported from Ummul Momineen رضی اللہ تعالیٰ عنہا that she says, 'When the sky would become overcast, Huzoor ﷺ would stop talking and direct his attention towards it, and then recite this Dua.'

اَللّٰھُمَّ اِنِّیۡ اَعُوۡذُبِکَ مِنۡ شَرِّ مَا فِیۡھَا

'O Allah, I seek protection in You, from the devastation of that which is within it.'

If it would clear up, he would Praise Allah, and if it would rain, he would read the following Dua:

اَللّٰھُمَّ سَقۡیًا نَافِعًا

'O Allah, Allow beneficial rains to fall.'

HADITH 5: Imam Ahmed and Tirmizi reported from Abdullah ibn Umar رضی اللہ تعالیٰ عنہما that when Rasoolullah ﷺ would hear the clapping of thunder and the bolts of lightning, he would say:

اَللّٰهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذٰلِكَ

'O Allah, Do not slay us with Your Wrath, and do no destroy us with Your punishment, and before that (happens), grant us Your Divine Protection.'

HADITH 6: Imam Maalik reported from Abdullah ibn Zubair رضی اللہ تعالی عنہما that when Huzoor ﷺ would hear the sound of thunder, he ﷺ would stop talking and say,

سُبْحَانَ الَّذِیْ یُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَالْمَلٰٓئِكَةُ مِنْ خِیْفَتِهٖ اِنَّ اللّٰهَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ

'Glory be to Him, (Whom) the thunder praises by its Tasbeeh and Angels due to His fear. Verily, Allah has Divine Power over all things.'

HADITH 7: It is said that when you hear the clapping of thunder, then Praise Allah. Do not proclaim the Takbeer.

Chapter 12

Namaaz-e-Istisqa

* Verses of The Qur'an 232

* Ahadth 233

* Laws of Jurisprudence 236

Allah Almighty says

وَمَآ أَصَـٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُواْ عَن كَثِيرٍ

'Whatever befalls you of misfortune, is because of what your hands have done, and He forgives much (of it).' [Surah Shur'a, Verse 30]

Even the droughts, which we face, are because of our own sins. Hence, in such times we should repent in abundance (i.e. make Istighfaar), and this too is His (Allah's) Grace that he forgives much of it, otherwise if we are held accountable for everything, where would we be left?

Allah says

وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُواْ مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ

'If Allah had to hold people accountable for all that which they did, (then) He would not have left anything moving on the earth.'
[Surah Faatir, Verse 45]

Allah says

ٱسْتَغْفِرُواْ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾
وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّـٰتٍ وَيَجْعَل لَّكُمْ أَنْهَـٰرًا ﴿١٢﴾

'Seek forgiveness from your Creator, Verily He is Most Forgiving. He will send down rains to you in abundance. And He will aid you in your wealth and your sons (children), and He will give you Orchards and Rivers.'
[Surah Nuh, Verses 10-12]

HADITH 1: Ibn Majah reports from Ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'Those people who cheat and measures and weights will be inflicted by drought, difficulty at the time of death and dictatorship of a ruthless ruler (King). If it was not for the animals, it would have not rained upon them.'

HADITH 2: It is in Sahih Muslim Shareef from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'Drought does not only refer to the shortage of rain, but it also refers to time when it rains but nothing grows on the earth.'

HADITH 3: It is in Sahihain from Anas رضی اللہ عنہ that Rasoolullah ﷺ never used to raise his hands as much as he did when making Dua in Istisqa. He would raise it to the extent that the whiteness of his blessed underarms could be seen.

HADITH 4: It is in Sahih Muslim from him as well (Anas رضی اللہ عنہ) that Rasoolullah ﷺ made Dua for rain, and he gestured towards the sky with the back of his blessed hands. (In other words, during other Duas, the principle is to face the palms upwards, but in this the hands should be turned over, as this is a foretoken of the condition changing).

HADITH 5: It is in Sunan-e-Arba from Ibn Ab'bas رضی اللہ تعالی عنہما that Rasoolullah ﷺ wore old clothing and went for Istisqa, with humility, sincerity and in earnest supplication.

HADITH 6: Abu Dawud reported from Ummul Momineen A'isha Siddiqa رضی اللہ تعالیٰ عنہا that people complained to Rasoolullah ﷺ about the drought and shortage of rain. Rasoolullah ﷺ commanded for the Mimbar to be brought forth and it was placed in the Eid Gah, and then promised the people with regards to a particular day, that on that day all will go there. When the brink of the sun glowed, Rasoolullah ﷺ went there and sat on the Mimbar. He proclaimed the Takbeer and Praised Almighty Allah. He ﷺ then said, 'You people complained with regards to the drought in your country (city) and about the rains being delayed later than usual, and Allah Almighty has commanded you that you should make Dua to Him (invoke Him), and He has promised that He will accept your Duas.' After this, He ﷺ said,

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ الرَّحْمٰنِ الرَّحِيْمِ مَالِكِ يَوْمِ الدِّيْنِ لَا اِلٰهَ اِلَّا اللّٰهُ يَفْعَلُ مَا يُرِيْدُ اَللّٰهُمَّ اَنْتَ اللّٰهُ
لَا اِلٰهَ اِلَّا اَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ اَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا اَنْزَلْتَ قُوَّةً وَّ بَلَاغًا اِلٰى حِيْنٍ

'Praise be to Allah Who is the Creator of the worlds. He is most Compassionate, Most Merciful, Master of the Day of Requital. There is none worthy of worship except Allah. He does as He Wills. O Allah! You alone are worthy of Worship, Besides You there is none worthy of Worship. You are free from all needs, and we are dependant (on You). Send down rains upon us, and whatever You send down, let it be strength for us, and let it be a means of reaching us for a time.'

He ﷺ then raised his blessed hands, to the extent that the whiteness of the blessed underarms was visible. He then faced his back to the people and then turned over his blessed shawl (blanket). He then turned and directed his attention towards the people and descended from the Mimbar, then performed 2 Raka'ats of Namaaz. Allah

Almighty caused it to become overcast immediately. There was thunder and lightning and then it rained, and Huzoor ﷺ had not yet returned from the Musjid and the drains were flowing.

HADITH 7: Imam Malik and Abu Dawud report on the authority of Amr ibn Shu'aib who reported from his father who reported from his grandfather, that Rasoolullah ﷺ would make this Dua for Istisqa:

اَللّٰهُمَّ اسْقِ عِبَادَكَ وَ بَهِيْمَتَكَ وَانْشُرْ رَحْمَتَكَ وَاَحْيِ بَلَدَكَ الْمَيِّتَ

'O Allah, quench (the thirst) of Your servants and the animals, and spread out Your Mercy, and bring back your dead (drought stricken) city to life.'

HADITH 7: It is in Sunan Abu Dawud from Jabir ﷺ. He says, 'I saw Rasoolullah ﷺ raise his blessed hands and make this Dua:

اَللّٰهُمَّ اسْقِنَا غَيْثًا مُّغِيْثًا مُّرِيْاً مَّرِيْعًا نَافِعًا غَيْرَ ضَارٍ عَاجِلاً اٰجِلٍ

'O Allah, Quench us with rain abundantly, rains which will bring pleasant freshness, and which beneficial and not harmful (and) which will (come) soon and not later.'

Rasoolullah ﷺ had just recited this Dua and the sky became overcast.'

HADITH 9: It is in Sahih Bukhari Shareef from Anas ﷺ that when the people would be affected by drought, then Ameerul Momineen Farooq-e-Azam ﷺ would make Dua (for rain) through the Wasila of Hazrat Ab'bas ﷺ. He would say, 'O Allah, We used to take the Wasila

of our Nabi ﷺ towards You, and You would cause it to rain. Now, we make the Beloved Uncle of Our Nabi ﷺ the Wasila in Your Court, so send down rains (upon us).' Hazrat Anas ؓ says, 'When we did this then it would rain.'

In other words, (Anas ؓ was explaining that) in the physical lifetime of Rasoolullah ﷺ, Huzoor ﷺ would be in front and we would make our Saffs behind him and make Dua. Now, since we cannot do this, we put forth the Uncle of Rasoolullah ﷺ and make Dua (behind him). This too is actually through the Tawassul of Rasoolullah ﷺ. If it could not be achieved extrinsically, then it is achieved intrinsically.

Laws of Jurisprudence

Law: Istisqa refers to Dua and Istighfaar. The Namaaz of Istisqa is permissible with Jama'at, but Jama'at is not Sunnat for it. It may be performed in Jama'at or individually. One has the choice of either. [Durr-e-Mukhtar vol.1 pg.790/791]

Law: When going for Istisqa, do so wearing old or patched clothing, and go by lowering yourself with humility, sincerity and dedication, and without covering the head, and on foot. If one goes barefoot it is better. Before going give some Khayraat (voluntary charity). Do not take unbelievers with you, as one is going to attain Rahma (Mercy) and La'nat (curse) descends upon the unbelievers.

Fast 3 days before and make Tauba and Istighfaar (repent sincerely), and then go to the plains (where Istisqa is held). There, make Tauba, and Tauba merely with the tongue is not sufficient, but it should be

from the heart. One should fulfil the rights of all those he is responsible for, or have it forgiven.

Make Dua through the Tawassul (Wasila) of the weak, elderly and the children, and all should say Aameen, because it has been mentioned in Sahih Bukhari Shareef, 'You receive sustenance and aid through the (blessings) of the weak'.

In one narration it has been mentioned that, 'If it were not for the youth who display humility, and the shepherds, and the elderly who perform Ruku (Namaaz), and milk drinking infants, then punishment would have rained down upon you with intensity.'

At this time (when going for Istisqa), keep the infants away from their mothers, and take the livestock with you as well. The aim is to bring forth all that which needs attention. Go into the woods for 3 days and make Dua. It is also allowed for the Imam to perform 2 Raka'ats Namaaz and it is better to recite سَبِّحِ اسْمَ 'Sabihisma' in the first Raka'at and هَلْ اَتٰكَ 'Hal Ataaka' in the second Raka'at. After Namaaz, stand on the ground and deliver the Khutbah and sit between the two Khutbahs. It is also allowed to deliver just one Khutbah, and in the Khutbah do Dua, Tasbeeh and Istighfaar, and during the Khutbah turn over a shawl (blanket). In other words, turn it around so that the top end is now at the bottom and the bottom end is now at the top, so that it may be a foretoken of the changing of the condition (situation). After the Khutbah, face your back towards the people and your face towards the Qibla, and make Dua. The most appropriate Dua is that which has been mentioned in the Hadith. In the Dua, raise the hands high and let the back of the hands (back of the palms) face the sky. [Alamgiri vol.1 pg.153/154; Ghuniya; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.791/792; Jauhira]

Law: If it rains before going (for Istisqa), you should still go and make Shukr to Allah (i.e. show gratitude), and recite the Duas which are prescribed for recitation at the time of rain. If it thunders then read the Dua prescribed for this, and remain in the rain for a while so that water reaches the body. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.792]

Law: If it rains too much and it seems like it will cause harm and damage, it is permissible to make Dua for it to stop, and the Dua prescribed for this in the Hadith is as follows:

اَللّٰهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اَللّٰهُمَّ عَلَى الْاٰكَامِ وَالظِّرَابِ وَبُطُوْنِ الْاَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ

'O Allah, Allow it to rain around us. Do not let it rain over us. (O Allah, Allow it to rain) upon the hills and mountain and drains, and where the trees grow.'

Chapter 13

Namaaz-e-Khauf

* Verses of the Qur'an 240

* Ahadith 241

* Laws of Jurisprudence 242

* Method of Performing Namaaz-e-Khauf 242

Allah Almighty says

فَإِنۡ خِفۡتُمۡ فَرِجَالاً أَوۡ رُكۡبَانًا ۖ فَإِذَآ أَمِنتُمۡ فَٱذۡكُرُواْ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ

'If you are facing danger (in fear of enemy), then perform (your) Namaaz on foot or whilst on a conveyance, and when the danger (fear) is averted, then remember Allah in the manner He taught you to, which you knew not.' [Surah Baqarah, Verse 239]

وَإِذَا كُنتَ فِيهِمۡ فَأَقَمۡتَ لَهُمُ ٱلصَّلَوٰةَ فَلۡتَقُمۡ طَآئِفَةٌ مِّنۡهُم مَّعَكَ وَلۡيَأۡخُذُوٓاْ أَسۡلِحَتَهُمۡ فَإِذَا سَجَدُواْ فَلۡيَكُونُواْ مِن وَرَآئِكُمۡ وَلۡتَأۡتِ طَآئِفَةٌ أُخۡرَىٰ لَمۡ يُصَلُّواْ فَلۡيُصَلُّواْ مَعَكَ وَلۡيَأۡخُذُواْ حِذۡرَهُمۡ وَأَسۡلِحَتَهُمۡ ۗ وَدَّ ٱلَّذِينَ كَفَرُواْ لَوۡ تَغۡفُلُونَ عَنۡ أَسۡلِحَتِكُمۡ وَأَمۡتِعَتِكُمۡ فَيَمِيلُونَ عَلَيۡكُم مَّيۡلَةً وَٰحِدَةً ۚ وَلَا جُنَاحَ عَلَيۡكُمۡ إِن كَانَ بِكُمۡ أَذًى مِّن مَّطَرٍ أَوۡ كُنتُم مَّرۡضَىٰٓ أَن تَضَعُوٓاْ أَسۡلِحَتَكُمۡ ۖ وَخُذُواْ حِذۡرَكُمۡ ۗ إِنَّ ٱللَّهَ أَعَدَّ لِلۡكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾ فَإِذَا قَضَيۡتُمُ ٱلصَّلَوٰةَ فَٱذۡكُرُواْ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمۡ ۚ فَإِذَا ٱطۡمَأۡنَنتُمۡ فَأَقِيمُواْ ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبًا مَّوۡقُوتًا ﴿١٠٣﴾

'And when You (O Beloved Nabi ﷺ) are amongst them, and you lead (them) in Namaaz, (then) one group from them should stand with you (in prayer), keeping their weapons with them; After they have completed the Sajdah (of one Raka'at), they should not remain behind you, and now the second group which has not prayed as yet (with you) should join and offer prayer behind you, taking precautionary (measures) and carrying their weapons with them. The unbelievers wish that you should be negligent in regards to your weapons and belongings, so that they may attack you in a flash. And there is no sin upon you, if you lay aside your weapons due to inconvenience caused by the rain, or due to illness; but take precautionary measures. Verily Allah has kept ready humiliating punishment for the unbelievers. Then on completing (your) Namaaz, remember Allah; standing, sitting and whilst resting on your sides. Then when you are in safety, perform Namaaz in the normal manner. Undoubtedly, Namaaz is Fard upon the believers in its appointed time.' [Surah Nisa, Verses 102/103]

HADITH 1: It is reported in Tirmizi and Nasa'i from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ stopped between Asfaan and Dajnaan. The Mushrikeen said that for them (the Muslims) there is a Namaaz which is more valuable than their fathers and sons, and that is the Asr Namaaz, so keep all arrangements in order, so when they stand for Namaaz, then we will attack them at once (in a flash). Jibra'eel (alaihis salaam) descended to the Beloved Rasool ﷺ and said that He ﷺ should split his companions into two groups. One group should perform Namaaz behind Rasoolullah ﷺ and the other group should stand guard at the rear with shield and weapons, so they will read one Raka'at each (behind Rasoolullah ﷺ), and Huzoor ﷺ will perform 2 Raka'ats.

HADITH 2: It is in Sahih Bukhari and Muslim from Jabir رضي الله عنه. He says, 'we were with Rasoolullah ﷺ and when we reached Zaat ur Riqa, we

left a tree with shade for Rasoolullah ﷺ. Rasoolullah ﷺ hanged his sword on it. A mushrik (polytheist) appeared and took the sword, unsheathed it and said, 'Do you fear me?' He ﷺ said, 'No!' He (the mushrik) said, 'So who will save you from me?' He ﷺ said, 'Allah!' When the Sahaba-e-Kiraam saw this, they threatened him. He put the sword back into the sheath and hanged it (on the tree). Thereafter the Azaan was called out. Huzoor ﷺ performed two Raka'ats Namaaz with one group, then they moved back and He ﷺ prayed two Raka'ats with the second group. So, Huzoor ﷺ performed four Raka'ats and the people performed 2 Raka'ats each (behind Rasoolullah ﷺ).

Laws of Jurisprudence

Law: Namaaz-e-Khauf (Namaaz in times of Danger/Fear) is permissible, when there is definite information of the enemy being nearby, and if one only presumes that the enemy are nearby, and Namaaz-e-Khauf was performed, and afterwards one realised that the presumption was incorrect, then (in this case) the Muqtadi should repeat the Namaaz. Similarly, if the enemy are far away, then to perform this Namaaz is not permissible. In other words, the Namaaz of the Muqtadi will not be valid, but the Imams Namaaz will be done.

The Method of Namaaz-e-Khauf

Law: The method of performing Namaaz-e-Khauf is that when the enemy are in front and there is danger that if all of them read Namaaz at once, then the enemy will attack them, then in such a time, the Imam should make two parts of the Jama'at. If any group is pleased to perform their Jama'at afterwards, then they should continue fighting the enemy (whilst one group is performing their

Jama'at), and then perform the Namaaz with the second group. The group, which has not performed Namaaz yet, one from amongst them should become Imam and the people who have not read their Namaaz yet should perform behind him with Jama'at. If from both groups, none is willing to read afterwards, then the Imam should send one group to confront the enemy and one group should perform Namaaz behind the Imam. When the Imam has lead that group in one Raka'at, in other words when the Imam raises his head from second Sajdah of the first Raka'at, then these (Muqtadis) should now go to confront the enemy, and those who were initially confronting the enemy, should come. The Imam should perform one Raka'at with them, and after Tashahud, he should turn Salaam, but the Muqtadis should not turn the Salaam. However, rather they should go out to confront the enemy, or they may complete their Namaaz here and then go, and the other group should then come back and perform one Raka'at without Qir'at and after Tashahud they should turn the Salaam. If they wish then that group does not have to come back here, but they may complete their Namaaz where they are, and if the second group has completed their Namaaz, then well and good, otherwise they should complete it now, and they may do so either here or go back and complete it (where Jama'at was performed). These will complete it with Qir'at and after Tashahud they should turn the Salaam. This method is for a 2 Raka'at Namaaz even if the Namaaz is just a 2 Raka'at Namaaz such as Fajr Namaaz, Eid Namaaz, Jummah Namaaz, or four became two due to Journey. If it is a 4 Raka'at Namaaz, then the Imam should perform two Raka'ats with each group (meaning he will read four and each group will read two behind him and complete the remaining two as explained above in the 2 Raka'at Namaaz). In Maghrib, the first group will read 2 Raka'ats with the Imam and the second group will read one with the Imam. If 1 Raka'at was performed with the first group and 2 Raka'ats

with the second group, then (in this case) the Namaaz is void. [Durr-e-Mukhtar vol. pg.792/794; Alamgiri vol.1 pg.154/155]

LAW: These rules are applicable in the situation when both the Imam and the Muqtadi are Muqeem, or if all are Musafir, or if the Imam is Muqeem and the Muqtadi is Musafir. If the Imam is, a Musafir and the Muqtadis are Muqeem then the Imam will read 1 Raka'at with one group and after reading 1 Raka'at with the second group, he will turn the Salaam, and then the first groups should come back and perform 3 Raka'ats without Qir'at. Then the second group should return and perform 3 Raka'ats. In the first Raka'at, they should recite Surah Faateha and Qir'at. If the Imam is Musafir and some Muqtadis are Muqeem whilst others are Musafir, then the Muqeem will follow a Muqeem and a Musafir according to a Musafir. [Alamgiri vol.1 pg.155]

LAW: To go out to confront the enemy after one Raka'at means that one should go by foot. If one went on a conveyance, the Namaaz has become void. [Raddul Muhtar vol.1 pg.793]

LAW: If the danger is very serious and one is not able to dismount from the conveyance, then he should perform the Namaaz on the conveyance individually by way of gesturing, and he may face whichever direction he can, to perform the Namaaz (in such a situation). To perform Namaaz on the conveyance with Jama'at is not permissible. However, if there are two people on one horse, the one at the back can make Iqtida of the one in front, and Fard Namaaz will only be permissible on the conveyance, if you are being pursued by the enemy. If you are in pursuit of the enemy, then Namaaz cannot be performed on the conveyance. [Jauhira; Durr-e-Mukhtar vol.1 pg.794]

LAW: In Namaaz-e-Khauf, one is only excused to walk out to confront the enemy and return to the Saff of the Imam, and to return after performing fresh Wudu, if the Wudu had broken. To walk for any other reason will invalidate the Namaaz. If the enemy threatened him and he inturn chased the enemy, the Namaaz is invalidated. However, in the first situation if he is on a conveyance, it is excused. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.794]

LAW: If one was not on a conveyance and in the midst of Namaaz he mounted the conveyance, the Namaaz will be invalidated, no matter what his reason for mounting was. Fighting will also invalidate the Namaaz. However, one is allowed to fire one arrow. [Durr-e-Mukhtar vol.1 pg.794]. Similarly, in this time, firing a single shot from a gun will be permissible.

LAW: If one who is swimming in a river can remain without moving the body for a short while, then he should perform the Namaaz by way of gesturing. Otherwise, the Namaaz will not be done. [Durr-e-Mukhtar vol.1 pg.794]

LAW: If one is occupied in battle, for example he is in combat with sword, and the Namaaz is about to come to an end (time of Namaaz), he should delay the Namaaz and perform it after the battle. [Raddul Muhtar vol.1 pg.794]

LAW: Salaat ul Khauf (Namaaz-e-Khauf) is not permissible for a Rebel/Traitor, or one who is on a journey for some sinful reason. [Durr-e-Mukhtar vol.1 pg.794]

LAW: If Namaaz-e-Khauf was being performed and during the Namaaz, the danger was alleviated. In other words, the enemy

retreated (i.e. left) then that which is remaining should be performed as done in safety. Now, to perform it as it is performed in times of danger is not permissible. [Alamgiri vol.1 pg.156]

LAW: If after the enemy left, someone turned his chest away from the direction of the Qibla, the Namaaz is invalid. [Alamgiri vol.1 pg.156]

LAW: In Namaaz-e-Khauf, it is Mustahab to keep ones weapons with you, and at the moment of Khauf one is allowed to walk out of necessity. For other mere presumptions of danger, there will be no shortening of the Namaaz. [Alamgiri vol.1 pg.156; Durr-e-Mukhtar vol.1 pg.794]

LAW: Just as Namaaz-e-Khauf is permissible due danger (fear) of the enemy, likewise if one is in danger from a wild animal or huge snake, it is also permissible. [Durr-e-Mukhtar vol.1 pg.793]

Chapter 14

Illness

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Discussion on Illness

Illness is also a great Ne'mat (blessing). It has countless hidden benefits, even though man feels discomfort due to it; but in reality it allows one to be blessed with a huge treasure of relief and comfort. The apparent physical illness which man sees as an illness, in reality is a great cure for spiritual illnesses.

The real illness is the Spiritual illness and we should regard this as the real 'dreaded disease' (which is the cause of destruction). It is a very well-known fact that no matter how neglectful one may be, but when he becomes ill, don't we see how much he remembers Allah and how he hastens towards 'Taubah' (repentance) and Istighfar.

The sign of those who are blessed with and exalted status, is such, that they even welcome discomfort and affliction just as they welcome relief (and comfort).

آنچہ از دوست میر سد نیکوست

That which is from the Beloved is Beloved

Those like us should at least be patient and steadfast (in adversity), and not allow our impatience to be the means of losing the reward which we are blessed with.

Every one of us knows well that calamities which befall us due to impatience do not go away quickly, and with all this, we still want to be deprived of a great reward (for patience) and this (deprivation) is a second calamity.

Many naive people unwittingly even say such words during their illness that are baseless and some even go to the extent of uttering words of kufr (Allah Forbid), they attribute injustice towards Allah. Doing this makes them deserving of the verse خَسِرَ الدُّنْيَا وَالْاٰخِرَةَ ؕ (They have lost the world and the hereafter)

We will now present a few Ahadith in this regard, so that the Muslims may listen to the beautiful words of the Beloved Rasool ﷺ with the ears of their hearts, thereafter practising and acting upon them. Almighty Allah bless us with Divine Guidance (to do so).

HADITH 1: It is in Sahih Bukhari and Muslim from Abu Hurairah and Abu Sa'eed رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'For whatever agony, grief and discomfort a Muslim feels, even if he is pricked by a thorn, Allah causes his sins to be forgiven because of it'.

HADITH 3: It is reported in the Sahihain from Abdullah ibn Mas'ud رضی اللہ عنہ that Rasoolullah ﷺ said, 'For whatever agony a Muslim feels due to illness or anything else, Allah Almighty causes his sins to fall off, like the leaves fall off a tree.'

HADITH 4&5: It is reported in Sahih Muslim Shareef from Jabir رضی اللہ عنہ that Rasoolullah ﷺ went to visit Ummus Saa'ib. He ﷺ asked, 'What has happened to you, which is causing you to shiver?', She said, 'It is due to fever. May Allah not cause it to increase'. He ﷺ said, 'Do not say speak ill of fever; because it removes the sins of man, just as the furnace (of a goldsmith) removes rust from metal'. (There is a similar narration in Sunan Ibn Majah from Abu Hurairah رضی اللہ عنہ)

HADITH 6: It is in Sahih Bukhari from Anas ﷺ that Rasoolullah ﷺ said, 'Almighty Allah says; when I take away the eyes (i.e. the sight) of a servant, and he is patient, then in place of his eye, I shall bless him with Jannat'.

HADITH 7: It is in Tirmizi Shareef Umaya asked Siddiqa رضی اللہ تعالیٰ عنہا in regards to these two verses:

اِنۡ تُبۡدُوۡا مَا فِیۡۤ اَنۡفُسِکُمۡ اَوۡ تُخۡفُوۡهُ یُحَاسِبۡکُمۡ بِهِ اللّٰهُ

Whether you reveal or conceal whatever is within you, Allah will hold you accountable for it. [Surah Baqarah, Verse 284]

مَنۡ یَّعۡمَلۡ سُوۡٓءًا یُّجۡزَ بِهٖ

Whosoever commits any wrongful act, will get the recompense of it
[Surah Nisa, Verse 123]

In other words, when there is recompense for every wrongdoing, and there is also accountability for the thoughts of the heart, then it is very difficult. How then is it possible to be protected from this?

Siddiqa رضی اللہ تعالیٰ عنہا says, 'From the time I asked Rasool ﷺ in regards to her question, no one else asked me (this)'. Rasoolullah ﷺ said. 'The meaning of it is reprimand, which Allah shows towards His servants, by which he causes him to be afflicted with fever or some agony; to the extent that if he had something valuable kept in the sleeve of his kurta (long shirt), and it is lost, and due to this he becomes stressed; then because of such things, he comes out of sins just as pure gold is

extracted in a furnace (in other words he becomes so pure from sins, just as gold becomes completely clean from a furnace)'.

HADITH 8: Tirmizi reported from Abu Musa ﷺ that Rasoolullah ﷺ said, 'A servant is not afflicted more or less by any agony, but due to his sins; and that which Almighty Allah forgives is a lot'. He ﷺ then recited this verse (of the Qur'an):

وَمَا اَصَابَكُمْ مِنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَيَعْفُوْ عَنْ كَثِيْرٍ ط

'And whatever befalls you of misfortune, is because of what your hands have done, and He forgives much (of it)' [Surah Shur'a, Verse 30]

HADITH 9&10: It is reported in Sharah Sunnat from Abdullah ibn Umar رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'When a servant is on the pious path of worship and becomes ill, then the Angel which is appointed to him is commanded to: Record for him deeds like he did when he was not ill, until such time that I grant him relief from his illness or call him towards me (in other words, until I cause him death)'.

The Narration of Anas ﷺ mentions that Rasoolullah ﷺ says, 'When a Muslim is afflicted by some bodily agony (illness) then the Angel is commanded; Write the good deeds which he used to do before (he became ill), then if I grant him Shifa (cure), then I cleanse and purify (him), and if I grant him death, then I forgive and have mercy (on him)'.

HADITH 11: Tirmizi reports with the advantage of accuracy and endorsement of Ibn Majah and Daarmi from Sa'ad ﷺ that Rasoolullah ﷺ was asked, who faces the most difficult trials? He ﷺ said, 'The

Ambia (alaihimus salaam), followed by those who are the best after them. The more religious a person, the more trials and calamities he is made to face. If he is steadfast in Deen, then his hardships (trials) too shall be intense; and if he is weak in Deen, then it is made less intense upon him; so he will always be afflicted with hardships, until such time that he walks on the earth in a manner whereby he has no sins left'.

Hadith 12: Tirmizi and Ibn Majah report from Anas ﷺ that Rasoolullah ﷺ said, 'The more the trials (hardships) the more the rewards; and when Allah loves any nation, he puts them through trials, those who are pleased, for them there is pleasure, and those who are displeased, for them there is displeasure'.

In another narration it is mentioned: that Rasoolullah ﷺ said, 'When Allah Almighty Wills goodness for his servant, He punishes him on the earth, and when He Wills bad for him, He does not give him the retribution for his sins (on earth), but on the day of Qiyaamat He will give him the full retribution for it'.

Hadith 13: Imam Maalik and Tirmizi report from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'There are always trials in the life, wealth and children of a Muslim, until he meets Allah in a state wherein he has no sins against him'.

Hadith 14: Ahmed and Abu Dawud report from Muhammad bin Khalid who reports from his father who reports from his grandfather that Rasoolullah ﷺ said, 'In the Divine Knowledge of Allah, a servant is blessed with a fixed level of excellence, and if he does not reach this level of excellence through his virtuous deeds, (then) He (Allah) causes him to be afflicted by calamity either physically, or through

his wealth, or through his children. He (Allah) then blesses him with patience, until He causes him to be elevated to the level of excellence which is fixed for him in the Divine Knowledge of Allah'.

HADITH 15: Tirmizi reported from Jabir ﷺ that Rasoolullah ﷺ said, 'On the Day of Qiyaamat, when those who were afflicted with hardships are granted their Thawaab (reward), then those who had comfortable lives (i.e. those who suffered no hardships) would say (wishing); it would have been better if our skins were cut with scissors whilst we were on earth'.

HADITH 16: Abu Dawud reports from Aamir Ar Ram that Rasoolullah ﷺ stated in regards to illnesses (as follows); 'When a believer becomes ill and then recovers, his illness becomes atonement for his sins, and admonition for his future; and when a hypocrite (munafiq) becomes ill and then recovers, his example is like that of a camels whose master has tied it up and then released it. It does not know why it was tied up and why it was released'. One person asked, 'Ya Rasool'Allah ﷺ! What is illness? I have never been ill'. He ﷺ said, 'Leave our gathering! you are not from amongst us'.

HADITH 17: Imam Ahmed reports from Shadaad bin Aus ﷺ that Rasoolullah ﷺ said, 'Allah Almighty says; When I cause my believing servant to be afflicted by (some) hardship and he (still) praises me whilst in this hardship, then he will rise from his resting place (grave) so cleansed from sins, just as the day when his mother gave birth to him and Almighty Allah says; I have caused My servant to be confined and afflicted with hardships, (so) record and continue recording virtuous deeds for him, just as it was when he was in good health.

Virtues of Visiting the Sick

Visiting the sick is Sunnat. The great virtues in regards to this have been explained in the Hadith.

Hadith 1: Bukhari, Muslim, Abu Dawud and Ibn Majah report from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'A Muslim has five duties towards a fellow Muslim: to reply to Salaam, to visit the sick, to accompany the funeral, to accept an invitation, to respond to a sneezing person (if he says Alhamdu Lillah)'.

Hadith 2: It is in Sahihain from Bara' Ibn Aazib ﷺ says, Rasoolullah ﷺ commanded us to do seven things: (The five which have been mentioned above and) 6. To fulfil the vow (Qasm) of one who has taken a vow (and) 7. To assist the oppressed.

Hadith 3: Bukhari and Muslim report from Thaubaan ﷺ that Rasoolullah ﷺ said, 'When a Muslim visits his fellow Muslim brother, he is engaged in picking (harvesting) the fruits of Jannat, until his return'.

Hadith 4: It is in Sahih Muslim Shareef from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'On the Day of Qiyaamat Almighty Allah will say, O Ibn (Son) of Adam, I was ill but you did not visit me. He would say, How could I visit You, You are Rabbul Aalameen (in other words, how can Allah be ill that He may be visited)? Did you not know that My certain servant was ill, but you did not visit him; Did you not realise that if you went to visit him you would have found Me with him. (And Allah will say) O Ibn Adam, I asked food from you, but you did not feed Me. He would say, How could I feed You, You are Rabbul Aalameen? Did you know that My such and such servant asked you for food but you did not feed him? Did you not realise that if you fed

him, you would have surely found (its reward) with Me. (Allah will say) O Ibn Adam, I asked water from you, but you did not give it to Me. He would say, How could I give You water, You are Rabbul Aalameen? He will say, Such and such servant of Mine asked you for water (to drink), but you did not give it to him. Did you not realise that if you had given him to drink, you would have found it by Me (its reward)?'

HADITH 5: It is in Sahih Bukhari from Ibn Ab'bas رضی اللہ تعالی عنہما that Rasoolullah ﷺ went to visit a Bedouin, and it was the blessed manner of Rasoolullah ﷺ that whenever he ﷺ visited a sick person, he ﷺ would say, 'لَا بَأْسَ طُهُوْرًا اِنْشَاءَ اللهُ', (In other words, no harm) In'sha Allah (it will be a) purification (from your sins). He ﷺ said the same to the Bedouin لَا بَأْسَ طُهُوْرًا اِنْشَاءَ اللهُ تعالٰی (Laa Ba'sa Tahurun In'sha Allah)

HADITH 6: Abu Dawud and Tirmizi reported from Ameer ul Momineen Ali رضی اللہ عنہ that Rasoolullah ﷺ said, 'When a Muslim goes in the morning to visit a fellow Muslim who is ill, seventy thousand Angels continue praying for his forgiveness till evening; and if he visits him in the evening, then seventy thousand Angels continue praying for his forgiveness till the morning, and specially for him, there shall be a garden in Jannat (Paradise)'.

HADITH 7: Abu Dawud reported from Anas رضی اللہ عنہ that Rasoolullah ﷺ said, 'One who performs proper Wudu and goes to visit his Muslim brother with the intention of attaining reward, he will be kept away at a distance of sixty years from Jahanum (hell)'.

HADITH 8: Tirmizi reports with benefit of approval from Ibn Majah on the authority of Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'When a person goes to visit one who is ill, an announcement is made from

the heavens; You are blessed (good), and your walking is blessed, and you have made a station in Jannat your final abode'.

HADITH 9: Ibn Majah reports from Ameer ul Momineen Farooq e Azam ﷺ that Rasoolullah ﷺ said, 'When you go to visit a sick person, ask him to make Dua (pray) for you, for his Dua is like the Dua of the Mala'ika (Angels)'.

HADITH 10: Baihaqi reported from Sa'eed ibn Al Musay'yab ﷺ (a Mursal narration) that he ﷺ says, 'the best way to visit the sick is to do so by rising soon (i.e. not to sit with him for too long)'. A similar narration is reported from Anas ﷺ.

HADITH 11: Tirmizi and Ibn Majah report from Abu Sa'eed ﷺ that Rasoolullah ﷺ said, 'When you visit a sick person speak of heart-warming words regarding age, for this will not counter anything, and he will feel good about it'.

HADITH 12: Ibn Hib'ban reports in his Sahih that Rasoolullah ﷺ said, 'Allah will record one who does (these) five things in one day, amongst the Jannatis (i.e. dwellers of paradise): 1. One who visits the sick, 2. One who presents himself in a Janaazah, 3. One who keeps fast, 4. One who goes for Jummah prayer, 5. One who frees a slave'.

HADITH 13&14: Ahmed, Tabrani, Abu Ya'la and Ibn Hib'ban report from Mu'az ibn Jabl and Ibn Dawud reports from Abu Umaama that Rasoolullah ﷺ said, 'There are five things of which if a person does even one, he will enter into the Divine Protection of Allah: 1. To Visit the sick, 2. To walk with the Janaazah, 3. Or to go to a battle, 4. Or to visit the Imam (Muslim leader) with the intention of showing respect and honour to him, 5. Or to sit at home so that the people are safe from him and he remains safe from them'.

HADITH 15: Ibn Khuzaima reports in his Sahih from Abu Hurairah ﷺ that Rasoolullah ﷺ asked, 'Who from amongst you is fasting today?', Abu Bakr ﷺ said, 'I am'. He ﷺ asked, 'Who from amongst you fed a poor person today?' He (Abu Bakr ﷺ) said, 'I have'. He ﷺ asked, 'Who went along with a Janaazah today?' He (Abu Bakr ﷺ) said, 'I did'. He ﷺ asked, 'Who visited a sick person today?' He (Abu Bakr ﷺ) said, 'I did'. He ﷺ said, 'These qualities cannot be found in anyone else, except one who will enter Jannat'.

HADITH 16: Abu Dawud and Tirmizi report from Abdullah ibn Ab'bas رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'When a Muslim visits a fellow Muslim who is ill, he should recite the following Dua seven times:

اَسئَالُ اللهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْكَرِيْمِ اَنْ يَّشْفِيْكَ

I ask of Allah Azeem, Who is the Master of the Arsh Kareem;
that He should grant you Shifa

If it is not the time of his death, then he will be blessed with Shifa (cure)'.

Chapter 15

Death & Janaazah

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The Onset (Coming) Of Death

The (materialistic) world is a passing world that is worth relinquishing. One day death will come. The fact that we have to journey from here one day, means that we should be preparing for the hereafter, where we will live forever, and that moment should be given priority at all times. Rasoolullah ﷺ said to Abdullah ibn Umar ﷺ, 'Live in this world like a traveller (Musafir), but rather like a wayfarer'.

So similarly, just as a Musafir is a stranger and a wayfarer usually does not participate in the entertainment and vices on the road, because the road will become unsafe and he will be unsuccessful in reaching his actual destination. Similarly, a Muslim should not be trapped by the vices of the world, and he should not form such associations which would become obstacle that hinder him from reaching his actual goal; and remember death abundantly, for its remembrance (and thought) eradicates worldly connections. It has been mentioned in the Hadith Shareef as follows:

اَكْثِرُوْا ذِكْرَ هَاذِمِ اللَّذَاتِ الْمَوْتِ

Remember Death, the destroyer of pleasures; abundantly

However, we should not wish for death when facing any calamity or adversity as we have been commanded not to do so, and if one is in a situation where one feels complete helpless, then one should rather say, 'O Allah, keep me alive until such time that my life is best for me, and grant me death when it is best for me' (As reported in the Hadith of Sahihain from Anas ﷺ)

Every Muslims should also hope for goodness from Allah Almighty, and one should be hopeful of His Mercy. It has been mentioned in the Hadith that, none shall die but in the condition that he should be hopeful of goodness from Allah, for Allah says

اَنَا عِنْدَ ظَنِّ عَبْدِیْ بِیْ

Depending on the expectations My servant has regarding me,
is how I treat him.

Rasoolullah ﷺ went to visit a young man whilst he was on his deathbed, and asked him about his condition. He said, 'I am hopeful of Allah's Reward (for me), and I am afraid of my sins'; so Rasoolullah ﷺ said that, 'Allah will fulfil the expectation of the one in whose heart both these things are combined, and He will grant him protection from fear'.

The moment when the soul is removed from the body is a very difficult time, because the foundation of all ones deeds rests on that moment. In actual fact, the final outcome of one's Imaan is based on that moment, because acceptance is based on death with Imaan, and shaitaan the accursed is occupied in trying to usurp your Imaan. To the one whom Allah saves from shaitaan and grants death with Imaan, is the one who has truly reached his final purpose.

اِنَّمَا الْعِبْرَةُ بِالْخَوَاتِیْم

The final judgement is based on death with Imaan

اَللّٰهُمَّ ارْزُقْنَا حُسْنَ الخاتِمَهِ

O Allah, Bless us with a Good Death

Rasoolullah ﷺ said, 'The one whose last words are لَا اِلٰهِ اِلَّا اللهُ (in other words Kalimah Tayyibah), he will enter into Jannat'.

Laws of Jurisprudence

Law: When the time of death is near and signs become visible, it is Sunnat to lay the person on his right side facing the Qibla. It is also permissible to lay the person flat on his or her back and allow the feet to face the Qibla, as in this way as well the face will be in the direction of Qibla. However, in this case the head must be slightly raised. If it is difficult to direct the face towards Qibla, as this is causing pain and discomfort to him, then let him remain in the position which he is (comfortable) in. [Durr-e-Mukhtar vol.1, pg.795]

Law: Whilst the person is in this condition where he is about to pass away, then until the soul is not almost out, continue 'Talqeen' in other words recite: اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ audibly (in a loud voice) near him, but do not command him to say it. [Alamgiri vol.1, pg.157 & General Books of Fiqh]

Law: If he has already recited the Kalima, then stop the Talqeen. However, if after reciting the Kalima he speaks again, then repeat the Talqeen, so that his final words may be: لَا اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ [Alamgiri vol.1, pg.157]

LAW: The one who is making Talqeen should be some pious and righteous person. It should not be someone who is pleased with him dying. It is advisable and beneficial for pious and righteous people to be around (near) him at this time. During this time it is Sunnat to recite Surah Yaseen and to make the place fragrant, by burning Lobaan or Agarbatti (incense sticks). [Alamgiri vol.1, pg.157]

LAW: Those females (family members) who are in Haidh (menstruating) or Nifaas (post-natal bleeding) are permitted to be close to him during this time. [Alamgiri vol.1, pg.157] If a females Haidh has terminated but she has not taken her Ghusl as yet, then she and one who is Junub (in need of the Ritual Ghusl) should avoid being there. One should also try to make sure that there is no photo (of living things) or dogs in that house. If these things are present there, then they should be immediately removed, because the Angels of Mercy do not enter a place where these are present. At the time of his death continue making Dua for goodness for him and for yourself. Do not utter any bad word during this time, because the Angels say Aameen to whatever is said at this time. If you notice difficulty at the time of death, then recite Surah Yaseen and Surah Ra'ad. [Shaami vol.1, pg.797]

LAW: Once the soul has left the body, take a wide strap (piece of fabric) from under the jaw to the head and knot it on the head, so that the mouth does not remain open. The eyes (of the deceased) should also be closed. The fingers, hands and legs should be straightened. This should be done by one of the family members who will do it in the gentlest manner, such as the father or the son. [Jauhira Nayyira]

LAW: The following Dua should be read when closing the eyes:

بِسْمِ اللهِ وَعَلَى مِلَّةِ رَسُوْلِ اللهِ اَللّٰهُمَّ يَسِّرْ عَلَيْهِ اَمْرَهٗ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهٗ وَاَسْعِدْهُ بِلِقَآئِكَ وَاجْعَلْ مَا خَرَجَ اِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ

Allah's Name we begin with and on the Religion of Rasoolullah ﷺ. O Allah, ease his affair upon him, and ease upon him what is to follow after (i.e. his end), and by his meeting with You, make him pleased, and make the place towards where he has gone (hereafter) better for him, than the place he has left (this world). [Durr-e-Mukhtar vol.1, pg.798]

LAW: Keep a piece of iron or wet sand or something a bit heavy on his stomach so that the stomach does not swell. [Alamgiri, vol.1, pg.157] However, one should not keep something which is heavier than necessary as this will be the cause of discomfort. [Durr-e-Mukhtar]

LAW: The entire body of the deceased (Mayyit) must be covered with a sheet. He should be placed on a bed or a platform etc, i.e. on something (slightly) high, so that the moistness (coldness) of the ground does not affect him. [Alamgiri vol.1, pg.157]

LAW: If at the actual time of death معاذ الله (Allah forbid), he uttered any words of kufr (unbelief), then in this case the ruling of kufr will not be passed, because it is possible that his intelligence (sanity) has been compromised due to the intensity of death, and he could have said this whilst not really in a conscious state. [Durr-e-Mukhtar vol.1, pg.794] It is also very possible that (in this time) his words are not properly understood, because in such an intense moment, it becomes difficult for a person to completely understand what he is really trying to say.

LAW: Be swift in fulfilling any of his debts or anything else which he is liable for. It has been mentioned in the Hadith Shareef that a deceased is trapped in his debt. It has been mentioned in one narration that his soul remains suspended until such time that his debt is not paid off. [Alamgiri vol.1, pg.157]

LAW: It is permissible to recite the Holy Qur'an near the deceased as long as the body is properly covered. The recitation of Tasbeeh and other Azkaar (blessed recitals) are permitted absolutely. [Raddul Muhtar vol.1, pg.800/801]

LAW: The Ghusl (ritual bath), Kafan (shrouding), and Dafan (burial) should not be delayed (without reason). There has been much emphasis to being swift in this regard, in the Hadith. [Jauhira, Durr-e-Mukhtar vol.1, pg.799]

LAW: Inform the neighbours and friends and relatives (when a person dies) so that there may be many people in the (Janaazah) Namaaz, and they will all make Dua for him, as it is their duty to partake in his Janaazah Namaaz and to make Dua for him. [Alamgiri vol.1, pg.157]

LAW: Some have mentioned that it is Makruh to loudly announce a person's death in the marketplace or on the public road (where people pass by all the time), but the correct view is that there is no harm in doing so, but it should not be with lengthy words like in the manner of the days of ignorance. [Jauhira Nayyira, Raddul Muhtar vol.1, pg.741/798]

LAW: If he died suddenly, then until his death is not confirmed, delay the funeral arrangements. [Alamgiri vol.1, pg.157]

LAW: If a pregnant female has passed away and the child is still moving inside her, then in such a case the stomach should be opened from the left and the baby should be removed. If a female is alive and her baby has passed away inside her, and the life the female is in imminent danger, then an operation should be done and the child should be removed, and if the child is also alive, then no matter how intense the discomfort may be, it is not permissible (in this time) to remove the baby by cutting (i.e. operation) [Alamgiri vol.1, pg.157, Durr-e-Mukhtar vol.1, pg.840]

NOTE: Here the situation that is being discussed is when the pregnant woman is on her death bed.

LAW: If a person has intentionally ingested the wealth of someone and has then died, then if he has left behind an amount of wealth that can be used to reimburse that amount, then it must be paid from his estate (inheritance before distribution to heirs); if not the stomach must be opened and that valuable must be removed. However, if he ingested it un-intentionally, then the stomach must not be opened. [Durr-e-Mukhtar, Raddul Muhtar vol.1, pg.840]

LAW: If a pregnant female passed away and someone dreamt that she has given birth to her baby, then to dig open the grave merely on the grounds of a dream is not permissible. [Alamgiri]

The Ghusl
Bathing the Deceased

Law: To bathe the deceased is Fard-e-Kifaayah. If a few people have given the Ghusl (ritual bath), the duty of all has been discharged. [Alamgiri vol.1, pg.158]

Law: The method of bathing the deceased is as follows:

1. Go around the bathing board or table (Ghusl Tray) 3, 5 or seven times, in other words turn the utensil in which you have burnt the fragranced incense, 3, 5 or seven times around the bathing board.
2. Place the Mayyit (deceased) on this bathing board and cover the deceased form navel to knee with a cloth
3. The person bathing the deceased should then wrap a cloth on his hands and perform the Istinja (i.e. clean the private areas)
4. Thereafter perform Wudu like is done in Namaaz, in other words, wash the face, then both hands upto the elbows, then make Masah of the head, and then wash both feet. However, the Wudu for the Mayyit does not include first washing the hands upto the wrists, rinsing the mouth and putting water into the nose.
5. However, one may use either a piece of cloth or a moist flock of cotton wool. This should be used to wipe over the teeth, gums, lips and nostrils.
6. If the person has hair on the head or a beard, it should be washed with Gul e Khaira (althea). If one does not have this, one should use Paak (pure) soap made by a Muslim company, if not use Farina (cream of wheat) or some other thing. If none of this is available only the use of water is sufficient.
7. Then lay the Mayyit on its left side and pour water which has been boiled with jujube leaves (Beyri) from the head to the feet, so that the water reaches the bathing board.

8. Then lay the Mayyit on its right and do the same. If one does not have water which was boiled with jujube leaves, then just lukewarm water is sufficient.
9. Whilst giving support to the Mayyit bring it into a sitting position, and gently run the hand on the stomach downwards. If anything is excreted, wash it away. There is no need to repeat the Wudu and Ghusl after this.
10. Finally pour camphor water over the entire body from head to toe
11. Thereafter, gently wipe the body with a Paak (pure) cloth (i.e. towel etc.). [Durr-e-Mukhtar vol.1, pg.800/802; Alamgiri vol.1, pg.158]

LAW: It is Fard to pour water over the entire body once. To do so thrice is Sunnat. It is Sunnat to cover the area where the Ghusl is being given, so that none other except the ones giving Ghusl and their helpers are able to see. During Ghusl you may lay the Mayyit down like one does in the grave or in a manner where the feet face the Qibla or whichever way is easier. [Alamgiri vol.1, pg.158]

LAW: The person who is giving the Ghusl should be in a state of Tahaarat (pure state). It is disliked if a Junub (one in need of compulsory bath), or a menstruating female gives Ghusl, but the Ghusl will be discharged. If one bathes the deceased without Wudu, then there is also no objection. It is best for the one giving Ghusl to be the close relative of the deceased. If this is not possible or if he does not know how to bathe the deceased, then someone who is trustworthy and pious should give the Ghusl. [Alamgiri vol.1, pg.159]

LAW: The one giving the Ghusl should be a reliable person, who will give the Ghusl properly, and if he sees any good sign, such as if he sees a glow on the face of the deceased or if he notices a fragrance emanating from the body, then he should mention this to the people, and if he sees something which is not good, such as if he sees

that the face has become black (dark), or notices a bad odour emanating from the body, then he should not say this to anyone. To say such things is also impermissible, as it has been mentioned in the Hadith Shareef, 'Discuss the goodness of your deceased and abstain from speaking about his weaknesses'. [Alamgiri vol.1, pg.159]

Law: If any budmazhab (deviant) dies and his colour becomes dark (black), and if any bad thing is noticed, then this should be exposed, so that people may learn a lesson from this. [Alamgiri vol.1 pg.159]

Law: It is Mustahab to burn some fragranced incense where the person is giving Ghusl, so that if any odour emanates from the body, he is not affected by it, otherwise he may become uneasy. He should also only look at the body of the deceased as per necessity. He should not look towards any part of the body without need, because it is possible that he had some defect on his body which he used to hide. [Jauhira, Alamgiri vol.1 pg.159]

Law: If there are others there (in the vicinity) who also give Ghusl; he is permitted to take a payment for giving the Ghusl. It is however more blessed for him not to take such payment. If there is no one else there who is able to give Ghusl, then for him to charge for this is impermissible. [Alamgiri vo.1 pg.159; Durr-e-Mukhtar vol.1 pg.804]

Law: If a Junub or a female in Haidh or Nifaas passes away, then just one Ghusl is sufficient, because no matter how many reasons there may be for taking Ghusl, all will be discharged in one Ghusl. [Durr-e-Mukhtar]

Note: A junub is one in an impure state, requiring the compulsory ritual bath to remove impurities.

LAW: A male should give Ghusl to a male and a female to a female. If the deceased is a little boy, then he too can be given Ghusl by a female, and a little girl can also be given Ghusl by a male. Little means that they have not reached the age of desire (puberty). [Alamgiri vol.1 pg.160]

LAW: A male whose male organ or testicles have been cut off is a male, in other words men only should give him Ghusl, or his wife may do so. [Alamgiri vol.1 pg.160]

LAW: A female may give her husband Ghusl, on condition that before death or after death, no such situation arises which causes her to come out of his Nikah; in other words if she touched or kissed her husband's father or son with lust, or (Allah Forbid) if she became a Murtad (apostate), even though this happened before Ghusl and thereafter she became Muslim again, due to these reason the Nikah is invalidated, thus she is regarded as a stranger and cannot give Ghusl (to him). [Alamgiri vol.1 pg.160]

LAW: If the deceased gave his wife Talaaq e Raj'i and she was still in Iddat and he passed away, then she is permitted to give him Ghusl, but if he had given her the Baa'in Talaaq then even though she is in Iddat, she is cannot give him Ghusl. [Alamgiri vol.1 pg.160; Durr-e-Mukhtar vol.1 pg.804]

LAW: An Umme Walad (a female slave who gave birth to a child accepted by her master as his offspring) or Mudabirah (Mudabirah refers to female slave released by her master, whereby he declares that she should only be free after his death) or Mukaatibah (Mukaatibah refers to a female slave who is under bond with her master to pay for her freedom in instalments), or an ordinary

handmaid (Baandi) is not allowed to give Ghusl to her master, as now she is regarded as being out of his ownership. Similarly, if she dies, the master cannot give her Ghusl. [Durr-e-Mukhtar vol.1 pg.804]

LAW: If a female dies, neither can her husband give her Ghusl, nor can he touch her (body directly). He is not forbidden from looking at her. [Durr-e-Mukhtar vol.1 pg.806]

It is common amongst the general public (laymen) that a husband cannot carry the Janaazah of his wife, neither can he lower her into her grave or see her face. This is simply incorrect. He is only not allowed to bathe her and to touch her body without anything in-between (like a cloth etc).

LAW: If a female passed away and there is no other female present there who can bathe her, then in that case Tayammum must be done, and if the one doing the Tayammum is a Mahram, he should make Tayammum with his hands, and if it is a strange male even though it may be the husband, then he should wrap a cloth on his hand and then strike his hand on something which is from the substance of the earth and then make the Tayammum. If it is any other male except the husband, then he should not even look towards her wrists and if it is the husband then this does not apply to him. In this case the ruling in regards to a young or old woman is the same. [Durr-e-Mukhtar vol.1 pg.806; Alamgiri vol.1 pg.160]

LAW: If a male passed away, and there is neither any other male present there, nor his wife, then in such a case, any other female who is present there should make his Tayammum, and if the female that is there is a Mahram to him or his handmaid (Baandi), then there is no need to wrap a cloth on the hands; however, if she is a

strange female, then she should wrap a cloth and then perform the Tayammum. [Alamgiri vol.1 pg.160]

LAW: If a male is on a journey and he dies and in his company are females and an unbelieving (kaafir) male. In other words there is no Muslim male present amongst them; in such a case the females should explain to him the manner of performing the bath so that he may do it. If there are even no males with ability to do Ghusl but there is a small female, who has the ability to do the Ghusl, then these females should explain the method to her so that she may do the Ghusl. Similarly, if a female passes away and there is no Muslim female present and a non-Muslim female (and Muslim male) is present, then in this case the males should explain to the non-Muslim female how to do the Ghusl, which she should do; and if a small boy is present who will be able to do the Ghusl, then it should be explained to him how to do the Ghusl. [Alamgiri vol.1 pg.160]

LAW: If a person passed away in such a place where water cannot be located, then Tayammum should be performed, and the Namaaz should be performed. If water is found after Namaaz but before the burial, then perform the Ghusl and repeat the Namaaz. [Alamgiri vol.1 pg.160; Durr-e-Mukhtar vol.1 pg.806]

LAW: If a Khunsa Mushkil dies, then neither a male nor a female can give the Ghusl, but rather Tayammum will be performed. If the one performing the Tayammum is a stranger then he will wrap a cloth on the hands and do the Tayammum, and he won't look at the wrists. Similarly, a Khunsa Mushkil cannot give Ghusl to any male or female. [Alamgiri vol.1 pg.160] If the Khunsa Mushkil is a little child, then a male or female can do the Ghusl, and vice versa.

NOTE: Khunsa Mushkil refers to one who is hermaphrodite, i.e. bearing both male and female genatalia, and whose sex cannot be clearly determined.

LAW: If a Muslim passed away and his father is an unbeliever, then Muslims should bathe him. He should not be given in to the control of his father. If an unbeliever became a Muslim and his wife is an unbeliever (kaafira), then if she is Kitaabiya (Person of the Book), then she is permitted to bathe him, but this should not be done as a last resort as it is not preferred. If she is a Majoosi or an idol worshipper, and after his death she accepts Islam, then she may bathe him, on the condition that she is still in his Nikah, otherwise she cannot bathe him. The case of her still being in his Nikah is this, that if she is in a Proper Muslim State (Sultanat e Islami) then the Haakim e Islam (Righteous Muslim Ruler) may invite her towards Islam, then if she accepts, then well and good, otherwise she will immediately be out of his Nikah; and if she is not in a Sultanat e Islami then after the death of the Muslim husband, she will wait for the women to complete three menstrual cycles. If she becomes Muslim within that duration, then well and good, otherwise she will be out of his Nikah. In both cases, if she thereafter becomes Muslim, she cannot give Ghusl.

NOTE: The Jews and Christians of today cannot be regarded as Kitaabi (People of the book). For more detail peruse Bahaar e Shariat Volume 2 footnotes. [Further ref. Durr-e-Mukhtar]

LAW: For the Ghusl to be regarded as complete for a Mayyit and for Namaaz to be correct on that Mayyit, Niyyat (Intention) and the actual (action of washing) is not a condition, meaning that even if the deceased had to fall into water, or if it rained on him to the

extent that water passed over the entire body, the Ghusl will be regarded as being complete. As for the responsibility of giving Ghusl to the deceased which is Waajib (compulsory) upon the living, they will only be discharged of their responsibility, if they (actually) bathe the deceased. Hence, if a deceased is found in water, then he should be moved in the water thrice so that the Masnun Ghusl (Ritual Bath) is fulfilled. If the deceased was moved once in the water, then the Waajib will be fulfilled, but the demand of the Sunnat will still be there. If they give the Ghusl without the Niyyat (intention), then the Ghusl will be valid but they will not receive the Thawaab (reward) for giving the Ghusl. For example, if one gave Ghusl to the Mayyit with the Niyyat of teaching someone (how to give Ghusl), the Waajib will be discharged but he will not receive Thawaab for Ghusl of the Mayyit. Also for the Ghusl to be discharged it is not necessary for the one giving the Ghusl to be Mukal'laf or Ahl e Niyyat (i.e. one who is able to make Niyyat), thus if a na-Baaligh or kaafir (unbeliever) performed the bath, the Ghusl has been discharged. Similarly, if a strange female gave Ghusl to a male or a male to a female, the Ghusl will be done, even though for them to give the Ghusl is not permissible. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.805/805]

Law: If more than half the torso (body) of a Muslim is found then Ghusl and Kafan must be done, and the Janaazah Namaaz will be performed as well, and if the remaining part of the torso is found after the Namaaz, then Namaaz will not be performed over that again. If only half the torso has been found and it also has the head on it, then too the ruling is the same. If the headless torso is found, or if only the right or left of the torso height-wise is found from head to toe, then in both these cases, there is neither Ghusl nor Kafan (shroud), and there will also be no Janaazah Namaaz. The torso will

be wrapped in one cloth and buried. [Alamgiri vol.1 pg.159; Durr-e-Mukhtar vol.1 pg.804]

LAW: If a person is found dead and it cannot be ascertained whether it is a Muslim of non-Muslim, then in the case his dress and appearance is like that of a Muslim or if there is any signs that prove him to be a Muslim, or if he was found in a (predominant) Muslim locality, then he should be given Ghusl and (Janaazah) Namaaz should be performed, if not it should not be. [Alamgiri vol.1 pg.159]

LAW: If Muslims deceased bodies are mixed amongst the bodies of non-Muslims, then if they can be recognised by signs such as khatna (circumcision) etc., they should be separated and Ghusl and Kafan should be given and Namaaz performed over them. If it is not possible to differentiate between them then Ghusl should be given but in Namaaz Niyyat should be made for Dua only Muslims and if the number of Muslims is more amongst them (i.e. more than number of non-Muslims with whom they were mixed), then they should be buried in the Muslim cemetery, otherwise they should be buried separate (from the Muslim cemetery). [Durr-e-Mukhtar vol.1 pg.805]

LAW: There is no Ghusl (Bathing) or Kafan (Shrouding) or Dafan (Burial) for the deceased who is an unbeliever. He should be wrapped in an ordinary cloth and put into a narrow hole (trench). This will only be done if there are no representatives of his religion available, or they do not wish to take him. (In normal circumstances) Muslims should not touch the body or even partake in his funeral and if they to go participate due to him being a close relation then one should do so from a distance (do not go near); and if only Muslims are his relatives and there are none of his religion there, or if they have not

taken him, then because of him being a relative, they bathe and shroud him, then this is permissible. However, this should not be done in the Sunnat manner at all, but it should be done in a manner where water is passed over to remove impurities. He should then be wrapped in an ordinary cloth and put into a narrow hole. This ruling is for a kaafir Asli (i.e. a proper unbeliever). As for a Murtad (apostate) the ruling is absolute, that he should not be given any Ghusl or Kafan at all, but he should be thrown pushed into a narrow hole like a dog, and he should be covered with sand without anything being placed between him and the sand. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.833]

LAW: If a Zimmiya was pregnant by a Muslim and she died. If life has already come into the child, then she should be buried away from the Muslim cemetery and in burying, her back should face Qibla, so that the child's face will be in the direction of the Qibla, because (generally) when the child is in the stomach (womb) of the mother, it's face is towards the mothers back. [Durr-e-Mukhtar vol.1 pg.805/806]

NOTE: Zimmi Kaafir is an unbeliever in a Muslim state paying jizya, and a Zimmiya is a female unbeliever living in a Muslim state.

LAW: If the body of the Mayyit is in such a state that if touched the skin will come off, then it should not be touched. Water should be just passed over. [Alamgiri vol.1 pg.157]

LAW: If after performing Ghusl, cotton-wool is placed in the nose, ears and mouth and other openings, there is no objection, but it is better not to do this. [Alamgiri vol.1 pg.157; Durr-e-Mukhtar vol.1 pg.803]

LAW: To comb the beard or the hair on the head of the Mayyit or to clips the nails or to shave off, trim or pluck out hair from anywhere is impermissible and Makruh-e-Tahreemi. The ruling is that he must be buried in the condition in which he is. However, if the nail is broken, then one can remove this. If the hair or nails were clipped (which is not allowed), then this too must be kept in the Kafan. [Durr-e-Mukhtar; Alamgiri vol.1, pg.158; Raddul Muhtar vol.1 pg. 803]

LAW: Both the hands of the deceased should be left on the side and should not be kept on the chest, as this is the manner of the unbelievers. [Durr-e-Mukhtar vol.1 pg.803] In some places the manner is to place the hands below the navel, like in Namaaz, this too should not be done.

LAW: In some places it is the system to bring unused buckets (vessels) etc. which will be used in Ghusl. There is no need for this. Ghusl can also be given using the buckets and jugs of the house as well. Some even behave ignorantly by breaking these vessels after they are used to give Ghusl, This is impermissible and Haraam as it is wasting wealth. If one does this thinking that they have now become najis (impure), then this too is baseless, because firstly splashes do not really effect these vessels, and if there are splashes, then the stronger view and inclination is towards this, that Mayyit is given Ghusl to remove Najaasat e Hukmia (hidden impurity), so in this case, Musta'mal (used) water has splashed and Musta'mal water is not regarded as najis, just like with the Wudu and Ghusl water of the living. Even if we assume that the drops that splashed are najis then the vessels should be washed, as they will become paak (pure) by washing. In most places the vessels that have been used are left in the Masjid. If this is done with the Niyyat that it will cause ease to

the Namaazis (worshippers) and the Mayyit will receive its reward, then this is a good Niyyat (intention) and to keep it there is better. If is kept (there) with the view that keeping it in the house is bad (luck), then this is mere foolishness. Some people even throw away the water which is in the bucket (etc). To do this is also Haraam.

The Kafan
(Shrouding the Deceased)

Law: To shroud (give Kafan) to the deceased is Fard-e-Kifaayah. There are three categories of Kafan:

1. Zaroorat - Necessary
2. Kifaayat – Sufficient
3. Sunnat - Sunnat

For a deceased (male) the Kafan is 3 pieces:

1. Lifafah – Outer Covering
2. Izaar – Inner covering
3. Qamees – Shirt-like garment

The Kafan for a deceased female is five pieces:

The Three as mentioned above
4. Orhnee – Head covering
5. Seena Band – Chest Covering/Strap

The Kifaayat Kafan for a male is two pieces

1. Lifafah
2. Izaar

The Kifaayat Kafan for a female is 3 pieces

1. Lifafah
2. Izaar
3. Orhnee

Or

1. Lifafah
2. Qamees
3. Orhnee

The Kafan Zaroorat for both is that which is available, and the minimum requirement is that which covers the entire body. [Durr-e-Mukhtar vol.1 pg.808; Alamgiri vol.1 pg.160]

LAW: The Lifafah, in other words the sheet should be of a length that it should exceed the height of the Mayyit so that it can be tied on both ends. The Izaar or Tahband should be from the top of the head to the feet. In other words it should be shorter than the length (of the Lifafah) which was left for tying; and the Qamees, which is also known as the Kafni should be from the neck to below the knee (i.e. including the knees). This should be equal in length both at the front and the back. There is a practice amongst the ignorant whereby they keep the back shorter, this is not correct. It should also not have a front opening and sleeves. There is a difference in the Kafni of a male and female. The Kafni (shirt-like garment) of the male must be slit at the shoulders, and the Kafni of the female must be slit towards the chest. The 'Orhnee' should be three hands in length, in other words 1 ½ yards (approx. 1.4 metres). The Seena-Band (Chest covering) should be from the breasts to the navel, and for it to be

upto the thigh is better. [Alamgiri vol.1 pg.160; Raddul Muhtar vol.1 pg.807/808]

LAW: For the Kafan to be less than that which suffices is impermissible. [Durr-e-Mukhtar vol.1 pg.808] Some needy people have only the means for the Kafan-e-Zaroorat (i.e. just that which is necessary) and they are not able to get the Kafan-e-Sunnat (the desired Sunnat Kafan), and then they go out and beg from the people to get the Sunnat Kafan. This is not permissible, because to beg without need is not permitted. However, if the Muslims arrange (for the needy person) the Sunnat Kafan without them having to ask for it, then In Sha' Allah they will receive complete reward. [Fatawa Razvia]

LAW: If there is a difference amongst the heirs, and one is saying two pieces and the other is saying three pieces; then in this case three pieces will be given in Kafan as this is Sunnat. Another way of handling this is that if the wealth of (the deceased) is more, and the heirs are few, then he should be given the Sunnat Kafan and if the heirs are more and the wealth is less, then he should be given the Kafan-e-Kifaayat. [Jauhira etc]

LAW: The Kafan should be of good quality. In other words it should be the kind of clothes that men use in Jummah and both Eids and the kind that a female wears when she used to go to visit at her mothers. It should be of that value. It has been mentioned in the Hadith, 'Shroud the deceased in good Kafan as they meet with one another and they show off, in other words they become pleased'. White Kafan is best, because Nabi ﷺ said, 'Shroud your deceased in white clothes'. [Ghuniya; Raddul Muhtar vol.1 pg.807]

LAW: Fabric which is dyed in Safflower or saffron colour or silk is disallowed for males but permissible for females. In other words that which was allowed in their lifetime is allowed for Kafan and the kind of fabric which is impermissible in one's lifetime is impermissible for Kafan. [Alamgiri vol.1 pg.161]

LAW: A Khunsa Mushkil will be given the same Kafan as a female, but for them silk and safflower and saffron coloured Kafan is not permissible. [Alamgiri vol.1 pg.160]

LAW: If some made a bequest that he should be shrouded in two pieces of cloth then this will not be adhered to. He will be given three pieces. Even if he makes a bequest that he should be given Kafan worth a thousand rupees, then too it will not be adhered to. He will be given that which is of middle quality. [Raddul Muhtar vol.1 pg.807]

LAW: That na-Baaligh who is already at a stage where he feels lust, he will fall under the category of a Baaligh (one who has reached age of puberty). In other words he will be given the same amount of Kafan as given to one who is Baaligh, and a boy younger that that will be only given one piece of fabric and a small girl will be given two pieces. It is however better if a boy is also shrouded in two pieces, but it best of all to shroud both of them in the full Kafan, even if it is a day old baby. [Raddul Muhtar vol.1 pg.809]

LAW: One can also be shrouded in old cloth, but if it is an old cloth it should be washed (i.e. clean), because it is likeable for the Kafan to be clean (and tidy). [Jauhira]

LAW: If the deceased left behind some wealth (cash etc.) then the Kafan should be from that wealth, and if he is a debtor (i.e. in debt), then the Creditor (i.e. the one whom he owes) can forbid more than the Kafan which suffices (i.e. the Kafan e Kifaayat), and if he does not forbid it, then it will be regarded as him permitting (the full Kafan). [Raddul Muhtar vol.1 pg.810] The only time the Creditor has the right to forbid is when the entire wealth (the deceased left) is absorbed in debt.

LAW: Kafan is given preference over debt, bequests and inheritance; debt is given preference over a bequest; and a bequest is given preference over inheritance. [Jauhira]

LAW: If the Mayyit did not leave behind any wealth (cash, property etc.) then the responsibility of the Kafan is the duty of the one who was responsible for supporting him or her in their lifetime financially.

If there is no such person on whom (the deceased's Nafaqa) was compulsory, or if there is but not in the financial position to fulfil this, then the Kafan must be given from the Baitul Maal (Islamic Treasury) and if there is also no Baitul Maal there, like is the case in India, then it is the Fard upon the Muslims there to provide the Kafan.

If they are aware (of the death) and they did not provide the Kafan then all of them are sinful. Now, if even they do not have the means to do this, then they may go out and ask from others for that which will suffice for at least one sheet. [Jauhira vol.1 pg.118; Durr-e-Mukhtar vol.1 pg.810]

LAW: Even if a female has left behind wealth, the responsibility of her Kafan is her husband's, on condition at the time of her death there is no such circumstance prevailing whereby her Nafaqa (financial support/maintenance) is not the responsibility of the husband any longer. If a husband dies and his wife is wealthy, then too the Kafan is not Waajib upon the wife. [Alamgiri vol.1 pg.161; Durr-e-Mukhtar vol.1 pg.810]

LAW: Wherever (in this discussion) we have mentioned that Kafan will become Waajib on such and such person then this refers to the Kafan-e-Shar'i. Similarly, in regards to the remaining items needed for the funeral rites (burial etc), such as fragrance (Itar), and the payment to those who give the Ghusl and to those who transport the deceased and the cost of the burial, then in all this, the Shari' Miqdaar (i.e. the limit within the Shariah ruling) will be considered.

If the other things are done from the wealth of the Mayyit and the heirs are Baaligh and all the heirs have given permission as well, then this is permissible; if not it is the responsibility on the one who is responsible for the spending. [Raddul Muhtar vol.1 pg.810]

LAW: If they asked for (money) for the Kafan and after shrouding it is found that a certain amount is remaining, and one knows who had given the amount, the (remaining amount) should be returned; if not spend it for the Kafan of some other needy person. If this cannot be done, it should be given as charity. [Durr-e-Mukhtar vol.1 pg.811]

LAW: If the Mayyit is at such a place where there is only one person and he has only one piece of cloth (which he is using to cover himself), then (in such a case) it is not necessary upon him to give his cloth as Kafan. [Durr-e-Mukhtar vol.1 pg.811]

LAW: This is the Method of putting on the Kafan:

1. After giving the Ghusl, wipe the body of the deceased with a pure (clean) cloth (towel etc), so that the Kafan does not become wet.

2. Then fragrance the Kafan 3, 5 or seven times with the smoke from incense (or Lobaan etc). Do not exceed this amount.

3. Now spread out the Kafan (shroud) in this way: First spread out the Big Sheet (Lifafah), then the Izhaar (inner-covering) on top of it, then the Kafni (shirt-like) garment on top of that and thereafter place the deceased on top of this.

4. The Kafni should then be put on.

5. Fragrance should then be applied to the beard and entire body.

6. Camphor should be put on the spots of Sajdah, i.e. the forehead, nose, hands (palms) and feet.

7. Then wrap the Izaar first from the left side then the right.

8. Thereafter wrap the Lifafah first from the left side then from the right, so that the right side remains on top.

9. Then tie it (at either end); at the head-side and below the feet, as there is a risk of it being blown.

In regards to the Female:

10. After putting on the Kafni divide her hair into two portions and place it on chest (breast) over the Kafni.

11. And the Orhnee should be spread out from under her upper back, bringing it over the head, and placing on the face like a veil, so that it remains on the chest. Its length should be from the upper half of the back upto the chest. The width is from the lobe or one ear to the lobe of the next.

NOTE: Nowadays people put on the Orhnee like it is usually worn by a person during their lifetime (i.e. the general manner of how it is worn). This is baseless and Khilaaf-e-Sunnat (contrary to the Sunnat).

12. Then, the Izaar and the Lifafah must be wrapped as normal.

13. Then right at the top the Seena-band (chest strap) should be tied from above the breasts upto the thighs. [Alamgiri vol.1 pg.160/161; Durr-e-Mukhtar vol.1 pg.808]

LAW: The type of fragrance which has a mixture of saffron in it should not be used on the body of a male, as it is impermissible. However, it is permissible to be used for a female. Fragrance should also be applied to the body of a person who has put on the Ihram. The deceased's face and head should be covered with the Kafan. [Alamgiri vol.1 pg.161]

LAW: If the Kafan of a deceased has been stolen and the body is still fresh, then he should be re-shrouded. If the wealth of the deceased is still available then it should be done from there, and if it has already been distributed amongst the heirs, then the Kafan is their responsibility. If the wealth has been given to fulfil a bequest or in payment of debt, then the Kafan is not their responsibility, and if the entire estate is fixed in debt, and the creditors have not as yet taken ownership of it, then the Kafan should be given from this same

wealth; and if they have already taken ownership, then it should not be taken back from them, but the Kafan is the responsibility of the one whose responsibility it generally is, when there is no wealth available; and in the above mentioned case, the body has started disintegrating, then there is no need for the Kafan Masnun. Only one sheet is sufficient. [Alamgiri vol.1 pg.161; Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.809]

Law: If the deceased has been eaten by an animal and the Kafan has been found, and the Kafan was (initially) from the wealth of the deceased, then it will be included as part of his estate. If someone gave the Kafan, be it a stranger or a relative, then it now belongs to that person and they may do with it as they please. [Alamgiri vol.1 pg.162]

Very Important Law: It is a common practice in India, that with the exception of the Kafan e Masnun, a further sheet is thrown over. They give this as Sadqa to the funeral bearers or to a needy person. They also have with them a Musal'la on which the Imam performs the Janaazah Namaaz. This too they give in Sadqa. If this sheet and Musal'la is not from the wealth of the deceased, but somebody has given it from his side (and generally the one who gives the Kafan gives this, but the material that is brought for the Kafan is brought in a package where this is included as part of it as well), then in this case it is obvious, that it is permitted and there is no harm in this; but if it is from the wealth of the deceased, then there are two situations in this regard;

The First Situation is where the heirs are all Baaligh and this was done with permission from all of them, then it is also regarded permissible, and if permission was not given, then the one who

purchased this from the wealth of the deceased and gave it away is responsible for it. So, his responsibility is for two things, in other words, the amount that has been utilised for this will be added to the inheritance amount (estate of the deceased), and that amount will be paid for by the one who spent it, from his own money.

The Second Situation is in the case where all of a few of the heirs are na-Baaligh. Now in this case, both these things cannot be given from the wealth left by the deceased, even if the na-Baaligh gives permission, because it is Haraam to use the wealth of one who is na-Baaligh. Even though jugs and buckets etc. are available, if (new ones) were bought specifically to bathe the deceased, then in this as well the clarification is the same. The same ruling applies to having the 3 days, 10 days, 40 days, 6 months and one year Faateha. In other words, whoever wishes to spend for all of this and wishes to send the Thawaab of it to the deceased should do so from his own wealth. This can only be spent for from the wealth left by the deceased, if his heirs are Baaligh and they have given permission for the same; otherwise it is not allowed. The one who is Baaligh may spend for these practices from his own share. There is also one other scenario; this is if the deceased made a Wasiyat (bequest) for this, then after paying his debts, the bequest will be fulfilled from one third of what is still left.

Most people are either careless in this regard or simply unaware of this, because after using for all such things, they regard what remains thereafter as being his estate. Neither do they take permission from the heirs before they use monies for these things, and nor do they realise the harm of (doing this) if the heir is na-Baaligh. This is a serious mistake (on their path). However, from what is being mentioned none should misunderstand or think that

the practice of Teeja (3 days Faateha etc.) is being forbidden, as this is Esaal e Sawaab (means of sending reward to the deceased). Who can stop such a (blessed) action? (Yes) One who is a Wahabi will forbid this! In reality what we are doing is only stopping them from spending it in the impermissible manner (i.e. if it is without proper permission from the deceased's wealth). If someone wishes to use their own money to do this, or if the Baaligh heirs have allowed spending for this purpose, then it is not disallowed.

Carrying the Janaazah (Funeral Bier) For Burial

Law: To carry the Janaazah (on the shoulders) is Ibaadat. Every person should make effort and not fail in Ibaadat, and Huzoor Sayyidul Mursaleen ﷺ carried the Janaazah of Hazrat Sa'ad bin Mu'az رضي الله عنه. [Jauhira]

Law: It is Sunnat for four persons to carry (lift) the Janaazah. One person should be on each corner; and if only two persons carried the Janaazah, whereby one is at the head-side and one at the foot, then to do this without a need is Makruh; and if this is due to a need, for example if the space (to walk through) is narrow, then there is no problem in doing so. [Alamgiri vol.1 pg.162]

Law: It is Sunnat to give 'Kandha' (Carry on shoulder) in a manner where you carry each (of the four) ends, one after the other, walking ten paces whilst carrying at each end. The full Sunnat is to first carry the Right end at the head-side, followed by the right end of the foot-side then the left end of head-side and then the left end of foot-side and in doing so walk ten paces when carrying on each end. This will make forty (40) paces, because it has been mentioned in the Hadith

that the one who carries the Janaazah walking for forty paces, forty of his Kabeera (major) sins will be washed away. It has also been mentioned in the Hadith, the one who carries on his shoulders the Janaazah from all four ends, Allah will definitely pardon him. [Jauhira; Alamgiri vol.1 pg.162; Durr-e-Mukhtar vol.1 pg.833]

LAW: In carrying the Janaazah, the bier should be lifted with the hands and placed on the shoulders. It is also Makruh to carry it on the neck or the back, like one does when loading supplies. To load the Janaazah on an animal is also Makruh. [Alamgiri vol.1 pg.162; Ghuniya; Durr-e-Mukhtar vol.1 pg.833] The same ruling applies to placing it on a trolley.

LAW: If one person carries in his hands a small baby, be it a new born (suckling) or one who has just stopped suckling, or an infant slightly older than that, there is no disapproval; and one person after the other can take it, into their hands. If a person is on a mode of conveyance, and he takes such a small child in his hand, then too there is no disapproval. If the deceased is older than this, then it should be carried on a wooden bed (or bier etc). [Ghuniya; Alamgiri vol.1 pg. 162]

LAW: The Janaazah should be carried at a moderate pace, but it should not be so fast that it causes the deceased to jerk. It is Afdal (more virtuous) for those who are accompanying the Janaazah to walk behind the Janaazah. They should not walk to the right or left of the Janaazah, and if someone does walk in front, then he should walk at such a distance that he is not counted amongst those accompanying the Janaazah; and if all (those accompanying the Janaazah) are in front, it is Makruh. [Alamgiri vol.1 pg.162]

LAW: It is Afdal (more virtuous) to go with the Janaazah by foot, and if one is on a mode of conveyance it is Makruh to be in front. If one does go ahead, he should go far ahead of the Janaazah. [Alamgiri vol.1 pg.162; Sagheeri vol.1 pg.295]

LAW: It is impermissible and disallowed for females to go with the Janaazah; and if women who lament accompany the Janaazah, they should be strictly prevented from doing so. If they still adamant and do not listen, then do not leave accompanying the Janaazah, because why should we omit the Sunnat of accompanying the Janaazah because of their impermissible action; but rather in our hearts we should regard this as bad (and wrong), and still participate in the Janaazah. [Durr-e-Mukhtar vol.1 pg.834; Sagheeri vol.1 pg.296]

LAW: If women are (following) behind the Janaazah and men suspect that by walking that back, they will mix with females; or if they are someone amongst them performing 'Noha' (lamenting), then in all such cases, it is better for the men to walk at the front. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.834]

LAW: When walking with the Janaazah, the head should be in front. To carry fire with the Janaazah is not permissible. [Alamgiri vol.1 pg.162]

LAW: Those walking with the Janaazah should do so quietly. They should be remembering death and the condition of the grave. They should neither have worldly conversations nor laugh (be jovial). Hazrat Abdullah ibn Mas'ud ﷺ saw a person laughing whilst accompanying the Janaazah, he said; 'You are laughing whilst accompanying a Janaazah! I shall never speak to you again'. If one wishes to make Zikr (remembrance of Allah) one should do so in

one's heart; and based on the current era the Ulama have also now permitted us to make Zikr aloud. [Sagheeri; Durr-e-Mukhtar Raddul Muhtar vol.1 pg. 853]

LAW: It is Makruh to sit until the Janaazah has been kept down, and after it has been kept down, one should not remain standing without reason. If people are seated and the Janaazah has been brought there for Namaaz, then until it is not kept, they should not stand. Similarly, if you are seated anywhere and a Janaazah passes, it is not necessary to stand. However, if someone wishes to leave, then he should stand up to leave. When the Janaazah is kept, it should not be kept in a manner whereby the legs or head is facing the Qibla, but it should be placed down in a transverse position, whereby the right rise is facing the Qibla. [Alamgiri vol.1 pg.162; Durr-e-Mukhtar vol.1 pg.834]

LAW: To take payment or make payment to carry the Janaazah is permissible, on condition that there are others present there as well as the one who will carry it. [Alamgiri vol.1 pg.162]

LAW: If the Mayyit is a neighbour, relative or some pious person, it is more virtuous to go with his Janaazah, than performing Nafil Namaaz. [Alamgiri vol.1 pg.162]

LAW: One, who has gone with the Janaazah, should not return without partaking in the Janaazah Namaaz, and after the Janaazah Namaaz he should return by taking permission of the Guardians of the Mayyit; and after the burial he does not need to take the permission of the Guardians. [Alamgiri vol.1 pg.165]

The Janaazah Namaaz

Law: The Janaazah Namaaz is Fard e Kifaayah, which means that if (even) one person performed it all have been absolved from their responsibility. If none reads it, then each one who got news of it and did not read it is sinful. [General Books of Fiqh; Durr-e-Mukhtar vol.1 pg.811]

Law: Jama'at (congregation) is not a condition for it (Janaazah Namaaz). Even if one person performs it, the Fard will be discharged. [Alamgiri vol.1 pg.162]

Law: The same conditions apply to Janaazah Namaaz becoming Waajib as applies to the other Namaaz. In other words: 1. to have the ability to fulfil it; 2. to be Baaligh; 3. to be Aaqil (Sane); 4. to be a Muslim. There is however one thing extra in it and that is to be informed of the Mayyit. [Raddul Muhtar vol.1 pg.811]

Law: In Namaaz-e-Janaazah there are two types of Conditions (Pre-Requisites). One condition is in regards to the Musal'li and the other condition is to do with the Mayyit. The pre-requisites for the Musal'li are the same as the ones for fixed Namaaz, in other words: 1. The Musal'li should be free from Najaasat-e-Hukmia and Najaasat-e-Haqeeqia (i.e. visible and unseen impurities); 2. Satr-e-Awrat; 3. To face the direction of the Qibla. In it (Janaazah Namaaz) Time is not a pre-requisite, and Takbeer e Tahreema is a Rukn and not a pre-requisite, just as it has been mentioned earlier. [Raddul Muhtar vol.1 pg.811] Some people participate in the Janaazah Namaaz, reading it whilst wearing their shoes or whilst standing on their shoes. If it is necessary for them to have their shoes on, then the sole of the shoes and the ground underneath should be paak (i.e. free from any

impurity). If there is the amount of impurity which is objectionable, then his Namaaz will not be valid. If one stood on his shoes and read, it is necessary for the shoes to be Paak.

LAW: If the Janaazah is ready to be performed and one knows that by the time he performs Wudu or Ghusl, the Namaaz will be finished; he should perform Tayammum and read it. The details in regards to this can be seen in the section on Tayammum (in Bahaar vol.2).

LAW: If the Imam was not in a state of ablution, the Namaaz must be repeated, even if the Muqtadi (follower) were in ablution, because if the (Namaaz) of the Imam is not done, the Namaaz of others will also not be done. If the Imam was in state of ablution and the Muqtadi was not in the state of ablution, then the Namaaz will not be repeated, even though the Namaaz of the Muqtadis is not valid, but the Namaaz of the Imam has been done. If a female performed the Namaaz and men followed her, then it should not be repeated, because even though it was not correct for the males to follow her, but her Namaaz has been done and this is sufficient (in such a situation), as the Repetition of Janaazah Namaaz is not permissible (without valid reason). [Durr-e-Mukhtar vol.1 pg.812]

LAW: If Janaazah Namaaz was performed on a mode of conveyance, it is not regarded as being done. It is a condition for the Imam to be Baaligh, whether the Imam was a male or a female. If a Na-Baaligh performed the Janaazah Namaaz, it has not been discharged. [Durr-e-Mukhtar vol.1 pg.812/813; Alamgiri vol.1 pg.164]

A Few Conditions (pre-requisites) which are related to the Janaazah Namaaz:

1. The Mayyit (Deceased) must be a Muslim.

LAW: Mayyit (deceased) refers to one who was born alive and then died. So, if he was born dead, or if he was alive when less than half of the body came out, and before coming out (full) he died, then even his Janaazah Namaaz will not be read. Details regards this will follow. [Shaami vol.1 pg.830]

LAW: If both the parents of an infant are Muslim, or if one of them is Muslim, he too will be regarded as being Muslim. His Janaazah Namaaz must be performed. If both are unbelievers (kaafir), then the Janaazah Namaaz should not be performed. [Durr-e-Mukhtar vol.1 pg.832]

LAW: If a Muslim found a small baby alone in a Darul Harb and he took the baby with him, and thereafter he died at the place of the Muslims, his Janaazah Namaaz will be performed. [Alamgiri vol.1 pg.163]

LAW: The Namaaz Janaazah of every Muslim will be performed, no matter how sinful he may have been, even if he is charged with major sins. However, there are a few types of people whose Janaazah will not be performed:

1. A rebel (traitor) who wrongly rebels against the Righteous Muslim Ruler, and is then killed in this rebellion.

2. A bandit who is killed whilst robbing. Neither should he be given Ghusl nor should his Janaazah Namaaz be performed, unless the Muslim King has arrested him and had him executed; in this case he will be given Ghusl and his Namaaz will be performed; if in the case where they were neither caught nor killed, but later just died, then in this case as well Ghusl and Janaazah Namaaz will be performed.

3. Those who fought out of partiality; and even those who were just seeing their spectacle and were struck by a stone (etc.), then even their Namaaz will not be performed. However, if they died after having dispersed (from there), then (in this case) their Namaaz will be performed.

4. One who killed someone by strangling him.

5. Those that take weapons and rob and attack at night in a city are also regarded as bandits, and even if they are killed in this situation, their Janaazah will not be performed.

6. The Janaazah of one who killed his mother and father will also not be performed.

7. The Janaazah of one who was stealing something from someone and is killed in this situation will also not be performed. [Alamgiri vol.1 pg.163; Durr-e-Mukhtar vol.1 pg.814/815]

LAW: The Janaazah of one who committed suicide will be performed even though it is a very big sin. This applies even if he did so with intent. Ghusl and Janaazah Namaaz will be performed for the one who has been stoned to death (for adultery) or the one who was

killed in Qisaas (Retaliation). [Alamgiri vol.1 pg.163; Durr-e-Mukhtar vol.1 pg.815]

2. The Body and the Kafan (Shroud) of the Mayyit must be Paak (pure):

LAW: The meaning of the body being paak is that it was given Ghusl or if the Ghusl was not possible, Tayammum was performed and if any impurity came out of the body before the Kafan is put on, then in should be washed away, and if it was excreted afterwards, there is no need to wash again. The meaning of the Kafan being paak is that the Kafan should be paak when being put on, and if the Kafan is soiled with impurity which is excreted afterwards, then there is no objection. [Durr-e-Mukhtar vol.1 pg.812]

LAW: If the Namaaz was performed without the Ghusl, the Namaaz is not done. The Mayyit should be given Ghusl and the Namaaz should then be read again. If the deceased has already been put into the grave, but the sand has not been put over as yet, then remove the deceased from the grave, give the Ghusl and perform the Janaazah Namaaz. If the grave has already been covered with the sand, then know the Mayyit cannot be removed. Thus, the Janaazah Namaaz must now be performed at the grave because the first Namaaz was not valid and now because the Ghusl is impossible, the Namaaz will now be done. [Raddul Muhtar vol.1 pg.811/812]

3. The Janaazah should be present there, in other words for the entire body, or most of it, or half including the head should be present. There can be no Janaazah for Ghaa'ib (someone not present).

4. The Janaazah should be kept on the ground or held in the hands and if it is on top of an animal, the Namaaz will not be valid.

5. The Janaazah should be in front of the Musal'li facing the Qibla. If it is behind the Musal'li the Namaaz will not be valid. [Durr-e-Mukhtar vol.1 pg.812/813]

LAW: If the Janaazah was kept the wrong side around, in other words the deceased's feet are to the right of the Imam, the Janaazah will be done, but if this was done intentionally, it is sinful. [Durr-e-Mukhtar vol.1 pg.813]

LAW: If there was error in establishing the direction of the Qibla, in other words one thought that the Mayyit has been kept facing the Qibla, but in reality it was not facing the Qibla, then on the grounds of Taharri, if one performed Taharri, the Namaaz is valid, otherwise not. [Durr-e-Mukhtar vol.1 pg.813]

6. for the part of the body of the Mayyit which needs to be covered, to be covered (properly).

7. The Mayyit should be opposite the Imam, in other words if there is one Mayyit then any part of its body should be opposite the Imam; and if there are few bodies then for that part of the body for any one of them to be opposite the Imam is sufficient. [Raddul Muhtar vol.1 pg.812/813]

NOTE: Taharri refers to a decision based on deliberation and positive intuition. When it becomes complicated to determine the truth of a matter in any situation, then one should deliberate in this regard and act based on one's positive intuition to determine the truth. This deliberation is called Taharri. It is only permissible to practice Taharri, when there is no other evidence to substantiate the reality. It is not permissible to practice Taharri if there is evidence present.

Law: There are two Rukn (essential commands/obligations) in Janaazah Salaah:

1. To proclaim the Allahu Akbar (Takbeer) four times.
2. Qiyaam (To stand).

If one sat without reason on a conveyance and performed the Janaazah Salaah, it is not done, and if the Guardian or Imam was ill and he sat and performed (the Namaaz), and the Muqtadis stood, the Namaaz is done. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.813]

Law: In Janaazah Namaaz, there are three things which are Sunnat-e-Mu'akkadah:

1. Allah's Thana (Glorification of Allah).
2. Durood on Nabi ﷺ.
3. Dua for the Mayyit (Deceased).

Method and Rules for Janaazah Salaah

This is the method for performing the Janaazah Salaah:

1. First raise your hands to your ears and say 'Allahu Akbar' and then lower the hands and tie it below the naval as per the normal manner.

2. Then recite the Thana (Glorification), in other words:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَجَلَّ ثَنَاؤُكَ وَلَااِلٰهَ غَيْرُكَ

Subhaanakal'lah hum'ma Wa Bi Hamdika Wa Tabaarakas muka
Wa Ta'aala Jad'duka Wa Jal'la Thana'uka wa Laa ilaaha Ghayruk

3. Then without raising the hands say 'Allahu Akbar'.

4. Recite the Durood Shareef. It is better to read the one which is read in Namaaz. If any other Durood was recited, then there is no objection.

5. Then Say 'Allahu Akbar' and make Dua for yourself, for the Mayyit and all the believing men and believing women, and it is best to recite the Dua which is mentioned in the Hadith Shareef. If one cannot read the Maathur Duas properly, one may read whichever Dua one wishes to read, but it should be a Dua which has to do with the Aakhirat (hereafter). [Jauhira Nayyira; Alamgiri vol.1 pg.146; Durr-e-Mukhtar vol.1 pg.812/813]

Some of the Maathur Duas are as follows:

NOTE: The female gender is in brackets (i.e. that which will be read for a female).

اَللّٰهُمَّ اغْفِرْلِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَه‘ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَه‘ مِنَّا فَتَوَفَّه‘ عَلَى الْاِيْمَانِ ط اَللّٰهُمَّ لَا تُحَرِّمْنَا اَجْرَه‘ (ها) وَلَا تَفْتِنَّا بَعْدَه‘ (ها)

O Allah, Forgive our living and our dead, and our present and our hidden; and our children and our elders, and our men and our women. O Allah, whomsoever from amongst us You keep alive, keep him alive on Islam, and whomsoever from amongst us You cause death to, grant him death with Imaan. O Allah, Do not deprive us of his reward, and after him do not plunge us into fitna.

اَللّٰهُمَّ اغْفِرْلَه‘ (لَهَا) وَارْحَمْه‘ (هَا) وَاعْفُ عَنْهُ (هَا) وَاَكْرِمْ نُزُلَه‘ (هَا) وَوَسِّعْ مُدْخَلَه‘ (هَا) وَاغْسِلْهُ (هَا) بِالْمَاءِ وَالثَّلَجِ وَالْبَرَدِوَنَقِّهِ (هَا) مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَاَبْدِلْهُ (هَا) دَارًا خَيْرًا مِّنْ دَارِهٖ (هَا) وَاَهْلاً خَيْرًا مِّنْ اَهْلِهٖ (هَا) وَزَوْجًا خَيْرًا مِّنْ زَوْجِهٖ وَاَدْخِلْهُ (هَا) اَلْجَنَّةَ وَاَعِذْهُ (هَا) مِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابَ النَّارِ

O Allah, Forgive him and have mercy (on him), and grant him peace, and forgive him, and grant welcome him with honour, and expand his place and cleanse him with water, ice and hail; and purify him of his sins as You have cleansed white clothes from dirt; and grant him a house better than his house, and a family better than his family, and a wife better than his wife; and enter him into Jannat, and protect him from the torment of the grave and the dangers of the grave, and from the torment of hell.

اَللّٰهُمَّ عَبْدُكَ (اَمَتُكَ) وَابْنُ (بِنْتُ) اَمَتِكَ يَشْهَدُ (تَشْهَدُ) اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ وَحْدَكَ لَا شَرِيْكَ لَكَ وَ يَشْهَدُ (تَشْهَدُ) اَنَّ مُحَمَّدًا عَبْدُكَ وَرَسولُكَ اَصْبَحَ فَقِيْرًا (اَصْبَحتُ فَقِيْرَةً) اِلٰى رَحْمَتِكَ وَاَصْبَحْتُ غَنِيًّا عَنْ عَذَابِهٖ (هَا) تَخَلّٰى (تَخَلَّتْ) مِنَ الدُّنْيَا وَاَهْلِهَا اِنْ كَانَ (كَانَتْ) زَاكِيًا (زَكِيَّةً) فَزَكِّهُ (هَا) وَاِنْ كَانَ (كَانَتْ) مُخْطِئًا (مَخْطِئَةً) فَاغْفِرْلَه‘ (هَا) اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَه‘ (هَا) وَلَا تُضِلَّنَا بَعْدَه‘ (هَا)

O Allah, This is Your servant and the son of your female servant, (he is) testifying that there is none worthy of worship except You. You are One, You have no partner. (he is) testifying that Muhammad ﷺ is Your (Chosen) Servant and Rasool. He is dependant of Your Mercy, and You are in no need of causing him torment. when separating from the world and the people of the world, if he is pure, then You make him pure and cleansed; and if he is

sinful, then forgive him. O Allah, Do not deprive us of his reward, and after him, do not allow us to become misled.

اَللّٰهُمَّ هَذَا (هٰذِهٖ) عَبْدُكَ ابْنُ (اَمَتُكَ بِنْتُ) عَبْدِكَ اَبْنُ (بِنْتُ) اَمَتِكَ مَاضٍ فِيْهِ (هَا) حُكْمُكَ خَلَقْتَه‘ (هَا) وَلَمْ يَكُ (تَكُ) شَيْئًا مَذْكُوْرًا ط نَزَلَ (لَتْ) بِكَ وَاَنْتَ خَيْرُ مَنْزُوْلٍ بِهٖ اَللّٰهُ لَقِّنْهُ (هَا) حُجَّتَه‘ (هَا) وَالْحِقْهُ (ها) بِنَبِيِّهٖ (هَا)مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ ط وَثَبِّتْهُ (هَا) بِالْقَوْلِ الثَّابِتِ فَاِنَّه‘(هَا) اِفْتَقَرَ (اَفْتَقَرَتْ) اِلَيْكَ وَاسْتَغْنَيْتَ عَنْهُ (هَا) كَانَ (نَتْ) يَشْهَدُ (تَشْهَدُ) اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ فَاغْفِرْلَه‘ (لَهَا) وَارْحَمْهُ (هَا) وَلَا تَحْرِمْنَا اَجْرَه‘ (هَا) وَلَا تَفْتِنَّا بَعْدَه‘ (هَا) ط اَللّٰهُمَّ اِنْ كَانَ (نَتْ) زَاكِيًا (زَاكِيَةً) فَزَكِّهٖ (هَا) وَاِنْ كَانَ (كَانَتْ) خَاطِئًا (خَاطِئَةً) فَاغْفِرْلَه‘ (هَا)

O Allah, This is Your servant, the son of Your servant and Your female servant. Your Command regarding him is already issued. You have created him, although he was not deserving of mention. He has come to You. You are Best of all of them, to whom he can go. O Allah, We have asked on his behalf, so, grant him ease, And let him be with his Nabi Muhammad ﷺ and keep him steadfast on the Positive Word, because He is dependent on You, and You are in no need of this. He used to testify that there is none worthy of worship except Allah, so forgive him and have mercy on him, and do not deprive us of his reward, and after him do not plunge us into fitna. O Allah, if he is pure, You purify him and if he is sinful, You forgive him.

اَللّٰهُمَّ عَبْدُكَ (اَمَتُكَ) وَابْنُ (بِنْتُ) اَمَتِكَ احْتَاجَ (جَتْ) اِلٰى رَحْمَتِكَ وَاَنْتَ غَنِيٌّ عَنْ عَذَابِهٖ (هَا) اِنْ كَانَ (نَتْ) مُحْسِنًا (مُحْسِنَةً) فَزِدْفِيْ اِحْسَانِهٖ (هَا) وَاِنْ كَانَ (كَانَتْ) مُسِيْئًا (مُسِيْئَةً) فَتَجَاوَزْ عَنْهُ (هَا)

O Allah, this is Your servant and the son of Your female Servant. He is depending on Your Mercy, and You are in no need to punish him. If he is a good person, then You increase him in goodness, and if he is sinful, then You pardon him.

اَللّٰهُمَّ عَبْدُكَ (اَمَتُكَ) وَابْنُ (بِنْتُ) عَبْدِكَ كَانَ (نَتْ) يَشْهَدُ (تَشْهَدُ) اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَاَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ صَلىَ اللهُ تَعَالىٰ عَلَيْهِ وَسَلَّمَ وَاَنْتَ اَعْلَمُ بِهٖ (هَا) مِنَّا اِنْ كَانَ (نَتْ) مُحْسِنًا (مَحْسِنَة) فَزِدْفِيْ اِحْسَانِهٖ (هَا) وَاِنْ كَانَ (نَتْ) مُسِيْئًا (مُسِيْئَةً) فَاغْفِرْلَه‘ (هَا) وَلَا تَحْرِمْنَآ اَجْرَه‘ (هَا) وَلَا تَفْتِنَّا بَعْدَه‘ (هَا)

O Allah, This is Your servant, the son of Your female servant. He used to testify that there is none worthy of worship except You, and that Muhammad ﷺ is Your Rasool; and You Know him better than us. If he is a good person, then increase him in goodness and if he is sinful then You forgive him, and do not deprive us of his reward, and after him do not plunge us into fitna.

اَصْبَحَ عَبْدُكَ هٰذا (اَصْبَحَتْ اَمَتُكَ هٰذِهٖ) قَدْ تَخَلّٰى (تَخَلَّتْ) عَنِ الدُّنْيَا وَتَرَكَهَا (تَرَكَتْهَا) لِاَهْلِهَا وَافْتَقَرَا (افْتَقَرَتْ) اِلَيْكَ وَاسْتَغَيْتَ عَنْهُ (هَا) وَقَد كَانَ (نَتْ) يَشْهَدُ (تَشْهَدُ) اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَاَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ صَلىَ اللهُ تَعَالىٰ عَلَيْهِ وَسَلَّمَ ۔ اَللّٰهُمَّ اغْفِرْلَه‘ (هَا) وَتَجَاوَزْ عَنْهُ (هَا) وَالْحِقْهُ (هَا) بِنَبِيِّهٖ (هَا) صَلىَ اللهُ تَعَالىٰ عَلَيْهِ وَسَلَّمَ

Today, This Your servant has left the world and left the world for the people of the world. He is depending on You, and You are in no need of this. He used to testify that there is none worthy of worship except Allah and Muhammad ﷺ is Your Chosen Servant and Rasool. O Allah, Forgive him and pardon his (shortcomings), and let him be with his Nabi ﷺ.

اَللّٰهُمَّ اَنْتَ رَبُّهَا وَاَنْتَ خَلَقْتَهَا وَاَنْتَ هَدَيْتَهَا لِلْاِسْلَامِ ط وَاَنْتَ قَبَضْتَ رُوحَهَا وَاَنْتَ اَعْلَمُ بِسِرِّهَا وَعلَانِيَتِهَا جِئْنَا شُفَعَاءَ فَاغْفِرْلَهَا

O Allah, You are his Rub (Creator) and You have created him; and You blessed him with guidance towards Islam, and it is You who has removed his Soul. You know his hidden and apparent (issues). We are present to plead (on his behalf), (so) forgive him.

اَللّٰهُمَّ اغْفِرْلِاِخْوَانِنَا وَاَخَوَاتِنَا وَاَصْلَحَ ذَاتَ بَيْنِنَا وَاَلِّفْ بَيْنَ قُلُوْبِنَا اَللّٰهُمَّ هٰذَا (هٰذِهٖ) عَبْدُكَ (اَمَتُكَ) فُلَانُ بْنُ فُلَانٍ فُلَانَةُ بِنْتُ فُلَانٍ وَلَا نَعْلَمُ اِلَّا خَيْرًا وَاَنْتَ اَعْلَمُ بِهٖ (بِهَا) مِنَّا فَاغْفِرْلَنَا وَلَه‘ (لَهَا)

O Allah, Forgive our brothers and sisters and remedy our mutual condition, and create love in our hearts. O Allah, This is Your servant, (certain person) the son of (certain person). We know nothing, but good things about him, and You Know him better than us, so forgive us and him.

اَللّٰهُمَّ فُلَانُ بْنُ فُلَانُ (فُلَانَهُ بِنْتُ فُلَانُ) فِيْ ذَمَّتِكَ وَحَبْلِ جَوَارِكَ فَقِهِ (هَا) مِنْ فِتْنَةِ الْقَبْرِ وَ عَذَابِ النَّارِ وَاَنْتَ اَهلُ الْوَفَاءِ وَالْحَمْدِ ط اَللّٰهُمَّ اغْفِرْلَه‘ (هَا) وَارْحَمْه‘ (هَا) اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

O Allah, (certain person) the son of (certain person) is in Your Divine Protection and Care. Protect him from the calamity of the grave and torment of hell. You are Possessor of Loyalty and Praise.

اَللّٰهُمَّ اَجِرْنَا مِنَ الشَّيْطَانِ وَ عَذَابِ الْقَبْرِ ط اَللّٰهُمَّ جَافِ الْاَرْضِ عَنْ جَنْبَيْهَا وَصَعِّدْ رُوْحَهَا وَلَقِّهَا مِنْكَ رِضْوَانًا ط

O Allah, Protect him from shaitaan and from the torment of the grave. Expand the grave more than his both sides, and exalt his soul, and grant him Your Pleasure.

اَللّٰهُمَّ اِنَّكَ خَلَقْتَنَا وَنَحْنُ عِبَادُكَ ط اَنْتَ رَبُّنَا وَ اِلَيْكَ مَعَادُنَا

O Allah, You have created us and we are Your servants. You are our Rub, and towards Your is our return.

اَللّٰهُمَّ اغْفِرْ لِاَوَّلِنَا وَاٰخِرِنَا وَحَيِّنَا وَمَيِّتِنَا وَذَكَرِنَا وَاُنْثَانَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَشَاهِدِنَا وَغَائِبِنَا اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهٗ (هَا) وَلَا تَفْتِنَّا بَعْدَهٗ (هَا)

O Allah, forgive those before us and after us, and our living and our dead and our men and our women and our children and our elders, and our present and our hidden. O Allah, Deprive us not of his reward, and after him do not plunge us into fitna.

اَللّٰهُمَّ يَا اَرْحَمَ الرَّاحِمِيْنَ يَا اَرْحَمَ الرَّحِمِيْنَ يَا اَرْحَمَ الرَّحِمِيْنَ يَا حَيُّ يَا قَيُّوْمُ يَا بَدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ يَا ذَاالْجَلَالِ وَالْاِكْرَامِ اِنِّي اَسْئَالُكَ بِاَنِّي اَشْهَدُ اَنَّكَ اَنْتَ اللهُ الْاَحَدُ الصَّمَدُ الَّذِى لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۚ اَللّٰهُمَّ اِنِّي اَسْئَلُكَ وَاَتَوَجَّهُ اِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَّبِيِّ الرَّحْمَةِ ط صَلَى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ ط اَللّٰهُمَّ اِنَّ الْكَرِيْمَ اِذَا اَمَرَ بِالسُّؤَالِ لَمْ يَرُدَّهٗ اَبَدًا وَّ قَدْ اَمَرْتَنَا فَدَعَوْنَا وَاَذِنْتَ لَنَا فَشَفِّعْنَا وَاَنْتَ اَكْرَمُ الْاَكْرَمِيْنَ ط فَشَفِّعْنَا فِيْهِ (هَا) وَارْحَمْهُ (هَا) فِيْ وَحْدَتِهٖ (هَا) وَارْحَمْهُ (هَا) فِيْ وَحْشَتِهٖ (هَا) وَارْحَمْهُ

(هَا) فِيْ غُرْبَتِهٖ (هَا) وَارْحَمْهُ (هَا) فِيْ كُرْبَتِهٖ (هَا) وَاعْظِمْ لَه‘ (لَهَا) اَجْرَه‘ (هَا) وَنَوِّرْلَه‘ (هَا) وَوَارْحَمْهُ (هاَ) وَبَيِّضْ لَه‘ (لَهَا) وَجْهَه‘ (هَا) وَبَرِّدْ لَه‘ (هَا) مُضْجِعَه‘ (هَا) وَعَطِّرْلَه‘ (هَا) مُنْزِلَه‘ (هَا) وَاكْرِمْ لَه‘ (هَا) نُزُلَهُ (هَا) يَا خَيْرَ الْمُنْزِلِيْنَ ۔ وَيَاخَيْرَالْغَافِرِيْنَ وَ يَاخَيْرَالرَّاحِمِيْنَ ۔ اٰمِيْنَ اٰمِيْنَ اٰمِيْنَ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِ الشَّافِعِيْنَ مُحَمَّدٍ وَّاٰلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ ط وَالْحَمْدُلِلّٰهِ رَبِّ الْعَالَمِيْنَ

O Allah, O Most Merciful of those who show Mercy! O Most Merciful of those who show Mercy! O Most Merciful of those who show Mercy! O The Living, The Eternal! O Creator of the sky and earth. O Most Majestic Most Bountiful! I ask of You, because I bear testimony that You are Allah, Alone, Without Need, who gave birth to none and Who was born of none, and there is none like Him. O Allah, I ask of You, and I turn towards you with Mediation of Nabi ﷺ, O Allah Kareem, When You give the command to Ask, You never take it back, and You have commanded us and we have made Dua, and You have granted us permission so we have pleaded; And You are more Compassionate than all those who show Compassion. Accept our pleading for him, and in his loneliness, have Mercy on him, and in his fear, have Mercy on him, in his scarcity, have Mercy on him, In his restless, have Mercy on him, and exalt his reward and brighten his grave; and let his face glow, and allow his resting place to be cool, and make his destination fragrant, and grant goodness in his welcome goods, O The Best of Senders and The Best of Forgivers, And O The Most Merciful. Aameen Aameen Aameen. Send Durood and Salaams and blessings upon the Leader of those who will Intercede, Muhammad ﷺ and upon all of his Family and his Companions. All Praise is due to Allah, who is the Rub of all the worlds.

Beneficial Note: In the 9th and 10th Duas if the name of the Mayyit's father is not known, then the name of Adam عليه الصلوة والسلام should be used, as he is the father of all humans, and if one does not

even know the name of the deceased, then in the 9th Dua one should say هٰذَا عَبْدُكَ or هٰذِهٖ اَمَتُكَ so in this case there will be no need to say the name of the deceased and his father's name; and in the 10th Dua instead of the names, one should just say; عَبْدُكَ هٰذَا for a male and اَمَتُكَ هٰذِهٖ for a female.

Beneficial Note: If it is known that the Mayyit was a sinful person, then instead of لَا نَعْلَمُ اِلَّا خَيْرًا one should say قَدْ عَلِمْنَا مِنْهُ خَيْرًا because compared to anything, Islam is the best.

In these Duas, some things are repeated, and in Dua repetition is Mustahsan. If one knows all the Duas and there is sufficient time, then it is more virtuous to recite all of them, otherwise one may recite whichever he wishes to recite, and if in time wherein the Imam recites all these Duas, if the Muqtadi does not know them, then after the first Dua, he should just continuously say Aameen, Aameen.

Law: If the Mayyit is insane or na-Baaligh, then after the 3rd Takbeer recite this Dua:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّ جْعَلْهُ لَنَا اَجْرًا وَّ جْعَلْهُ لَنَا شَافِعًا وَّ مُشَفَّعًا

O Allah, let him be before us to make arrangement for us and make him a treasure for us and make him such an intercessor for us whose intercession will surely be accepted (on our behalf)

Note: If it is a female, instead of اجْعَلْهُ say اجْعَلْهَا and instead of saying شَافِعًا وَّ مُشَفَّعًا say شَافِعَةً وَّ مُشَفَّعَةً [Jauhira]

NOTE: Majnun (insane person) refers to one who was insane before becoming Baaligh, and who was never Mukal'laf, and if he is a Majnun Aaridi (temporarily insane) then Dua for his Maghfirat should be made, just as it is made for others, because in this case, he was Mukal'laf before he became insane, and the sins which he committed before he became insane are not just erased. [Ghuniya]

LAW: After the Fourth Takbeer, without reading any Dua, release the hands and turn the Salaam. In the Salaam the Niyyat should be for the Mayyit, The Angels and for those present in the Namaaz, similar to the Niyyat which is made in other Namaaz. Here the only difference is that Niyyat is for the deceased as well. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.817]

LAW: The Imam should proclaim the Takbeer and the Salaam aloud. All the other Duas should be recited softly, and the hands should only be raised when saying 'Allahu Akbar' the first time. [Jauhira; Durr-e-Mukhtar vol.1 pg.817]

LAW: In Janaazah Namaaz to recite Qur'an with the Niyyat of Qur'an or to recite the Tashahud is disallowed. If Alhamdu and other verses which are words of Dua and Glorification are recited with the Niyyat of Dua or Thana then this is permissible. [Durr-e-Mukhtar vol.1 pg.817]

LAW: It is more virtuous in Janaazah Namaaz to have 3 Saffs (lines), as it has been mentioned in the Hadith that, He, whose Namaaz was read by three Saffs will be forgiven. If there are only seven (7) people, then one should be the Imam, 3 should stand in the first Saff, two in the second Saff and 1 in the third Saff. [Ghuniya]

LAW: In Janaazah Namaaz, the last Saff is the most exalted. [Durr-e-Mukhtar vol.1 pg.817]

LAW: The Right of performing the Janaazah Namaaz is that of the Badsha-e-Islam (Muslim King/Ruler), thereafter it is the right of the Qadi, then the one who is the Imam of Jummah, then the Imam of the local Masjid, and then the right of the Guardian (of the deceased). The Superiority of the Imam of the local Masjid over the Guardian of the Mayyit is on the basis of supererogation, and this is only if the he is more virtuous than the Guardian, if not the Guardian is better. [Ghuniya; Durr-e-Mukhtar vol.1 pg.823]

LAW: The Wali (Guardian) of the Mayyit refers to the Agnate (Asbah) of the deceased. The succession for who will perform the Namaaz amongst the Guardians is the same as that for Nikah. The only difference is that the Mayyit's Father has superiority over the son, and in Nikah the son has superiority over the Father. However, if the father is not an Aalim and the son is an Aalim, then also in Janaazah Namaaz the son will be given superiority. If there are no Asbah, then the blood relations have superiority over the non-relatives. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.824]

LAW: The Wali-e-Aqrab (i.e. the closest relative) of the Mayyit is absent, and a Wali-e-Ab'ad (Distant relative) is present, then this Ab'ad will perform the Namaaz. Being absent means that he is so far away that there is disapproval in waiting for him. [Raddul Muhtar vol.1 pg.824]

LAW: If a female has no guardian, then her husband should perform her Janaazah Namaaz. If even he is not there, then the neighbour should perform. Even if the guardian of a male is not present, the

neighbour has superiority over others. [Durr-e-Mukhtar vol.1 pg.824]

LAW: If a slave dies, the master has superiority over his son and father, even if both of them are freemen. In the case of a freed slave, the father and son and the other heirs have superiority over the master. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.824]

LAW: If the son of a Mukatab or slave died, the right of performing the Namaaz is that of the Mukatab, but if his Master is present then he should get his master to perform it, and if a Mukatab dies and he has left an amount of wealth that the manumission can be fulfilled, and that wealth is present there, then his son should perform the Namaaz and if the wealth is not present there, the master should perform. [Jauhira]

LAW: Females and children have no authority of Guardianship in Janaazah Namaaz. [Alamgiri vol.1 pg.163]

LAW: If the Wali-e-Aqrab and the Wali-e-Ab'ad of the Mayyit are both present then the Wali-e-Aqrab has the authority to have someone else instead of the Wali-e-Ab'ad perform it, as the Wali-e-Ab'ad has no right to disallow him, but if the Wali-e-Ab'ad is not present and is at such a distance that one cannot wait for him and he wishes to have someone else perform it instead of the Ab'ad, by directing this in some form of writing, then the Ab'ad has the authority to disallow that person (from performing), but if the Wali-

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NOTE: A contract of manumission between a master and a slave according to which the slave is required to pay a certain sum of money during a specific time period in exchange for freedom is called a Mukatab. The slave who enters this contract is known as a Mukatab.

e-Aqrab is present but ill, he may have it performed by whomsoever he wishes. The Ab'ad has no right to disallow (object) this. [Alamgiri vol.1 pg.163]

LAW: The Guardian and the Badsha-e-Islam are the ones who have the authority to grant someone else the permission to perform the Janaazah Namaaz. [Alamgiri vol.1 pg.164]

LAW: If a female has passed away and she has left behind a husband and a young son, the son and the husband have the power of Guardianship. However, if this son is from the same father (the husband with Guardianship), he should not precede the father, as it is Makruh to do so. He should let his father perform it. If he is from another husband, then he may precede the step-father and there is no objection to this. If the son is not as yet Baaligh then those who are the Guardians after the death of the women have the right, and not the husband (step-father). [Jauhira, Alamgiri vol.1 pg.163]

LAW: If two or a few persons are equal in Guardianship, then the greater right belongs to the one who is older (in age), and none has the right to allow any other Guardian to perform rather than him, without his permission, and if he did this himself, in other words he did not personally perform it, but rather he instructed someone else to perform, then the other Guardians have the right to object to this (i.e. to disallow it), even though this other guardian maybe younger (in age); and if one guardian gave one person permission and another guardian gave another person permission, then the one who was give permission by the elder guardian is the one who is better. [Alamgiri vol.1 pg.163]

LAW: If the deceased made a Wasiyat (bequest) that such and such person should perform my Janaazah and such and such person should perform my Ghusl, then this Wasiyat is null and void. In other words because of this Wasiyat (bequest), the right of the Guardian will not fall away. However, the guardian has the right to not perform (the Janaazah Namaaz) but rather to allow that person to perform it. [Alamgiri vol.1 pg.163]

LAW: If someone besides the guardian performed the Namaaz, who has not right of preceding the Guardian and the Guardian had also not given him permission for this, then if the Guardian did not participate in that Namaaz, he has the right to repeat that Namaaz; and if the deceased has already been buried, he has the right to perform it over his grave. If the one who performed it is one who has the right to precede the guardian, such as the Badsha-e-Islam, the Qadi or the Imam of the local Masjid who is superior to the Guardian, then in such a case the Guardian cannot repeat the Namaaz; and if one Guardian has performed the Namaaz, the other Guardians cannot repeat it; and in all the cases where repetition (of the Namaaz) is allowed, then any person who did not participate in the first Namaaz is permitted to participate with the Guardian, and that person who has already participated (in the one before), cannot participate with the Guardian, because to read Namaaz twice over a Janaazah is not permissible, except in the situation where a non-Guardian performed it without permission. [Alamgiri vol.1 pg.163/164; Durr-e-Mukhtar vol.1 pg.825/826]

LAW: Those factors which nullify any other Namaaz will also nullify Janaazah Namaaz, with the exception of one factor and that is if a female stands in the vicinity of a male, the Janaazah Namaaz will not be nullified.

LAW: It is Mustahab (desirable) for the Imam to stand in front of the chest of the Mayyit, and he should not be far away from the Mayyit, be it a male or a female and be it Baaligh or Na-Baaligh. This is in the case when he is performing one person's Mayyit. However, if he is performing (together) few Mayyits, then he should stand in line and close to the chest of one Mayyit. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.819]

LAW: If the Imam says five (5) Takbeers (instead of four), then the Muqtadis should not follow him in saying the fifth, but they should remain silent. When the Imam turns the Salaam, they should turn the Salaam with him. [Durr-e-Mukhtar vol.1 pg.817/818]

LAW: If a person misses some Takbeers, in other words he joined when few Takbeers have already been prayed, then in this case, he should not join immediately, but should join when the Imam says a Takbeer, and if one did not wait, but joined immediately, then whatever he did before the Imam said the Takbeer is not counted. If he was present there but did not say Allahu Akbar when the Imam said the Takbeer e Tahreema, be this due to carelessness or if he was still making the Niyyat, then this person should not wait till the Imam says the next Takbeer so that he can join with him, but he should join immediately. [Durr-e-Mukhtar vol.1 pg.819; Ghuniya]

LAW: A Masbooq, in other words one who missed (some) Takbeers, should say his remaining Takbeers after the Imam turns the Salaam, and if he feels that by reading the (prescribed) Duas, the people will already carry the Janaazah out, he should only proclaim the Takbeers and omit the Duas. [Durr-e-Mukhtar vol.1 pg.820]

LAW: A Laahiq, in other words one who joined from the beginning but for some reason he missed some Takbeers in the middle, for example he proclaimed the Takbeer with the Imam, but he missed the third and fourth, then in this case he should say these Takbeers after the fourth Takbeer of the Imam. [Raddul Muhtar vol.1 pg.820]

LAW: The one who comes after the fourth Takbeer, then until such time that the Imam has not turned the Salaam, he should join and after the Imam turns Salaam, he should say Allahu Akbar three times. [Durr-e-Mukhtar vol.1 pg.821]

LAW: If there are many Janaazahs together, he may perform all of them at one, in other words he should make Niyyat for all of them in one Namaaz. However, it is Afdal (more virtuous) to perform each one individually, and in this case, in other words where each one is performed individually, then the one who is most exalted amongst them (in piety) should be the one whose (Namaaz) should be performed first, and thereafter he should perform the (Namaaz) of the one who is most exalted after him, and so forth وعلٰی هذا القیاس. [Durr-e-Mukhtar vol.1 pg.821/822]

LAW: If a few Janaazahs are performed together, then one has the option to keep all of them in a row, the chests of all should be in front of the Imam or in a straight line, in other words the feet or head of the first may face the other and the second ones feet or head may face the other, and the third ones feet or head may face the other, and so forth. If they are kept in a row, then the one who is most exalted should be kept near the Imam, followed by the Janaazah of the one who is more exalted thereafter وعلٰی هذا القیاس and if they are equal in excellence, then the one who is older in age, should be kept in front of the Imam. This is in the case where they are all of

the same gender; and if they are of different gender, then the male should be placed close to the Imam, after him should be a boy, after him should be the Khunsa, then the female, then a Maraahiqa (one who is close to puberty). In other words, it should follow the same sequence as is the ruling for the Saffs in Namaaz for the Muqtadis; the mirror image (Aks) of this is here; if it is the Janaazah of a freed slave, then the freed slave should be kept close to the Imam, even if he is Na-Baaligh and thereafter the slave; and if for some reason a few deceased have to be buried in one grave then in this case do the mirror of it, in other words first keep in the grave the one who is the most exalted, and this is only if all are males or all are females, otherwise keep in the direction of the Qibla the male, then the boy, then the Khunsa, then the female and finally the Maraahiqa. [Alamgiri vol.1 pg.165; Durr-e-Mukhtar vol.1 pg.822]

LAW: If the Janaazah Namaaz of one person was being performed and a second one arrived, then finish the Namaaz of the first; and if in the second Takbeer the Niyyat for both were made, then to do only the Janaazah Namaaz of the first will be completed; and if only he made Niyyat of the second, then only the Janaazah Namaaz of the second is done. After completion, he should repeat that of the first. [Alamgiri vol.1 pg.165]

LAW: If the Imams Wudu breaks in Janaazah Namaaz, and he appointed someone as his Khalifa (i.e. he gestured someone to take over) it is permissible. [Alamgiri vol.1 pg.165]

LAW: If the Mayyit was buried without performing Janaazah Namaaz, and the sand has also been put in, then in this case, the Namaaz must now be read over his grave, as long as there is no supposition of the body disintegrating (by this time). If the sand has

not been put in as yet, then the Mayyit should be removed and the Namaaz should be performed and then buried. There is no time limit in regards to performing the Janaazah Namaaz over the grave, (in other words) there is no stipulation which says that it should be done within a certain amount of days, as this differs on the basis of the weather, the kind of soil, and the condition of the body and illness (of the Mayyit). In the summer it will disintegrate at a faster rate and in the winter it will remain fresh for longer, and in brackish (saline) soil it will be faster and in parched and non-saline soil it will take longer, and a fat (plump) body will disintegrate faster and a lean body will take longer. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.866/867]

LAW: If a person died by falling into a well or a building collapsed and the deceased cannot be removed, then his Janaazah should be read at that place; and if died of drowning in the sea (etc.) and he cannot be taken out (or body is not recovered), then his Janaazah Namaaz cannot be performed, as it is necessary for the Mayyit to be in front of the Musal'li. [Durr-e-Mukhtar vol.1 pg.867/868]

LAW: To perform Janaazah (Namaaz) in a Masjid is absolutely Makruh-e-Tahreemi, this is whether the Mayyit is kept inside the Masjid or outside the Masjid, whether all the Namaazis are inside the Masjid or some are outside, because the Hadith has disallowed the performing of Janaazah Namaaz inside the Masjid. [Durr-e-Mukhtar vol.1 pg.867/868] It is also disallowed to perform the Janaazah Namaaz on a public road and on the property of someone else. [Raddul Muhtar vol.1 pg.867] This is only if the owner of the property forbids it.

LAW: If a person passes away before Jummah and the funeral rites can be complete before Jummah (i.e. Namaaz and burial etc.) then this should be done. To delay the Janaazah with the intention that there will be bigger crowd after Jummah is Makruh. [Raddul Muhtar vol.1 pg.833]

LAW: If the Janaazah came at the time of Maghrib Namaaz, then complete the Fard and Sunnats and perform the Janaazah Namaaz. Similarly if the Janaazah comes at the time of any other Fard Namaaz, and the Jama'at is ready, then the Janaazah Namaaz should be performed after the Fard and Sunnats, on condition that there is no risk of the body becoming bad by delaying the Janaazah Namaaz. [Alamgiri, vol.1 pg.164]

LAW: If the Janaazah came at the time of Eid Namaaz, the Eid Namaaz should first to be performed, then the Janaazah Namaaz, and then the Khutbah; and if it comes at the time of the Namaaz of the eclipse, then first the Janaazah should be performed and then the eclipse Namaaz. [Durr-e-Mukhtar vol.1 pg.775]

LAW: If the child of a Muslim male or female was born alive, in other words it was alive at the time when most of the body was already out, and then the child died, it will be given Ghusl and Kafan and his Janaazah Namaaz will be performed. If this is not the case, then it should be bathed and wrapped in one sheet and buried. It will not be given Ghusl and Kafan according to the Masnun method. His (or her) Janaazah Namaaz will also not be performed, to the extent that if the head had come out and he cried, but then died before most of the body had come out, there is no Janaazah Namaaz for him (or her). The stipulation of 'most' that if he was born head (first), then upto the chest is regarded as most (of the body), and if he (or she) was

born leg (first), upto the waist is regarded as most (of the body). [Durr-e-Mukhtar vol.1 pg.828-831]

LAW: If the child's mother or nurse (midwife) testified that the child was born alive then the Janaazah of that child will be performed, but there testimony in regards to inheritance will not be valid. In other words, the child will not be regarded the heir of his deceased father, and neither will the mother be regarded as the heir of the child. This is when the baby is delivered normally. If someone struck the mother on her stomach causing the child to come out dead, then he will be regarded as the heir and he will have the heirs status. [Raddul Muhtar vol.1 pg.829-831]

LAW: Whether a child was born alive or dead, and whether his body was full or not, in all such cases, he will be named, and on the day of Qiyaamat he will be raised. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.830]

LAW: If the child of an unbeliever in a Darul Harb, was imprisoned with its mother or father or after them, and then died, and none from amongst his mother and father has as yet become a Muslim, then he will neither be given Ghusl nor Kafan, and this is whether he has died in a Darul Harb or Darul Islam; and if he was brought alone to a Darul Islam, meaning neither his mother nor father was brought there captured, and nor did they comes as Zimmis there before the child was brought there, then in this case, he will be given Ghusl and Kafan and his Janaazah Namaaz will be performed, on condition that he has not as yet reached the age of understanding and preferred to be an unbeliever. [Alamgiri vol.1 pg.159; Durr-e-Mukhtar vol.1 pg.831]

LAW: If the child of an unbeliever was captured (imprisoned), and he was still in the Darul Harb, when his father entered the Darul Islam and became a Muslim, then the child will be regarded as a Muslim. In other words, even if he dies in a Darul Harb, he will be given Ghusl and Kafan, and his Janaazah Namaaz will be performed. [Raddul Muhtar vol.1 pg.831]

LAW: If the child was brought captured with both his parents, and one from amongst them became a Muslim, or if the child was at an age of understanding and himself became Muslim, then in both cases he will be regarded as a Muslim. [Tanweer ul Absaar vol.1 pg.832]

LAW: If the child of an unbeliever has been captured with both parents, but both of them die there in the Darul Harb, then he will be regarded as a Muslim. If an insane (adult, i.e. one who reached age of puberty) has been captured, then the ruling regarding him is the same as that of a child. [Raddul Muhtar vol.1 pg.832]

LAW: If the child of a Muslim was born from a kaafira (an unbelieving female), and she was not married to him, (i.e.) the child is from adultery, then in this case his Janaazah will be performed. [Raddul Muhtar]

Note: In all the rules mentioned with regards to capturing or imprisoning, the rulings are regarding times of war and not in ordinary circumstances where someone is just allowed to go out and capture and imprison anyone or their child, even if it may be an unbeliever.

The Grave and the Burial

Law: To bury the Mayyit (deceased) is Fard-e-Kifaayah, and it is not permissible to merely place the deceased on the ground then erect walls around it on four sides, sealing it in. [Alamgiri vol.1 pg.165; Raddul Muhtar vol.1 pg.835]

Law: A person should not be buried in the actual spot (or room or chamber etc) where he passed away, as this is Unique to the Ambia-e-Kiraam عليهم الصلوة والسلام but he should be buried in the Muslim Cemetery (Qabristaan). The objective is that a special place of burial should not be made specifically for him, be the Mayyit Baaligh or Na-Baaligh. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.736/737]

Law: The length of the grave should be equal to the height of the deceased, and the width should be that of half his height, and the depth should be at least half of his height, and it is better for even the depth to be equal to his height, and the average is that it should be upto the chest. [Raddul Muhtar vol.1 pg.835] This means that the Lahd or the Sanduq (Box) should be of such size. It does not mean that from where one started digging upto the end should be of these dimensions.

Law: The grave is of two types:

1. The Lahd (Niche) [1]: is the type where the grave is dug and at the bottom of the grave on the side closest to the Qibla, a niche (place) is dug in which the deceased is placed.

2. The Sanduq (Box or Trench) [2]: is the type that is commonly used in India. [Alamgiri vol.1 pg.165]

LAW: It is not permissible to place a grass mat inside the grave, as this is an unnecessary waste of money. [Durr-e-Mukhtar vol.1 pg.836]

LAW: It is Makruh to place a deceased into a Tabut (Box built with plank, i.e. a coffin etc) and then place him (or her) into the grave, unless there is a special need for this, for example, if the grave is too wet, and in doing so the cost of such a casket must be from the wealth left by the deceased. [Alamgiri vol.1 pg.166; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.836]

LAW: If he is buried inside a casket, then it is Sunnat to layer it with sand and to place unbaked bricks to the right and left and the top should be plastered with mud; in other words the inside should be made like a Lahd. To use a steel (iron) casket is Makruh. If the base of the grave is moist, it is Sunnat to first scatter dust onto it. [Sagheeri vol.1 pg.296; Raddul Muhtar vol.1 pg.836]

LAW: To place baked bricks on the side(s) of the grave which is closest to the Mayyit is Makruh, as bricks are baked with fire. (May) Almighty Allah protect the Muslims from the effects of fire.

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1. The deceased is placed in this niche on his right side facing the Qibla, then this hole is filled in with bricks or plank behind the deceased, then the sand is filled in.

2. This is the type where a trench is dug in the middle of the grave and its sides are built up with either bricks or wooden planks and after the deceased is placed inside on his right side facing the Qibla, the top is closed like a ceiling with bricks, stones or with planks so that the sand is not put directly on the deceased.

LAW: Those who go into the grave should be two or three persons, who are adequate. There is no fixed limit for this and it is better for it to be strong (minded) and pure (pious) people, so that if they see anything unsuitable, they should not disclose it to the people. [Alamgiri vol.1 pg.166]

LAW: To keep the Janaazah from the Qibla side of the grave is Mustahab (desirable), in other words so that the deceased is lowered into the grave from the Qibla side. It should be such that the he should be kept at the foot side and lowered into the grave from the head side. [Durr-e-Mukhtar vol.1 pg.836/837]

LAW: Those who lower the body of a female should be her Mahaarim (Next of kin). If these are not available, then it should be done by her other relatives. If none of them are available, then there is no harm in a pious stranger lowering her into the grave.

LAW: When lowering the Mayyit into the grave, recite the following Dua: بِسْمِ اللهِ وَ بِاللهِ عَلٰى مِلَّةِ رَسُوْلِ اللهِ

Another narration has mentioned that after بِسْمِ اللهِ one should say وَفِيْ سَبِيْلِ اللهِ. [Alamgiri vol.1 pg.166; Raddul Muhtar vol.1 pg.837]

LAW: The Mayyit must be placed on its right side, and its face should be turned towards the direction of the Qibla. If one forgot to turn the face towards the Qibla and after placing the wooden planks one remembered, then remove the wooden planks and turn the face towards the Qibla. If one remembered after putting in the sand, then it should not be done. Similarly if one placed the Mayyit on its left or place the head where the feet should be or the feet where the head should be, then in all these cases if the sand has not been put in as

yet, it should be rectified, otherwise not. [Alamgiri vol.1 pg.166/167; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.837]

LAW: After placing the person in the grave open the parts that are tied (i.e. straps), as there is no need for it now, and if they are not opened, then too there is no problem. [Jauhira]

LAW: After placing the Mayyit in the grave, the Lahd should be sealed with unbaked bricks and if the ground is soft, then to use wooden planks is also permissible. If an opening (chink) is left between planks, then it should be blocked with clods of clay etc. The same applies to the Sanduq. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.831]

LAW: If it is the Janaazah of a female, then from the moment of lowering her into the grave right upto the time the planks have been placed, the grave should be blocked off (covered) with a sheet (or screen etc). The grave of a male should not be covered when burying. However, it is permissible to cover it if it is raining or for some other valid reason. The Janaazah of a female (when carrying it) must also be well covered. [Jauhira; Durr-e-Mukhtar vol.1 pg.838]

LAW: After placing the planks, the sand should be filled in. It is Mustahab (desirable) to put sand with both the hands three times (each) at the head side.

When putting the sand with both hands for the first time, say:

مِنْهَا خَلَقْنٰكُمْ

It is from this We have created you

The Second Time you should say:

وَفِيْهَا نُعِيْدُكُمْ

And towards it will we return you

The Third time you should say:

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرٰى

And from it will we take you out (raise you) again

When putting the sand the first time you may also say:

اَللّٰهُمَّ جَافِ الْاَرْضِ عَنْ جَنْبَيْهِ

O Allah, Allow the ground to be expanded more than his both sides

The Second Time you should say:

اَللّٰهُمَّ افْتَحْ اَبْوَابَ السَّمَآءِ لِرُوْحِهٖ

O Allah, Open for his soul the Doors of the Skies

The Third time you should say:

اَللّٰهُمَّ زَوِّجْهُ مِنَ الْحُوْرِ الْعَيْنِ

O Allah Let the Maiden of Jannat be his wife

If the Mayyit is a female, then the following should be said the third time:

اَللّٰهُمَّ ادْخِلْهَا الْجَنَّةَ بِرَحْمَتِكَ

O Allah, by Your Divine Mercy, Enter her into Jannat

The remaining sand should be filled into the grave using the hands or a hoe or spade etc., (in other words) in any way possible. To fill in more sand than was removed from the grave is Makruh. [Shaami vol.1 pg.838; Alamgiri vol.1 pg.166]

LAW: The sand which comes onto the hand should be dusted off or washed off. It is the choice of the individual.

LAW: The grave should not be made with four corners, (i.e. rectangular or square) but it should be raised, like the hump of a camel. There is also no harm in sprinkling water on it (the grave), but it is better to. The grave should be about one span high or a little bit more than a span. [Alamgiri vol.1 pg.166]

LAW: If a person passed away on a ship and they are distant from the shore, then Ghusl and Kafan should be given and after performing the Janaazah Namaaz, the body should be sunk into the sea. [Ghuniya vol.1 pg.166; Raddul Muhtar vol.1 pg.836]

LAW: There is no objection from building a Quba (domes etc.) over the graves of Ulama and Sadaat (Sayeds), but the grave should not be made solid. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.839] In other words it should not be made solid (i.e. plastered or cemented) from

inside. If it is left raw from inside and made solid from the outside, there is no objection.

LAW: If it is necessary, then one may write something on the grave, but it should not be written somewhere where it will be disrespected. It is best to bury in a cemetery where there are graves of the pious. [Jauhira; Durr-e-Mukhtar vol.1 pg.839]

LAW: It is Mustahab to recite the beginning and final verses of Surah Baqarah at the grave after burial. Recite from الٓمٓ upto مُفْلِحُوْنَ at the head-side and from اٰمَنَ الرَّسُوْلُ till the end of the Surah at the foot-side. [Shaami vol.1 pg.838]

LAW: It is Mustahab to remain at the gravesite after burial for the amount of time it takes to sacrifice a camel and distribute its meat, because by people remaining there it gives comfort and closeness, and he will not be afraid when answering the questions of Munkar and Nakeer. During this time, make Tilaawat (recite) of the Holy Qur'an and Dua and Istighfar for the Mayyit; and one should make Dua that the deceased is steadfast when answering the questions of the Nakeerain. [Shaami vol.1 pg.838]

LAW: More than one person should not be buried in one grave without a valid reason. It is impermissible to do this. It can be done if there is a need, but one should make a barrier using sand etc between the two Mayyits, and who should be in front and who behind, has already been explained earlier. [Alamgiri vol.1 pg166]

LAW: It is Mustahab to bury the deceased in the cemetery of the city or village etc. where he passed away, even though he does not live there; but he should rather be buried in the cemetery of the people

in whose house he has passed away. There is no harm in taking it one or two miles away, because the cemetery of the city is usually a distance away. If his body is taken to another city, then most Ulama have disallowed this (i.e. disapproved of this), and this is the correct (view). This is in the case when they wish to take it before the burial, and if they want to do this after the burial, then to move it is absolutely disallowed, except in certain circumstances, which will be explained later [Alamgiri vol.1 pg.167] and this which is the manner of certain people that after burying a person in one place, then they remove the Mayyit and bury it somewhere else. This is impermissible and the manner of the Raafdis' (Shia).

LAW: If (the Mayyit) was buried on the property (land) of someone else without the permission of the owner, then the owner has the power of asking the Guardians of the deceased to remove the deceased from his property. He also has the right to flatten the land and farm over it. Similarly, if that property has been taken away in Shuf'ah (on the basis of the law of pre-emption/amalgamation); or if the deceased was given Kafan which was usurped (forcefully taken), the owner has the right to remove the deceased. [Alamgiri vol.1 pg.167; Raddul Muhtar vol.1 pg.839/840]

LAW: If someone prepared a grave in a Cemetery which is Waqf (donated in trust) and someone else wishes to bury their deceased in that grave, and there is still place in the cemetery, this is Makruh. If they already buried the deceased in that grave, then the person who had it dug (initially) cannot remove the deceased from it. He should take from them whatever it cost (to have the grave dug etc.). [Alamgiri vol.1 pg.166; Durr-e-Mukhtar vol.1 pg.840]

LAW: If the heir buried a female with her jewellery, and some of the heirs were not present. Those heirs have the right of having the grave dug. If some valuable belonging to someone fell into the grave and after burial he remembered, then he may dig the grave and have it removed, even if it is only one dirham. [Alamgiri vol.1 pg.167; Raddul Muhtar vol.1 pg.839]

LAW: There is no harm in keeping your own Kafan ready, but to keep the grave ready dug is pointless. Who knows where he will die! [Durr-e-Mukhtar vol.1 pg.846]

LAW: To walk, sleep, pass urine or defecate (pass stool) on a grave is Haraam. To use a new pathway which has been made in the cemetery is not permissible, be this whether he knows it is a new pathway or he has an assumption that it is. [Alamgiri vol.1 pg.166; Durr-e-Mukhtar vol.1 pg.846]

LAW: If one wishes to go to the grave of one of his relatives, but in doing so he will have to tread over graves, then to go upto there is disallowed. He should read the Faateha from a distance. [Shaami vol.1 pg.846] We should not wear shoes in the Cemetery. Rasoolullah ﷺ saw a person wearing shoes (in the cemetery), (so) he ﷺ said, 'Remove your shoes! Neither should you harm those in the grave, and nor will they (harm you)'.

LAW: To appoint a Hafiz to recite Qur'an at the grave is permissible. [Durr-e-Mukhtar vol.1 pg.847] In other words, in the case where the one that is reciting is not doing so for payment, because to recite Qur'an for a fee and to get someone to recite for a fee is impermissible. If you wish to have him recite for a fee, then keep him as an employee for your own work, and then have him do this.

LAW: To keep the Shajrah or Ahad Naama in the grave is permissible, and it is better to prepare a niche in the Qibla wall of the grave in front of the face of the deceased and have it kept there. In Durr-e-Mukhtar it has been mentioned that to write the Ahad Naama is permissible and said that there is hope of Maghfirat (forgiveness) through it. It is also permissible to write بسم الله الرحمن الرحيم on the chest and forehead of the deceased. A person advised this before his death, and after he had passed away بسم الله (Bismillah Shareef) was written on his chest and forehead. Someone then dreamt of him and asked him about his condition. He said, 'When I was placed into (my) grave, the Angels who give punishment entered. When the Angels saw بسم الله الرحمن الرحيم written on my forehead, they said, you have been saved from Azaab (punishment)'. [Durr-e-Mukhtar vol.1 pg.847; Ghuniya from Tatar Khania]

It can also be done such that بسم الله Bismillah Shareef can be written on the forehead, and on the chest the blessed Kalimah Tayyibah لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ صلى الله عليه وسلم can be written. However, this should be done after giving Ghusl and before putting on the Kafan, and should be written with the Kalimah finger (Index finger) and not with ink. [Raddul Muhtar vol.1 pg.847/848]

Ziyaarat-e-Quboor

Law: Ziyaarat-e-Quboor (i.e. to visit the graves) is Mustahab (desirable) visit the graves one day in a week. The preferred days are Jummah (Friday), Thursday, Saturday or Monday. The best time is on a Friday at the time of dusk (i.e. in the morning). To travel and journey towards the graves of the Awliyah-e-Kiraam is permissible. They benefit those who visit them. If something is happening there against Shariah, such as females being in the vicinity (etc.), then do not abstain from Ziyaarat due to this, because good practices cannot be avoided because of such things. Rather, one should think of those things as being improper, and if possible then we should try to stop something which is improper. [Raddul Muhtar vol.1 pg.843]

Law: Some Ulama have said Ziyaarat-e-Quboor is permissible for females. This is the statement (view) which has been preferred by Durr-e-Mukhtar; but if she goes to the graves of her elders, she will weep and mourn there. Thus, it is disallowed (i.e. disapproved); and if she goes to the graves of the Pious Servants, then there is no harm in an old woman doing so, but for the young women it is disallowed (i.e. disapproved). [Raddul Muhtar vol.1 pg.843]

It is recommended that women should be completely disallowed, because in visiting the graves of her own, she will do the same weeping and lamenting and at the Graves of the Blessed Personalities, either she will overstep the bounds of respect or end up being disrespectful, as this is found a lot amongst females. [Fatawa Razvia]

Manner of performing Ziyaarat-e-Quboor

Law: This is the manner of performing Ziyaarat-e-Quboor (Visiting the Graves):

1. Approach from the foot side and stand in front of the face of the deceased. Do not approach from the head side, as this is cause for discomfort to the deceased, as the deceased will have to turn the neck to see who is approaching.

2. Then say:

اَلسَّلَامُ عَلَيْكُمْ اَهْلَ دَارِ قَوْمٍ مُّؤْمِنِيْنَ اَنْتُمْ لَنَا سَلَفٌ وَّ اِنَّا اِنْشَاءَ اللهُ بِكُمْ لَاحِقُوْنَ نَسْاَلُ اللهَ لَنَا وَلَكُمُ الْعُفْوَ وَالْعَافِيَةَ يَرْحَمُ اللهُ الْمُسْتَقْدِمِيْنَ مِنَّا وَالْمُسْتَاْخِرِيْنَ اَللّٰهُمَّ رَبَّ الْاَرْوَاحِ الْفَانِيَةِ وَالْاَجْسَادِ وَالْبَالِيَةِ وَالْعِظَامِ النَّخِرَةِ ادْخِلْ هٰذِهِ الْقُبُوْرِ مِنْكَ رُوْحًا وَّرَيْحَانًا وَّمِنَّا تَحِيَّةً وَّسَلَامًا

Salaams upon you O dwellers of the homes of the believers, You are our formers and In Sha Allah We are to meet with you. We ask for pardon and well-being for us and you. Allah have Mercy on our formers and latters. O Allah, Rub of the ending souls, and decomposed bodies and disintegrated bones, From You, fill these graves with freshness and fragrance, and send from us Salutations and Salaam upon them.

3. Then recite the Faateha, and if you wish to sit there, then sit as close or distant as you used to sit to him (or her) in their lifetime. [Raddul Muhtar vol.1 pg.843/844]

LAW: When going to the Cemetery (for Ziyaarat-e-Quboor), recite Alhamdu Shareef (Surah Faateha), and الم till مُفْلِحُوْنَ (Alif Laam Meem till Muflihoon), and Ayat ul Kursi, and from اٰمَنَ الرَّسُوْلُ (Aamanar Rasoolu) till the end of the Surah, and Surah Yaseen and تَبَارَكَ الَّذِیْ (Tabaarakal Ladhee) and اَلْهٰكُمُ التَّكَاثُرُ (Alhaakumut Takaathur) one time each, and قُلْ هُوَ اللّٰهُ (Qul huwallah) 12, 11, 7 or times and send the Thawaab (reward of the recitation) to the deceased. It has been mentioned in the Hadith Shareef that the one who reads قُلْ هُوَ اللّٰهُ (Qul Huwallah) Shareef 11 times and then sends the reward of it to the deceased, then he is rewarded equivalent to that which the deceased is awarded. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.844]

LAW: The reward of every virtuous action be it Fard or Nafil, be it Namaaz, Fasting, Hajj and Zakaat or every other type of Ibaadat, can be awarded to the deceased. It will reach all the deceased (to whom you send it) and there will be no shortage in Thawaab to anyone, but we are hopeful on the Mercy of Allah, that each one will receive the full reward. It is not so that the Thawaab is taken and distributed in parts to each of them. [Raddul Muhtar vol.1 pg.844]

Actually, we have this hope and trust that the one who sent the Thawaab will be blessed with the Thawaab of all of them combined. For example, if he did some good deed, the minimum Thawaab of which is ten (rewards) and he sent this (Thawaab) to ten deceased, so each one of them will receive ten (Thawaab) and he will receive one hundred and ten, and if he sent it to one thousand, he will receive ten thousand and ten وعلیٰ ھٰذا القیاس. [Fatawa Razvia]

LAW: If a Na-Baaligh recites something or if he does some good deed and sends the Thawaab to the deceased In Sha Allah (Allah Willing) it will reach (the deceased). [Fatawa Razvia]

LAW: Some Ulama have mentioned that it is permissible to kiss the grave but what is correct is that it is disallowed (i.e. disapproved) [Ash'atul Lam'aat] and to walk around the grave out of respect is also not allowed (i.e. disapproved) and if one walks around the Mazaar to attain blessings, then there is no objection, but the laymen should not be allowed, and this should not be done in front of the laymen as well, as they can misunderstand.

LAW: According to the Ahle Sunnat, to make Talqeen to the deceased (i.e. remind him) is Mashru' (legitimate). [Jauhira] This which is written in many books that Talqeen should not be done, then this is the way of the Mu'tazila (a deviant sect), as these people have (fraudulently) added this to some of our Kitaabs. [Raddul Muhtar vol.1 pg.797]

It has been mentioned in the Hadith that Rasoolullah ﷺ said, 'When any of your Muslim brother passes away and you have put sand over his grave (i.e. buried him), then one person from amongst you should stand at his grave and say, O such and such person son of such and such. He will hear you but will no answer. Then say, O Such and such person son of such and such, he will become upright an sit up; then again say, Such and such person son of such and such and he will say, Say, Allah will have Mercy on you, (but) you will not know that he has said it. Then say:

اُذْكُرْ مَا خَرَجْتَ مِنَ الدُّنْيَا شَهَادَةَ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُه صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ وَاَنَّكَ رَضِيْتَ بِاللهِ رَبًّاوَّبِالْاِسْلَامِ دِيْنًا وَّ بِمُحَمَّدٍ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ نَبِيًّا وَّبِالْقُرْاٰنِ اِمَامًا

Remember that, upon which you left the world, (in other words) this testimony that there is none worthy of worship except Allah, and (verily) Muhammad ﷺ is His (chosen) servant and Rasool, (and this) that you are pleased with Allah as your Rub, Islam as your Deen (Religion), Muhammad ﷺ as your Nabi and the Qur'an as your Imam.

The Nakeerain will hold the hands of one another and say, Let us leave, what need is there now to sit by him who has been already instructed his confirmation'. In this regard, someone asked Rasoolullah ﷺ what should be done if his mother's name is not known, so Rasoolullah ﷺ said that mention Hawa. [Reported by Tabrani in Kabeer and Zia in Al Ahkaam etc]

Some Distinguished A'ima Taabi'een say that when the sand has been tidied on the grave, and the people walk away, then it is regarded as Mustahab to stand by the grave of the Mayyit and say this:

يا فلاں بن فلاں قُلْ لَا اِلٰهَ اِلَّا اللهُ

O such and Such, son of such and such, Say There is none worthy of worship besides Allah

Foot note: wherever in this book such and such comes, the name of the person should first come and thereafter in some cases the name of the mother and some cases the name of the father.

And thrice it should be said:

قُلْ رَّبِّیَ اللّٰہُ وَدِیْنِی الْاِسْلَامُ وَنَبِیِّ مُحَمَّدٌ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّمَ

You say, Allah is my Rub and My Deen is Islam and Muhammad ﷺ is my Nabi

Aala Hazrat Qibla ﷺ has added this much (in this section as well):

وَ اعْلَمْ اَنَّ هٰذَیْنِ الَّذِیْنَ اَتَیاكَ اَوْیأ تِیَانِكَ اِنَّمَا هُمَا عَبْدَانِ لِلّٰہِ لا یَضُرَّانِ وَلَا یَنْفَعَانِ اِلَّا بِاِذْنِ اللّٰہِ فَلَا تَخَفْ وَلَا تَحْزَنْ وَاشْهَدْ اَنَّ رَبَّكَ اللّٰہُ وَدِیْنَكَ الْاِسْلَامُ وَنَبِیَّكَ مُحَمَّدٌ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَسَلَّم ثَبَّتَنَا اللّٰہُ وَاِیَّاكَ بِالْقَوْلِ الثَّابِتِ فِی الْحَیٰوۃِ الدُّنْیَا وَفِی الْاٰخِرَۃِ اِنَّہٗ هُوَ الْغَفُوْرُ الرَّحِیْم

And know that these two persons who have come to you or are to come to you, they are the servants of Allah, Without Allah's Command they can neither cause any affliction nor give any benefit, so do not fear and do not grieve, and you testify that your Rub is Allah and your Deen is Islam and your Nabi is Muhammad ﷺ. Allah keep us and you on the True Word in life on this earth and in the hereafter. Verily, He is the One who forgives, The Compassionate.

LAW: To place flowers on the grave is better, because as long as they remain fresh they will make Tasbeeh, and this will comfort the heart of the deceased. [Raddul Muhtar vol.1 pg.846]

Similarly, there is no objection and harm in putting a Chaadar (sheet) made from flowers on the Janaazah.

LAW: Fresh grass should not be removed from the grave, because Rahmat (Mercy) descends due to its Tasbeeh, and the deceased gets comfort through this. Pulling it out is to squander the right of the deceased. [Raddul Muhtar vol.1 pg.846]

TA'ZIYAT
CONDOLING THE BEREAVED

LAW: Ta'ziyat is Masnun. It has been mentioned in the Hadith that the person who condoles his Muslim brother in his time of difficulty (loss), on the day of Qiyaamat Allah will adorn him in the Garb of Karaamat. Ibn Majah has reported this. Another Hadith which is in Tirmizi and Ibn Majah mentions that one who condoles anyone who is facing some grief, then he will receive Thawaab (reward) equivalent to him.

LAW: The duration of Ta'ziyat is from the time of death upto 3 days. After this, it is Makruh, as it will cause the sadness and grief to become refreshed again, unless the one who has come to condole or the one who is being condoled was not present there, or if he was present, but had no knowledge of it, then in this case he may condole afterwards and there is no harm in doing so. [Jauhira, Raddul Muhtar vol.1 pg.841]

LAW: Ta'ziyat is also permissible before the burial, but it is Afdal to condole after the burial. This is only if the family of the deceased are not weeping and lamenting, otherwise one should condole with them before the burial, so that they may be given some solace. [Jauhira, Shaami vol.1 pg.842]

LAW: It is Mustahab to condole with all the close relatives of the deceased, the young, old, men and women, but the women should only be condoled by those who are Mahram. In Ta'ziyat, this is what we should say, Allah make Maghfirat of the deceased, and Allah shade him in His Divine Mercy, and bless you with Sabr and bless you with reward in your time of sadness.

Nabi ﷺ used to make Ta'ziyat with these words:

لِلّٰهِ مَا اَخَذَ وَاَعْطٰى وَكُلُّ شَيْءٍ عِنْدَهٗ بِاَجَلٍ مُّسَمًّى

To Allah belongs what he has taken and given, and by Him everything is for a fixed term [Alamgiri vol.1 pg.167]

LAW: If a person is patient in times of hardship (loss), he receives two Thawaab. One for the hardship and the other for being patient, and by (loudly) weeping and lamenting, one loses both of these. [Raddul Muhtar vol.1 pg.841]

LAW: There is no harm in the elders of the Mayyit sitting at the house so that people come to condole with them, and to lay out bedding at the door of the house or on the public pathway and sit there is something which is disapproved. [Alamgiri vol.1 pg.167; Durr-e-Mukhtar vol.1 pg.846]

LAW: It is better if the neighbours of deceased and distant relatives bring food for the family of the deceased for that day and that night, and you should convince them (in a gentle manner) to eat. [Raddul Muhtar vol.1 pg.841]

LAW: If the family members of the deceased have a feast (i.e. invite people) on the third day this is an impermissible and a Bid'at-e-Qabiha (Disapproved Innovation), because (such) an invitation is legitimate at times of happiness and not times of grief, and it is better to feed the poor and needy. [Fathul Qadeer]

LAW: To prepare food for those whom who got to recite the Qur'an and Kalima-e-Tayyibah is impermissible. [Raddul Muhtar vol.1 pg.842] This is in the case when there has been fixed arrangements, or is a common practice or if they are wealthy.[1]

LAW: The food prepared for the Teeja (3 days etc.) is usually done so from the estate (wealth) of the deceased. It is necessary to be careful that none from amongst the heirs should be na-Baaligh, otherwise it is intensely Haraam. Similarly, if some of the heirs (inheritors) are not present, then too it is impermissible (to use that money), unless permission has been acquired from those who are absent; and if all of them are Baaligh and all have given permission, or if there are some Na-Baaligh and some are absent but the Baaligh person who is present did so from his share, then there is no objection to this. [Khania etc.]

Note: Here invitation and feast refers to people who just invite people to eat only and prepare feasts for this. This is not allowed. However if one has Khatam and Faateha and does Esaal e Thawaab with Niyyat of sending Thawaab to the deceased, then this is different from just inviting people to eat only, and is thus permitted.

1. This does not refer to making Esaal-e-Thawaab but it refers to a sort of payment to those who are given food in exchange for their reading.

LAW: For Ta'ziyat (it is commonly) noticed that mostly females gather together and cry aloud and perform 'Noha'. These people (who gather for this reason) should not be fed as this is to assist in sin. [Kashful Ghita]

LAW: The food that is sent for the people of the house should only be eaten by the people of the house, and the amount of food sent should be that which is sufficient for them only, and not more than this. For others to eat this food is disallowed (disapproved) [Kashful Ghita] and it is only Sunnat for the food to be sent on the first day (i.e. the day of the funeral); to do so after this is Makruh. [Alamgiri vol.1 pg.167]

LAW: To make Ta'ziyat in the Qabristaan (cemetery) is a Bid'at (innovation). [Raddul Muhtar vol.1 pg.843] If going to the house of the deceased after the burial in order to make Ta'ziyat is something which happened unplanned (i.e. co-incidentally) then there is no harm in doing so, and this should not be made a tradition; to gather people together at the house of the deceased either before or after or at any other time solely for the purpose of Ta'ziyat is contrary to what is best (i.e. Khilaaf-e-Ula), and if one does do this, it is also not an act which is sinful.

LAW: If a person went once to make Ta'ziyat, it is Makruh for him to go again (for this reason). [Durr-e-Mukhtar vol.1 pg.842]

LAW: For men to wear black clothes for 'Saug' (mourning) is not permissible. [Alamgiri vol.1 pg.167] The same applies to wearing black badges (etc.) as this resembles Christian practices.

LAW: For the people of the house to sit for this reason that people will come to make Ta'ziyat is permissible, but it is better to avoid this, and this is when there is no need of making any orderly arrangements, otherwise it is impermissible. [Alamgiri vol.1 pg.167; Raddul Muhtar vol.1 pg.842]

LAW: Noha, which means to praise the qualities of the deceased in an exaggerated manner and cry loudly in doing so, which is also known as 'Bain' (wailing over the dead). This is regarded as being Haraam by consensus. Similarly, to shriek and wail by saying, 'Wa Wela' (What anguish) or 'Wa Musibata' (what a misfortune), is also impermissible. [Jauhira etc]

LAW: To tear the collar, pull at the face, open out the hair, put sand on the head, beat the chest and to hit the hand on the thigh, are all practices of Jaahiliyat (from the days of ignorance), and (these practices) are Haraam. [Alamgiri vol.1 pg.128]

LAW: To make Saug (mourn) for more than 3 days is not permissible, but a woman should mourn the death of her husband for 4 months and 10 days. [Hadith]

LAW: To cry with sound (i.e. aloud) is disallowed (i.e. disapproved), and if it is not by doing so in a loud voice, then it is not disallowed, but Rasoolullah ﷺ shed tears at the passing away of Hazrat Ibraheem ؑ. [Jauhira]

Noha (Lamenting)

At this point, a few Ahadith which are related to 'Noha' etc. are being presented, so that the Muslims may take heed to these and inform the womenfolk about what has been mentioned, as this evil (practice) is common amongst most of the women in India, which is the way of the Hindus'.

Hadith 1: Bukhari and Muslim report from Abdullah ibn Mas'ud ﷺ that Rasoolullah ﷺ said, 'those who slap their faces, tear their collars and call out the words of the days of ignorance (i.e. make Noha), they are not from amongst us'.

Hadith 2: It is in Sahihain from Abu Hurairah ﷺ and the words of Muslim are that Rasoolullah ﷺ said, 'those who remove the hair and perform Noha, and tear their clothing, I have nothing to do with them'.

Hadith 3: It is in Sahih Muslim Shareef from Abu Malik Ash'ari ﷺ that Rasoolullah ﷺ said, 'In my Ummah there are 4 practices of Jaahiliyat. The people will not leave them:

1. being boastful in regards ones lineage.
2. Mocking someone's genealogy.
3. to desire water from the stars (i.e. it will rain due to a certain constellation).
4. Practicing Noha'.

Rasoolullah ﷺ (further said), 'If the female who practices Noha does not repent before she dies, then on the day of Qiyaamat she will

stand up in a manner, where she will be wearing one kurta (long shirt like garment) made from tar and one of 'Khaarish' [scabies]'.

HADITH 4: It is in Sahihain from Abdullah ibn Umar رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said, 'Allah Almighty does not punish anyone based on the tears of the eyes and the sadness of the heart', and then pointing towards the tongue he ﷺ said, 'but because it (the tongue) Allah causes punishment or Mercy, and the weeping of the people of the house brings torment upon the deceased'.

In other words, this is if the deceased said that people should weep over him or if the ritual of weeping and lamenting is a common practice there, and it is not forbidden واللہ تعالیٰ اعلم , or it could mean that their crying causes him discomfort, because in another Hadith it has been mentioned, 'O servants of Allah! Do not cause discomfort to your deceased; when you cry, they too cry'.

HADITH 5: Bukhari and Muslim report from Mughira bin Shu'ba رضی اللہ عنہ that Rasoolullah ﷺ said, 'the one over whom Noha was done, then on the day of Qiyaamat because of this Noha, he will be punished (in other words in those conditions)'.

HADITH 6: It is in Sahih Muslim that Umm-e-Salma رضی اللہ تعالیٰ عنہا said, 'When Abu Salma رضی اللہ عنہ passed away, I said that he passed away whilst journeying and in a foreign land, and (thus) I will weep over him in a manner which will become publicised (everywhere). I had already planned to weep in this manner and a woman also came with this intention, so that she may assist me in this. Rasoolullah ﷺ said to that woman, from that house in which Allah removed shaitaan twice, you intend to allow shaitaan in again. She says, I immediately desisted from (this kind of) weeping and I did not weep'.

HADITH 7: Tirmizi reports from Abu Musa ﷺ that Rasoolullah ﷺ said, 'When a person dies and then a weeping person weeps praising the deceased's qualities, Allah Ta'aala appoints two Angels to that deceased, who pull at him and say, Were you like that (as they are saying)?'.

HADITH 8: Ibn Majah reports from Abu Umaama ﷺ that Rasoolullah ﷺ said, 'that Allah عزوجل says, O Ibn Adam! If you are patient during the first loss, and you are desirable of reward, then I am not pleased with anything else for you, but Jannat'.

HADITH 9: Imam Baihaqi reports from Hazrat Imam Hassan bin Ali ﷺ that Rasoolullah ﷺ said, 'When any Muslim male or female is faced with any calamity, he (or she) should remember it and then say, اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ even if the duration period of the difficulty is lengthy, as Almighty Allah blesses one with new Thawaab for this, and Allah blesses him with such a Thawaab which is according to the difficulty that he faced on that day'.

Chapter 16

The Shaheed (Martyr)

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Allah Almighty says

وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِىْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ط بَلْ اَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ؕ

And Say not those who have been slain in the way of Allah to be dead, but they are alive, and you cannot understand (their lives)

And Allah says

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِىْ سَبِيْلِ اللّٰهِ اَمْوَاتًا بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ۙ فَرِحِيْنَ بِمَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ وَ يَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۘ يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ ۙ وَّاَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ

Do not even think those who have been slain in the way of Allah to be dead, but they are alive by their Rub; they are given sustenance. Whatever Allah has bestowed upon them by His Grace, they are pleased with it, and for those who have not met them as yet, they wish glad tidings for them, and they have neither fear nor any grief. They wish for glad-tidings of Allah's Divine Bounty and Grace, and that Allah does not allow the reward of the Muslims go be wasted. [Surah Aale Imran, Verses 169-171]

There are numerous excellences of the Shaheed which have been mentioned in the Ahadith. Shahaadat (martyrdom) does not merely refer to being slain in Jihad, but in one Hadith the following has been mentioned:

HADITH 1: With the exception of this (i.e. being martyred in the way of Allah), there are 7 Shahaadats:

1. One who dies due to plague is a Shaheed (martyr).
2. One who dies from drowning is a Shaheed.
3. One who dies in 'Zaat ul Janb' (i.e. Pleurisy) is a Shaheed.
4. One who dies from an illness of the stomach is a Shaheed.
5. One who dies from burning is a Shaheed.
6. One who dies when a wall etc. falls on him is a Shaheed.
7. A female who dies at childbirth or a woman who dies a maiden (i.e. unmarried and pure) is a Shaheed.

This Hadith has been reported by Imam Malik, Abu Dawud and Nasa'i from Jabir bin Ateek رضي الله عنه

HADITH 2: Imam Ahmed reports from Jabir رضي الله عنه that Rasoolullah ﷺ said, 'One who flees the plague is like one who flees from Jihad, and one who remains patient, attains the reward of a Shaheed (martyr)'.

HADITH 3: Ahmed and Nasa'i report from Irbaaz bin Saariya رضي الله عنه that Rasoolullah ﷺ said, 'A case will be presented in the Court of Almighty Allah, with regards to those who die from plague. The Shuhada (martyrs) will say, they are our brothers and they were slain just as we were, and those who passed away on their beds will say, they are our brothers as they passed away on their beds (i.e. naturally). Almighty Allah will say, observe their wounds; if their wounds are like those who were slain, then they are from amongst them, and they are with them. When it will be observed, it will be seen that their wounds are like those of the Martyrs, and they shall be included amongst the Shuhada'.

HADITH 4: Ibn Majah reports from Ibn Ab'bas ﷺ that he ﷺ said, 'Death on a journey is Shahaadat'.

With the exception of these, there are also many other situations where one receives the reward of Shahaadat. Imam Jalaalud'deen Suyuti ﷺ and other A'ima etc. have mentioned them, and some of these are as follows:

1. One who died due to pulmonary tuberculosis.
2. One who fell off his conveyance (horse etc.) and died.
3. One who died whilst in fever.
4. One who died trying to save his wealth.
5. One who died trying to save his life.
6. One who died trying to save his family.
7. One who died trying to protect the Right of someone.
8. One who fell in love and died in his effort to suppress his love and protect his chastity.
9. One who died after being torn apart and eaten by a wild animal.
10. One who died after being unjustly imprisoned by the King (ruler).
11. One who was beaten and then died.
12. One who died after being bitten by a harmful animal.
13. One who died in the quest for Knowledge of Deen.
14. A Mu'azzin who gives Azan purely for attaining Thawaab.
15. An honest trader.
16. One who was inflicted with nausea and vomiting whilst travelling by sea.
17. One who died while trading according to Shariah and whilst striving to earn for the sake of his children and family, so that he may instil in them what Allah commands and so he may feed them Halaal.
18. One who reads this 25 times daily اَللّٰهُمَّ بَارِكْ لِيْ فِي الْمَوْتِ وَفِيْمَا بَعْدَ الْمَوْتِ

19. One who performs Chasht Namaaz and keeps 3 fast every month, and never leaves out his Witr when a resident or when on journey.
20. One who acts upon the Sunnah when there is corruption in the Ummah will receive the reward of 100 Shaheeds.
21. One who recites 40 (forty) times during his illness this litany لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحَانَكَ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ and then dies in the same illness, and if he recovers, he will be forgiven.
22. One who ties his horse on the boundary to fight against the unbelievers.
23. One who recites Surah Yaseen every night.
24. One who slept with Tahaarat and then passed away.
25. One who recites 100 Durood Shareef upon Nabi ﷺ
26. One who asks with a true heart, that he should be martyred in the way of Allah.
27. One who dies on a Friday.
28. One who reads in the morning thrice اَعُوْذُ بِاللّٰهِ السَّمِیْعِ الْعَلِیْمِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ and then reads the last 3 verses of Surah Hashr, Allah Ta'aala will appoint seventy thousand (70 000) to him, who will make Istighfar for him until the evening, and if he dies in that day, he did as a Shaheed; and if he recites this in the morning, then he attains the same till morning.

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1. These are the last 3 Ayats of Surah Hashr:

هُوَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ عٰلِمُ الْغَیْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمٰنُ الرَّحِیْمُ ۝ هُوَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَیْمِنُ الْعَزِیْزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحٰنَ اللّٰهِ عَمَّا یُشْرِكُوْنَ ۝ هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى یُسَبِّحُ لَهٗ مَا فِی السَّمٰوٰتِ وَ الْاَرْضِ وَ هُوَ الْعَزِیْزُ الْحَكِیْمُ ۝

Laws of Jurisprudence

Law: In the Terminology of Fiqh (Jurisprudence), a Shaheed refers to that Muslim, sane, Baaligh, pure who was slain by some weapon of aggression, and his slaying does cause blood money to become due (compulsory initially), and he did not benefit in any way from some materialistic thing (after injury). The ruling with regards to a Shaheed is that he should not be given Ghusl (the usual ritual bath given to a deceased), but he should be buried with the blood on him. [Durr-e-Mukhtar vol.1 pg. 848/849] Thus, wherever this rule is found, the Fuqaha (jurists) will regard such a person a Shaheed, otherwise not. However, by not being classified as a 'Shaheed Faqhi' does not necessarily mean that he will not attain the reward of a Shaheed. It only means that such a person will be given the Ghusl and that is it.

Law: A na-Baaligh and Majnun (insane person) will be given Ghusl no matter in whichever way they have been killed. A female who is in an impure state or one who is in Nifaas even if she is still in Haidh or Nifaas; or even if it has ended but she has not had her Ghusl; then in all these cases Ghusl will be given. [Raddul Muhtar vol.1 pg.848]

Law: If a full 3 days have not passed since (a female) started menstruating and she was then slain, then in this case, Ghusl will not be given as it cannot be said that she is Haa'idh, (i.e. menstruating). [Durr-e-Mukhtar vol.1 pg.848]

Law: He will be regarded as Junub (one in need of the compulsory bath for purification) if he mentioned this before he was slain, or if his wife mentions that he was. [Jauhira]

LAW: A weapon of aggression is a weapon that if a person is slain by it, it causes Qisaas to become Waajib; In other words a weapon which can severe the limb; such as a sword. A gun is also known as a weapon of aggression. [Raddul Muhtar vol.1 pg.849]

LAW: When Qisaas (Equality in punishment) is not Waajib on the killer based on the nature of the slaying, but instead blood money becomes due, then he must be given Ghusl. For example, if he was killed with a stick, or he was killed by error such as if he was aiming at a target and it missed and someone else is struck and killed by it, or if someone slept with an unsheathed sword and whilst asleep if that sword fell on someone killing him; or if a person is found slain in a town or village or in its vicinity and his executioner is not known, then in all these cases Ghusl will be given. If the one who has been slain is found in a city etc. and it is known that he was killed by thieves, no matter if he was killed with some weapon or some other thing, he should not be given Ghusl, even though it is not known which thieve killed him. Similarly, if he was found in a jungle and it is not known who killed him, Ghusl will not be given. Similarly, if he was killed by bandits he will not be given Ghusl; no matter if he was killed by a weapon or with something else. [Raddul Muhtar vol.1 pg.849]

LAW: If the nature of the slaying does not cause the blood money to become due (compulsory), but the blood money became due through some external reason, for example if there has been an agreement between the killer and the Guardians of the slain, or if the father killed the son, or if he killed such a person whose heir is his son, for example if he killed his wife and the wife's heir is the son who is from the same husband, then it is this son who will be the holder of

the Qisaas, but because his father is the killer, the Qisaas has become void, so in such cases Ghusl will not be given. [Raddul Muhtar vol.1 pg.849]

LAW: If he was not killed in aggression, but he was killed on the basis of Qisaas or on the basis of Ta'zir (Discretionary Punishment), or if he was killed by a wild animal, (then in all these cases) he will be given Ghusl. [Durr-e-Mukhtar vol.1 pg.849]

LAW: If a person was wounded but thereafter he gained benefit from some worldly thing, in other words he ate, drank or slept or was treated, even if these were done minimally; or if he remained in a tent (or camp), in other words where he was wounded; or if he passed through one complete time period of Namaaz in a conscious state, on condition that he was able to perform his Namaaz; or if he got up from there and went elsewhere; or if he was carried by the people (troops) from the battlefield and moved elsewhere no matter if he reached their alive or passed away on the way; or if he advised regarding some worldly issue; or if he did some trading (business); or if he bought something; or if he spoke for a long time; then in all these cases Ghusl will be given to him on condition that all this happened after the Jihad (Battle) had ended; and if these things happened during the battle, then they are not factors which negate Shahaadat, meaning that Ghusl will not be given; and if his Wasiyah (advise) was regarding the Aakhira (Hereafter) or if he said one or two words and even if this was after the battle, he is regarded a Shaheed and Ghusl will not be given to him; and if he was not killed in a battle but was killed due to aggression (Zulm), then if any of the above mentioned (negating) factors are found, he will be given Ghusl, otherwise there is no Ghusl. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.851/852]

LAW: One who was killed using a weapon by a Harbi or by a rebel (traitor) or by bandits; or if he was trampled on by the hooves of their animals; or if they bit him with their teeth; or if they startled his conveyance (horse etc.) causing him to fall off and die; or if they threw fire at him; or if the wind carried fire from their side towards him; or if they torched a stick and the one end of it was on that side, and if in these situations he was burnt to death; or he was found dead on the battlefield and the wounds are visible on him, for example blood has oozed from his eye or ear, or clear blood came out of his throat; or if they threw him from the city walls (fortifications); or if they brought down a wall on him; or if he drowned in water, or if the water was blocked and they let it out allowing it to gush towards him, causing him to drown in it; or if they strangled him; in brief no matter whichever way they kill a Muslim, or if they become the means to him being killed, he is regarded as a Shaheed. [Alamgiri vol.1 pg.167/168; Durr-e-Mukhtar vol.1 pg.850/851]

LAW: If he was found dead on the battlefield, and there are no signs that he was slain, or if blood came out of his nose or from his rear private part, or if congealed blood came out of his throat, or if he died out of fear of the enemy, (then in all these cases) he will be given Ghusl. [Durr-e-Mukhtar vol.1 pg.850/851]

LAW: If he fought to protect his own life or wealth or to protect another Muslim and he was killed in doing so, he is regarded as a Shaheed, even if he was killed when attacked with some kind of metal (object), a rock, a stick or any other thing. [Alamgiri vol.1 pg.168]

LAW: If the Muslims were in two ships and the unbelievers launched fire (fireballs) at one ship and those inside it burnt and that fire spread to the other ship and those in it also burnt, then those in the second ship are also Shaheed. [Alamgiri]

LAW: If the horse of a mushrik (polytheist) became loose without a rider on it, and it ran over a Muslim trampling him; or if a Muslim fired an arrow towards an unbeliever and it struck a Muslim; or if the horse of a Muslim was startled by the horse of an unbeliever and it jumped causing the Muslim to fall off; or (Allah forbid) if the Muslims fled and the unbelievers drew them towards a trench or towards fire; or if the Muslims laid caltrop (kind of trap) around them and they then walked over it and died (due to this), then in all these cases Ghusl will be given. [Alamgiri vol.1 pg. 168]

LAW: If during a battle the horse of a Muslim was startled or if it saw the flag of the unbelievers and took flight, but the unbelievers did not startle it, but it dropped the rider who died; or if the unbelievers were under siege in their fortress and the Muslims tried to climb up the city walls and someone died when he slipped and fell of the wall; or (Allah forbid) the Muslims were defeated and the horse of one Muslim trampled another Muslim, no matter if he was riding it or of he was holding the reins leading it away, or if he was urging it forward from behind; or if he attacked the enemy and fell of the horse and died, then in all these cases Ghusl will be given. [Alamgiri vol.1 pg.148]

LAW: If both sides confronted one another but the actual battle did not occur, but one person was found dead, then until such time that it is not established that he was killed by a weapon of aggression on grounds of aggression, he will be given Ghusl. [Alamgiri vol.1 pg.168]

LAW: Those things on the body of a Shaheed which are not from the category of Kafan (shroud) should be removed, for example; fur or leather coat, armour helmet, weapons and woollen clothing. If there is some shortage in the Masnun Kafan then it should be added. His lower garment (trouser) should not be removed, and if there is shortage and there is nothing to cover with, then the fur coat and woollen clothes should not be removed. It is Makruh to remove all the clothing of a Shaheed and dress him in new clothes. [Alamgiri vol.1 pg.168; Raddul Muhtar vol.1 pg.851]

LAW: Just as fragrance is applied to other deceased, it should also be applied to the Shaheed. The blood of the Shaheed should not be washed away. He should be buried with the blood. If the clothing is polluted by any impurity (Najaasat) it should be washed away. [Alamgiri vol.1 pg.168]

LAW: The Janaazah Namaaz of a Shaheed will be performed. [General Books of Fiqh; Shaami vol.1 pg.851]

LAW: If one attacked the enemy but he was not hit, but rather it rebounded on him and he died, then Ind'Allah (by Allah) he is regarded a Shaheed, but he should be given Ghusl and his Namaaz should be performed. [Jauhira]

Chapter 17

Namaaz in the Sanctified Kaaba

HADITH 1&2: It is reported in Sahih Muslim and Sahih Bukhari from Abdullah bin Umar رضی اللہ تعالیٰ عنہما whereby he mentions that Rasoolullah ﷺ, Usaama bin Zaid, Uthman bin Talha and Bilal bin Rubah رضی اللہ تعالیٰ عنہم entered into the Sanctified Kaaba, and the Door of the Kaaba was closed. They remained therein for a while. When they emerged from (inside the Kaaba) I asked Bilal ﷺ, 'What did Rasoolullah ﷺ do (inside)?', He said, 'He moved one pillar to the left, and two to the right and three back, and then performed (his) Namaaz'. In that era, the Baitullah Shareef (Kaaba) had six pillars.

LAW: It is permissible to perform Namaaz inside the Kaaba Muazzamah, be it a Fard or Nafil, whether one reads individually or in Jama'at (congregation); this is even if the Imam is facing a different direction and the Muqtadi is facing differently, except if the back of the Muqtadi is in front of the Imam then in this case the Namaaz of the Muqtadi will not be valid, and if the face of the Muqtadi is facing the face of the Imam, then the Namaaz is valid, and if there is nothing between them as a partition, then it is Makruh. If the Muqtadi's face is facing the side of the Imam, then the Namaaz is valid without any weakness. [Jauhira; Durr-e-Mukhtar vol.1 pg.854/855]

LAW: If one read Namaaz on the roof of the Kaaba, the circumstances are the same, but it is also Makruh to read Namaaz on the roof of the Kaaba. [Tanweerul Absaar]

LAW: If Jama'at is performed in Masjid ul Haraam Shareef around the Holy Kaaba, and the Muqtadis are on all four sides of the Kaaba, then this too is permissible, even if the Muqtadis are closer to the Kaaba compared to the Imam. There Namaaz in this case will be done, on condition that the Muqtadis who are closer to the Kaaba compared

to the Imam are not closer on the side where the Imam is, but rather they are closer on the other sides. If they are closer on the side where the Imam is, then the Namaaz of such (Muqtadis) will not be valid. [General Books of Fiqh, Durr-e-Mukhtar vol.1 pg.855]

LAW: If the Imam is inside the Kaaba and the Muqtadis are outside, to follow (him) it is permissible. This applies even if the Imam is alone inside or with some Muqtadis as well. However, the door must be opened, so that the condition of the Ruku and the Sujood of the Imam is known. If the door is closed, but the voice of the Imam can still be heard, then there is no objection to this as well, except if the Imam is alone inside, as this is disapproved as the Imam will be alone on a high pedicel and this is Makruh. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.855]

LAW: If the Imam is outside and the Muqtadi is inside, the Namaaz is regarded valid as well, as long as the back of the Muqtadi is not directly facing the face of the Imam. [Raddul Muhtar vol.1 pg.856]

قد تم هذا الجزأ بحمدالله تعالى وله الحمد اولا واخرا وباطنا وظاهرا والصلوٰة والسلام على من ارسله شاهدا ومبشرا و نذيرا داعيا الى الله باذنه وسراجامنيرا واله وأصحابه وابنه وحزبه اجمعين الى يوم الدين والحمد لله رب العٰلمين وانا الفقير الى الغنى، ابو العلا امجد على الاعظمى غفر الله له ولوالديه امين۔تمّت بالخير

Endorsement by Imam Ahl-e-Sunnat Aala Hazrat Ash Shah Imam Ahmed Raza Khan Qaadiri Barakaati رحمۃ اللہ علیہ

بسم اللہ الرّحمٰن الرحیم الحمد للہ و کفی و سلٰم علٰی عبادہ الّذین اصطفٰی لا سیّما علی الشّارع المصطفٰی و مقتفیہ فی المشارع اولی الصّدق و الصّفا

This humble servant غفرلہ المولی القدیر *perused the blessed book Bahaar e Shariat Volume 3 which is the superb compilation by my brother in the Deen of Allah; the honourable, dignified, pleasant in nature, sound thinker, exalted and highly acclaimed Maulana Abul Ulaa Maulvi Hakeem Muhammad Amjad Ali Qaadiri Barakaati Aazmi* رزقہ اللہ فی الدارین الحسنٰی

Alhamdulillah, I have found the book to comprise correct, sound, well researched and well clarified rulings. Nowadays, there was a need for such a book, so that our brothers in the general public may obtain the correct laws in simple Urdu language, thereby protecting themselves from being misled and drawn into error by raising their sights to look in the direction of fake and gilded ornaments. I pray that Allah ﷻ blesses the author will abundance in his age, deeds and blessings, affording him the guidance to compile a complete book of this nature discussing every regarding all the essential branches of Religion which will serve as a sufficient contribution and which will be efficacious, adequate and a cleanser.

I pray that Allah ﷻ publicises him amongst the Ahle Sunnat, making him beneficial and well accepted in this world and in the hereafter.

والحمد للہ رب العٰلمین و صلّی اللہ تعالٰی علٰی سیّدنَا و مولٰنا محمّد و اٰلہ و صحبہ و ابنہ و حزبہ اجمعین اٰمین ـ ۱۲ ذی الحجۃ الحرام ۱۳۳۷ ھجریہ

Published In the Love Of

The Soul of the Universe,
The Beloved Rasool ﷺ

For The Gyarwee Shareef Of

The Beloved of the Beloved,
Huzoor Ghaus-E-Azam رضی اللہ عنہ

And the Urs of

Sultanul Hind Khaja Ghareeb Nawaaz
Hazrat Sayed Aal-E-Rasool Marehrawi
Hazrat Abul Hussain Ahmad-e-Noori
A'la Hazrat Imam Ahmed Raza Khan
Ghausul Waqt Huzoor Mufti Azam Hind
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Huzoor Qadi Sadrush Shariah
Huzoor Mufassir-e-Azam

Allama Mufti Mohammed Hussain Sakar
Hazrat Allama Tahseen Raza Khan
Peerji Hazrat Mohammed Saleh Razvi Noori
& All the Awliyah Allah
رضی اللہ تعالی عنہم اجمعین

And through their blessings
For the Esaal-e-Thawaab of all
The Deceased of Ahl-e-Sunaat Wal Jama'at

Bahaar e Shariat

Volume 5

[The Book of Zakaat & Fasting]

Comprising approximately 264 Ahadith & 510 Laws of Fiqh, referenced to Authentic Books of Hadith & Jurisprudence

Compiled By
Sadrush Shariah Hazrat Allama Maulana Mufti
Mohammed Amjad Ali Aazmi Razvi رحمۃ اللہ علیہ

Translated into English through the Blessings of
Ghaus-ul-Waqt Huzoor Mufti-e-Azam Hind رحمۃ اللہ علیہ

By a humble servant of Allah
Muhammad Afthab Cassim al-Qaadiri Razvi Noori

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DUA BY JANASHEEN HUZOOR MUFTI-E-AZAM HUZOOR TAAJUSH SHARIAH, RAHBAR-E-TAREEQAT ASH SHAYKH MUFTI MOHAMMED AKHTAR RAZA KHAN QAADIRI AZHARI QIBLA

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Choicest and Countless Blessings upon our Beloved Prophet ﷺ and His Holy Offspring and Companions

I have been told that Maulana Afthab Qasim has translated some volumes of "Bahaar-e-Shariat", the great work of the great scholar Sadrush Shariah, Maulana Allama Amjadi Ali Qaadiri Razavi Aazami.

May Allah accept this work and give him reward for his efforts.



Mohammed Akhtar Raza Qaadiri
29th Sha'baan Al Moazzam 1431 Hijri [Madina Tayyaba]

DUA BY MUMTAZUL FUQAHA JANASAHEEN

HUZOOR SADRUSH SHARIAH, HUZOOR MUHADITH-E-KABEER ALLAMA MUFTI ZIA-UL-MUSTAFA QAADIRI AMJADI QIBLA

بسم اللہ الرحمن الرحیم

الحمد للہ لولیہ والصلوۃ علی نبیہ وعلی الہ واصحابہ المتادبین بادابہ

امابعد

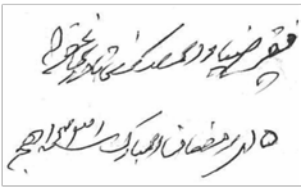
The Kitaab before me, 'Bahaar-e-Shariat' is an exceptionally beautiful English translation. The book consists of a vast number of Shariah Rulings, to solve the issues and needs of people which present themselves in their daily lives. The one who practices and acts upon the Rulings and Laws mentioned in this book will be able to fulfil his necessary requirements and is also able to guard himself in an Islamic mould, and it is this which is the true objective in life.

Hazrat Maulana Afthab Cassim Saaheb deserves to be commended, for the sentiment in his heart to inculcate true Islamic teachings amongst the English speaking Muslims and by doing so; he has fulfilled the debt (i.e. the obligation) of the Ulama. (I pray that) Allah grants his efforts the acceptance and gratitude that it deserves, granting him a generous reward (Aameen). Maulana has compassion and sensitivity in his heart in regards to keeping the Muslim Community established and steadfast. It is for this reason that he is always absorbed in

writing and compiling Deeni books and engrossed in the translation and compilation of numerous reliable Kitaabs, such as 'Kanz ul Imaan' and Bahaar-e-Shariat which he has translated in eloquent English.

He has also published the translations of numerous books in English, allowing them to reach the homes of the English speaking populace, causing the waves of Islam to rise passionately within the hearts of thousands of people.

(I pray that) Allah grants Maulana superb reward and grants him countless blessings in all accomplishments in his age and in his religious affairs, granting him acceptance (Aameen).



Faqeer Zia-ul-Mustafa Qaadiri
15th Ramadaan-ul-Mubaarak 1431 Hijri

DUA BY MUJAHID-E-AHL-E-SUNNAT, HAZRAT ALLAMA SAYED SHAH TURAB-UL-HAQ QAADIRI RAZVI NOORI ALAIHIR RAHMA



I was delighted to hear that the very diverse book 'Bahaar-e-Shariat', by Sadrush Shariah Badrut Tariqah Hazrat Allama Hakeem Muhammad Amjad Ali Aazmi عليه الرحمه has been translated into English by Hazrat Maulana Afthab Cassim Saaheb and is about to be published. Since the mother tongue of the young Faadil is English, this translation will definitely benefit those who read English. Even though the translator has already translated other volumes of Bahaar-e-Shariat but because Volume 16 deals with laws relating to our daily lives and to Islamic Morals and Etiquettes that are beneficial to both the experts and the general masses, it was published first. In translating Bahaar e Shariat, the translator has fulfilled a great need of the English speaking Muslims, especially those in South Africa and in other countries where English is spoken. Hazrat Maulana Muhammad Afthab Cassim Saaheb, has also translated many parts of the world renowned Kanz ul Imaan, the world renowned Translation of the Qur'an by Aala Hazrat Imam Ahmed Raza Khan Muhadith-e-Bareilvi عليه الرحمه. It is my earnest Dua that Almighty Allah accepts these efforts of Maulana, through the blessing of His Beloved Prophet ﷺ rewarding him abundantly with a blessed reward.

آمین ثمہ آمین بجاہ النبی الکریم علیہ وعلیٰ آلہ افضل الصلوۃ والتسلیم

Sayyid Shah Turabul Haq Qaadiri (Alaihir Rahma)
Ameer Jamaát-e-Ahl-e-Sunnat, Pakistan, Karachi

TRANSLATOR'S NOTE

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلۡحَمۡدُ لِلّٰہِ رَبِّ الۡعَالَمِیۡنَ حَمۡدَ الشَّاکِرِیۡنَ وَالصَّلٰوۃُ وَالسَّلَامُ عَلٰی سَیِّدِ الۡاَنۡبِیَاءِ وَالۡمُرۡسَلِیۡنَ

وَعَلٰی اٰلِہٖ وَاَصۡحَابِہٖ اَجۡمَعِیۡنَ

All Praise is to Allah, Cherisher and Sustainer of the Worlds. Durood and Salaams upon the Leader of the Ambia and Mursaleen ﷺ and upon his Noble Family and Illustrious Companions.

Bahaar-e-Shariat is the distinguished masterpiece of the eminent and celebrated Khalifa of the Mujad'did-e-Deen-o-Mil'lat Aala Hazrat Ash Shah Imam Ahmed Raza Khan Qaadiri رحمۃ اللہ علیہ and the great Faqih of the era, Sadrush Shariah Qadi Hakeem Allama Abul Ulaa Amjad Ali Aazmi Razvi رحمۃ اللہ علیہ. By the Grace of Allah and the Mercy of the Beloved Rasool ﷺ, Volume five of this masterpiece, which deals with the important matters of Zakaat, Fasting, Sadqa and I'tekaaf etc. is now before you.

I must thank Almighty Allah through the Wasila of the Beloved Rasool ﷺ for affording me the opportunity to translate this distinguished work of Huzoor Sadrush Shariah رحمۃ اللہ علیہ. I sincerely pray through the Wasila of Nabi-e-Kareem ﷺ, and through the Karam of Huzoor Ghaus-e-Azam رحمۃ اللہ علیہ, and all our Masha'ikh-e-Kiraam especially Huzoor Sayyidi Aala Hazrat رحمۃ اللہ علیہ, Huzoor Sayyidi Hujjatul Islam رحمۃ اللہ علیہ, Ghaus ul Waqt Huzoor Sayyidi Mufti e Azam Hind رحمۃ اللہ علیہ, and Huzoor Sayyidi Sadrush Shariah رحمۃ اللہ علیہ that Almighty Allah blesses me with the strength to complete the honourable task of finalising and publishing the remaining volumes of Bahaar e Shariat. I have tried to the best of my ability to keep the manner of translation as simple as possible, so that the readers may find this book simple to understand, as the aim of translating a document is so that it is easily understood. However, Huzoor Sadrush Shariah has also mentioned that due to this being a book of Islamic Jurisprudence, one may still need the help of an Aalim to explain the intricate issues mentioned in Bahaar e Shariat. I have attempted to include brief footnotes

wherever possible, to explain important terms, and points that required further explanation. Verses of the Holy Qur'an have also been referenced with the Surah and Ayat number. It must also be noted that all the laws mentioned in this book are in accordance with the Hanafi School of Fiqh. If there is any shortcoming in this book, it should be attributed to the translation and should not be attributed to the eminent author, Sadrush Shariah in any way. Such shortcomings should be brought to our notice so that we may rectify them in future editions.

I must place on record my special thanks and appreciation to Murshid-e-Kaamil Huzoor Sayyidi Taajush Shariah Rahbar e Tariqat Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla and Mumtaz-ul-Fuqaha Huzoor Sayyidi Muhad'dith e Kabeer Allama Zia ul Mustafa Qaadiri Amjadi Qibla for their special Duas and words of encouragement.

I must also thank Shahzada e Taajush Shariah Hazrat Allama Asjad Raza Khan; Shahzada-e-Sadrush Shariah Hazrat Allama Mufti Jamaal Mustafa, son-in-law of Huzoor Muhad'dith e Kabeer Hazrat Allama Mufti Mohammed Shahid Raza, Hazrat Allama Mufti Zahid Hussain Qaadiri Razvi Amjadi, and Hazrat Maulana Muhammad Shakeel Qaadiri Ridawi, and other Ulama e Ahle Sunnat for their continuous support and encouragement. May Allah through the blessing of Rasoolullah ﷺ reward all those who assisted in any way possible in making this publication a success, with a befitting reward. Aameen

I would further like to thank all those who have supported us morally and financially, in the publishing of this book. In doing so, I must attribute this to the Duas of my father Haji Cassim Goolam Rasool and to the Duas and blessings of my beloved mother, Hajiya Sayyidah Khadija Goolam Rasool (Allah exalt her in Jannah). Special thanks to my wife and children for their patience and constant moral support.

Finally, I must once again thank Hazrat Maulana Muhammad Shakeel Qaadiri Ridawi, Brother Muhammad Rukhsar Hussain Qaadiri Amjadi, a devoted student of Deen Brother Ahmed Sabir Suliman Qaadiri Razvi, and my beloved daughter for the lengthy hours they put in to proofread this book before tge launch. Also special thanks to Haji Mohammed Ali Guman for his continuous encouragement and moral support during this task. Allah reward them immensely for their sincere and devoted effort. Aameen.

Sag-e-Mufti-e-Azam

Muhammad Afftiab Cassim al-Qaadiri Razvi Noori

Imam Mustafa Raza Research Centre
Overport, Durban
South Africa

Eve of 15th Sha'baan 1439
1st May 2018

Words of Inspiration

By Hazrat Maulana Mohammed Shakeel Qadiri Ridawi (London, U.K.)

بسم الله الرحمن الرحيم

All praise is due to Allah Almighty, Durood and Salaam upon the Most Beloved, the Most exalted in Allah's creation, Sayyiduna Rasool Allah Sall Allahu Alaihi wasallam.

You are conferred with an English translation of volume 5 of the great encyclopedia of Hanafi Fiqh namely Bahaar e Shariat by Huzur Sadrush Shariah Badr al tariqah Mufti Amjad Ali Qibla Radi Allah Anhu which has been translated tremendously into English by Sheikh Mufti Aftaab Qasim Razawi Sahib.

Nowadays especially throughout the English speaking world, we find Muslims being notably lenient and ignorant towards the rules of zakah and every year we hear innumerable arguments on social media and in our communities regarding moon sightings and announcing the commencement of Ramadaan and the day of Eid. This book discusses all the particular rulings regarding all these matters.

This encyclopedia of fiqh is a highly commended, accepted and world-famous authentic work of Huzoor Sadrush Shariah from which many scholars and students of knowledge alike have benefited.

To spread this benefit to the masses who are unable to read the Urdu language, to spread the knowledge of the pristine Shariah, to make people aware of the laws regarding Fasting, Zakat, Iteqaaf, Moon sightings etc, this book has now been translated into the English language.

Looking at the luminous personalities who before me have added their own blessed words, I am not worthy nor do my words hold any weight, but acting

on al amr fowq al adab I am writing a few words to gain the blessings from these radiant personalities.

I must thank Huzur Mufti Afthaab Qasim Sahib Qibla for granting me the honour of writing in this blessed book whilst also affording me the honour of reading through this glorious manuscript. It is his generosity and humility that he has given me this opportunity to add a comment on his work.

I pray Allah Almighty accepts his efforts and grants him the strength to keep serving the deen and may his efforts be accepted far and wide.

Aameen bijaahi Nabiyil Mursaleen.

Khaakpaaye Imam Ahmad Raza Radi Allahu Anhu

Faqeer Muhammad Shakeel Qaadiri Ridawi

Dedication

In The Love & Honour of
A Sea of Knowledge, Wisdom,
Piety and humility

The Great Imam of Fiqh

Hazrat Nu'man ibn Thaabit
Imam-e-Azam Abu Hanifa رضي الله عنه

I would like to dedicate this translation to
two of the Greatest Imams of Fiqh
Of Our Time

Murshid-e-Barhaq, Huzoor Sayyidi Taajush
Shariah, Rahbar-e-Tariqat Hazrat Allama
Mufti Mohammed Akhtar Raza Khan Qaadiri
Azhari Qibla

&

Mumtaz ul Fuqaha, Huzoor Sayyidi
Muhad'dith-e-Kabeer, Janasheen-e-Sadrush
Shariah Hazrat Allama Zia-ul-Mustafa
Qaadiri Amjadi Qibla

I Have Intended The Esaal e Sawaab of My Humble Effort in Translation To

The Beloved & Loyal Son-inlaw of Huzoor Sayyidi Taajush Shariah, The Loyal Supporter of Huzoor Sayyidi Muhad'dith e Kabeer, A Kind, Pure Hearted & Loving Personality, A Dedicated Aalim e Deen, A Beloved Brother, A True Friend, A Confidante, An Adviser & A Guide

Our Beloved Hazrat Allama Maulana Mufti

Mohamed Shoaib Raza Naeemi Qaadiri Razvi

Alaihir Rahma -15th Ramadaan 1438

&

My Beloved Mother

Sayyidah Khadija Goolam Rasool

11th Zul-Hijjah 1438

Allah Exalt Him & Her and all Marhooms of The Ahle Sunnat with an Exalted Place in Holy Paradise, Granting Them The Special ntercession of Sayyiduna Rasoolullah ﷺ

Aameen Ya Rab'bal Aalameen

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Chapter 1

Zakaat

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VIRTUES OF ZAKAAT IN THE LIGHT OF THE HOLY QUR'AN

Almighty Allah says,

وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ

'And from the sustenance which We have given them,
(They) spend in Our Way.' [Surah Al Baqarah (2), Verse 3]

Almighty Allah says,

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ؕ
اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ

'(O Beloved)! Take from their wealth Zakaat (charity), by which you may purify them and cleanse them; and make good Dua for them; undoubtedly, your Dua (prayers) is the tranquillity of their hearts. And Allah is All Hearing, All Knowing.' [Surah Tauba (9), Verse 103]

Almighty Allah says,

وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ

'And those, who duly pay the Zakaat'
[Surah Al Mu'minoon (23), Verse 4]

Almighty Allah says,

وَ مَآ اَنۡفَقۡتُمۡ مِّنۡ شَیۡءٍ فَهُوَ یُخۡلِفُهٗ ۚ وَ هُوَ خَیۡرُ الرّٰزِقِیۡنَ

‘And whatever you spend in the Way of Allah, He will give (you) more in exchange for it; And He is the Greatest Sustainer.’
[Surah Saba (34), Verse 39]

Almighty Allah says,

مَثَلُ الَّذِیۡنَ یُنۡفِقُوۡنَ اَمۡوَالَهُمۡ فِیۡ سَبِیۡلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنۡۢبَتَتۡ سَبۡعَ سَنَابِلَ فِیۡ كُلِّ سُنۡۢبُلَةٍ مِّائَةُ حَبَّةٍ ؕ وَ اللّٰهُ یُضٰعِفُ لِمَنۡ یَّشَآءُ ؕ وَ اللّٰهُ وَاسِعٌ عَلِیۡمٌ ﴿۲۶۱﴾ اَلَّذِیۡنَ یُنۡفِقُوۡنَ اَمۡوَالَهُمۡ فِیۡ سَبِیۡلِ اللّٰهِ ثُمَّ لَا یُتۡبِعُوۡنَ مَاۤ اَنۡفَقُوۡا مَنًّا وَّ لَاۤ اَذًی ۙ لَّهُمۡ اَجۡرُهُمۡ عِنۡدَ رَبِّهِمۡ ۚ وَ لَا خَوۡفٌ عَلَیۡهِمۡ وَ لَا هُمۡ یَحۡزَنُوۡنَ ﴿۲۶۲﴾ قَوۡلٌ مَّعۡرُوۡفٌ وَّ مَغۡفِرَةٌ خَیۡرٌ مِّنۡ صَدَقَةٍ یَّتۡبَعُهَاۤ اَذًی ؕ وَ اللّٰهُ غَنِیٌّ حَلِیۡمٌ ﴿۲۶۳﴾

‘An example of those, who spend their wealth in the Way of Allah, is like that seed, from which grew seven shoots, and in every shoot are hundred seeds; And Allah may increase it even more than this, for whomsoever He Wills; And Allah is Most Resourceful, All Knowing. Those who spend their wealth in the Way of Allah, and after spending it, neither do they show favour, nor cause discomfort; their reward is with their Rub; and neither will they face any fear, nor shall they grieve. To speak with kindness and to forgive, is better than that

charity, which is followed by maltreatment; and Allah is All Supreme, Most Forbearing.' [Surah Baqarah (2), Verse 261-263]

Almighty Allah says,

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۬ؕ وَمَا تُنْفِقُوْا مِنْ شَیْءٍ فَاِنَّ اللّٰهَ بِهٖ عَلِیْمٌ ﴿۹۲﴾

'You can never achieve true virtue until you do not spend the things most cherished to you, in the way of Allah; And Allah is (All) Aware of all which you spend.' [Surah Aal e Imraan, Verse 92]

Almighty Allah says,

لَیْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْیَوْمِ الْاٰخِرِ وَ الْمَلٰٓئِكَةِ وَ الْكِتٰبِ وَ النَّبِیّٖنَ ۚ وَاٰتَی الْمَالَ عَلٰی حُبِّهٖ ذَوِی الْقُرْبٰی وَ الْیَتٰمٰی وَ الْمَسٰكِیْنَ وَ ابْنَ السَّبِیْلِ ۙ وَالسَّآئِلِیْنَ وَ فِی الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ وَاٰتَی الزَّكٰوةَ ۚ وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَالصّٰبِرِیْنَ فِی الْبَاْسَآءِ وَالضَّرَّآءِ وَحِیْنَ الْبَاْسِ ؕ اُولٰٓئِكَ الَّذِیْنَ صَدَقُوْا ؕ وَ اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿۱۷۷﴾

'It is not real virtue, to simply turn (your) faces towards the East or the West. Indeed, real virtue is to bring Imaan (Believe) in Allah, and the Last Day, and in the Angels, and Divine Books, and in the Prophets;

and in the love of Allah, to give your cherished wealth, to (your) relatives, to the orphans and to the destitute, and to the traveller, and to the mendicants; and to free slaves; and to keep Namaaz well established, and to pay Zakaat; and those who keep to their word, when they make a promise; and those who are patient in times of calamity and adversity, and during Holy War; These are those, who have truly kept to their word, and is they who are the (truly) pious.' [Surah Al Baqarah (2), Verse 177]

Almighty Allah says,

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ؕ
بَلْ هُوَ شَرٌّ لَّهُمْ ؕ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ؕ

'And those who are miserly in that, which Allah has bestowed upon them by His Grace, should never regard this as good for them; but it is detrimental for them. Soon, that in which they were miserly will become the noose around their necks on the Day of Qiyaamat.' [Surah Aal e Imran (3), Verse 180]

Almighty Allah says,

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ كَثِيْرًا مِّنَ الْاَحْبَارِ وَ الرُّهْبَانِ لَيَاْكُلُوْنَ
اَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ ؕ وَالَّذِيْنَ يَكْنِزُوْنَ
الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ

اَلِيۡمٍ ۙ﴿۳۴﴾ يَّوۡمَ يُحۡمٰى عَلَيۡهَا فِىۡ نَارِ جَهَنَّمَ فَتُكۡوٰى بِهَا جِبَاهُهُمۡ
وَجُنُوۡبُهُمۡ وَظُهُوۡرُهُمۡ ؕ هٰذَا مَا كَنَزۡتُمۡ لِاَنۡفُسِكُمۡ فَذُوۡقُوۡا
مَا كُنۡتُمۡ تَكۡنِزُوۡنَ ﴿۳۵﴾

‘O you who Believe (i.e. O Believers)! Certainly many rabbis and monks, wrongfully usurp the wealth of the people, and hold them back from the way of Allah; and (as) for those who count and hoard gold and silver, and do not spend it the Way of Allah, give them the suitable news, of an excruciating punishment. The day when it will be (intensely) heated in the fire of hell; Then with it, their foreheads, their sides, and their back backs will be branded. This is what you hoarded for yourselves, (so) now relish the taste of your hoarding.’ [Surah Tauba (9), Verse 34-35]

The importance and excellence of Zakaat can be understood from the numerous verses (injunctions), which have been cited in this discussion.

VIRTUES OF ZAKAAT IN THE LIGHT OF HADITH

There are also many Ahadith which have been narrated concerning Zakaat. Some of them are being quoted below:

HADITH 1 & 2: It is in Sahih Bukhari Shareef from Hazrat Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'To whomsoever Allah gives wealth and he does not discharge its Zakaat, on the day of Qiyaamat, it will appear in the form of a bald headed snake, with two spots on its head. The snake will be placed as a noose around his neck, and it will grab his cheeks and say, 'I am your wealth. I am your treasure.' After this, Rasoolullah ﷺ recited this verse وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ (until the end of the verse).

A similar narration is reported in Tirmizi, Nasa'i and Ibn Majah from Abdullah ibn Mas'ud ﷺ.

HADITH 3: The narration of Imam Ahmed from Hazrat Abu Hurairah mentions, 'The wealth for which the Zakaat was not discharged will appear on the day of Qiyaamat in the form of a bald-headed snake. It will chase (pursue) its owner and he will flee (from it), until he finally thrusts his fingers into its mouth.'

HADITH 4 & 5: It is in Sahih Muslim Shareef from Hazrat Abu Hurairah ﷺ that Nabi ﷺ said, 'If a person is the owner of gold and silver and if he does not pay its Zakaat, then on the day of Qiyaamat, plates of fire will be prepared for him, and which will be heated in the fire of hell, and his sides, forehead and his back will be branded with it. When it is about to cool down, then the same will be repeated again. This will be the affair of a day, which will last for fifty thousand

years, until judgement will be pronounced amongst the servants. He will now see his path, whether it leads him towards Jannat or it leads him towards Jahannam. Nabi ﷺ was asked about the camels, and He ﷺ said, 'One who does not discharge what is due on him, then on the day of Qiyaamat he will be made to lay down on a huge plain, and all those camels will come forth in a healthy condition, and they will trample over him with their hooves, and bite him with their mouths. When their last herd passes over him, the first will return (to trample over him), and with regards to the cattle and goats.' He ﷺ said, 'Such a person will be made to lay down on an open field, and all of them (i.e. the cattle and goats) will appear. None of them will have twisted horns, none will be without horns and none will have broken horns. They will gore him with their horns, and they will trample on him with their hooves.'

A similar narration is reported in the Sahihain from Hazrat Abu Zarr ﷺ with regards to not paying the Zakaat on camels, cattle and goats.

HADITH 6: It is in Sahih Bukhari from Hazrat Abu Hurairah ﷺ that after Rasoolullah ﷺ when Siddique e Akbar ﷺ became Khalifa, some people in Arabia became kaafir (they rejected Zakaat being Fard). Siddique e Akbar ﷺ commanded Jihad against them. Ameer ul Mo'mineen Farooq e Azam ﷺ said, 'Why are you fighting against them?' Whereas Rasoolullah ﷺ said, 'I have been commanded to fight against the people until they proclaim لَآ اِلٰهَ اِلَّا اللّٰهُ and one who has proclaimed لَآ اِلٰهَ اِلَّا اللّٰهُ has protected his Deen and wealth, and his privileges in Islam and his accountability is with Allah (in other words, he said that what need is there to fight them, whereas they have already proclaimed لَآاِلٰهَاِلَّااللّٰهُ). Siddique e Akbar ﷺ said, 'By Allah, I will make Jihad against those who differentiate between Namaaz and Zakaat (i.e. those who accept Namaaz as Fard and reject Zakaat being

Fard). Zakaat is the due of wealth. By Allah! If they presented a baby goat in the court of Rasoolullah ﷺ and they refuse to give that (now), then I will make Jihad against them for it.' Farooq-e-Azam ﷺ says, 'By Allah! I observed that Almighty Allah had opened the chest of Siddique ﷺ. I thus acknowledged that it is he who is on the path of righteousness.'

HADITH 7: Abu Dawud reported from Hazrat Abdullah ibn Ab'bas رضی الله تعالی عنهما that when this verse وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ was revealed, the Muslims felt it trying (i.e. they thought that it was Haraam to gather gold and silver, and they felt this would cause them to face many difficulties). Hazrat Farooq-e-Azam ﷺ said, 'I will remove you from this difficult situation.' He then presented himself before the Beloved Rasool ﷺ and said, 'Your companions are looking at this verse as being difficult (to act upon).' He ﷺ said, 'Almighty Allah has made Zakaat Fard, so that your remaining wealth may be purified, and inheritance has been made Fard, so that it may serve those after you (i.e. if to amass wealth was completely Haraam, then Zakaat would not be a means to purify your wealth; and what would Zakaat be Fard on, and from where will inheritance be given? In reality, to amass that wealth on which Zakaat has not been paid is Haraam).' On hearing this, Hazrat Farooq-e-Azam ﷺ proclaimed the Takbeer (aloud).

HADITH 8: Imam Bukhari has reported it in his Taarikh and Imam Shafi'i, Baz'zaz and Baihaqi have reported from Ummul Mo'mineen Siddiqa رضی الله تعالی عنها that Rasoolullah ﷺ said, 'Zakaat will not be mixed in any wealth, without causing it to be destroyed.'

Some of the A'ima have said that the meaning of this Hadith is that, if Zakaat is Waajib upon one and he did not discharge it, but rather he left it mixed with his wealth, then this Haraam will destroy whatever

Halaal he has. Imam Ahmed said the meaning of this is that if a wealthy person (one who is financially stable) accepts Zakaat; it will destroy his wealth, because Zakaat is for the Faqeers (i.e. one deserving Zakaat). Both interpretations of this Hadith are correct.

HADITH 9: Tabrani reported in Awsat from Hazrat Buraidah ﷺ that Rasoolullah ﷺ said, 'Allah will afflict a nation who does not pay its Zakaat, with drought.'

HADITH 10: Tabrani reported in Awsat from Farooq-e-Azam ﷺ that Rasoolullah ﷺ said, 'That wealth which is ruined in dryness and wetness (i.e. on land and water), is ruined due to not discharging Zakaat.'

HADITH 11: It is in Sahihain from Ahnaf bin Qais that Sayyiduna Abu Zarr ﷺ said, 'An intensely hot stone from the fire of hell will be placed on the tip of their breasts (i.e. those who shun Zakaat), which will break through the chest and exit from the shoulder, and it will (then) be placed on the shoulder bone, causing it to break through the bones and exit from the chest.'

It is also mentioned in Sahih Muslim Shareef, that (Hazrat Abu Zarr ﷺ) said. I heard Nabi Kareem ﷺ saying, 'It will break through the backbone and exit from the side, and it will break through the nape and exit from the forehead.'

HADITH 12: Tabrani reported from Ameerul Mo'mineen Hazrat Ali كرم الله وجه الكريم that Nabi Kareem ﷺ said, 'The needy will never face being unclothed or hungry, but at the hands of the wealthy. Hear this! Allah will hold such wealthy people strictly accountable, and He will punish them severely.'

HADITH 13: Tabrani reports from Hazrat Anas ﷺ that Rasoolullah ﷺ said, 'On the day of Qiyaamat, the wealthy will be harmed by the hands of the needy. The needy will say, '(O Allah) they unjustly held back from us in our rightful due (from their wealth) which You made Fard upon them.' Almighty Allah will say, 'By My Honour and Majesty! I will bless you with My closeness and I will keep them distant.'

HADITH 14: Ibn Khuzaimah and Ibn Hib'ban have reported in their Sahih from Hazrat Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Three people will be the first to enter Hell (i.e. three types of people). From amongst them, one of them will be a wealthy person who did not pay from his wealth, what is due for Allah.'

HADITH 15: Imam Ahmed reported in Musnad reported from Hazrat Am'mara bin Hazm ﷺ that Rasoolullah ﷺ said, 'Almighty Allah has made four (4) things Fard in Islam. The one who fulfils three from amongst them will not have them benefit him, until he does not fulfil all four of them; (they are) Namaaz, Zakaat, Fasting in Ramadaan and Hajj Baitullah.'

HADITH 16: Tabrani has mentioned in Kabeer with the merit of Sahih, that Hazrat Abdullah ibn Mas'ud ﷺ says, 'We have been commanded to perform Namaaz and give Zakaat, and the Namaaz of the one who does not pay his Zakaat, is not accepted.'

HADITH 17: It is in Sahihain, Musnad (Imam) Ahmed and Sunan Tirmizi from Hazrat Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Giving Sadaqa (Charity) does not lessen your wealth; and if a servant forgives the shortcomings of someone, Allah Almighty will increase his honour; and one who shows humility for the sake of Allah, Allah will exalt him (i.e. grant him Excellence and Respect).'

HADITH 18: It is in Bukhari and Muslim from him (i.e. Hazrat Abu Hurairah ﷺ) that Rasoolullah ﷺ said, 'One who spends on a pair of things in the way of Allah, will be invited from all the doors of Jannat, and there are many doors of Jannat. One who is a Namaazi will be invited from the Door of Namaaz, the one who is from amongst the Ahle Jihad will be invited from the door of Jihad, the one who is from amongst those who gave Sadaqa will be invited from the Door of Sadaqa, and the one who kept fast will be invited from Baab ur Ray'yan (The Door Ar Ray'yan).' Siddique e Akbar ﷺ said, 'There is no real need then for one to be invited from all the Doors (i.e. the objective is entrance into Jannat, and this a person attains by entering any one door of Jannat), but is there anyone who will be invited from all the doors of Jannat?' He ﷺ said, 'Yes, and I have confidence that you will be from amongst them.'

HADITH 19: Bukhari, Muslim, Tirmizi, Nasa'i, Ibn Majah and Ibn Khuzaimah have reported from Hazrat Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'One who gives Sadaqa (charity) equal to even a date from his Halaal earnings. And Allah does not accept anything, except that which is from Halaal earnings. Almighty Allah then accepts this (charity) from the right, and Allah nurtures it for its owner, just as one would nurture a baby horse; until that Sadaqa (finally) becomes as high as a mountain.'

HADITH 20 & 21: Nasa'i and Ibn Majah have reported in their Sunan, and Ibn Khuzaimah and ibn Hib'ban have reported in their Sahih, and Haakim reported with the benefit of Sahih from Hazrat Abu Hurairah ﷺ and from Hazrat Abu Sa'eed ﷺ that Rasoolullah ﷺ delivered the Khutbah and said this, 'By Him in Whose Divine Control is my life!' He ﷺ said this thrice. He ﷺ then lowered his head and we all lowered our heads, and He ﷺ then began to weep. We did not

know what He ﷺ had sworn the oath about. Rasoolullah ﷺ then raised his blessed head and there were signs of happiness on his ﷺ holy face, and this was more beloved to us than possessing red camels. He ﷺ then said, 'A servant who performs his Five Namaaz (Salaah), and keeps the fasts of Ramadaan and discharges his Zakaat, and abstains from the seven major sins, the doors of Jannat will be opened for him, and it will be said to him, Enter in peace!'

HADITH 22: Imam Ahmed reported on the authority of trustworthy narrators, from Hazrat Anas bin Malik ﷺ that Rasoolullah ﷺ said, 'Pay the Zakaat from your wealth, as it is a purifier which will purify you; and keep good relations with your relatives, and recognise the rights of your neighbours, the needy, and the beggars.'

HADITH 23: It is in Tabrani Awsat and Kabeer from Hazrat Abu Dardah ﷺ that Rasoolullah ﷺ said, 'Zakaat is the Bridge of Islam.'

HADITH 24: Tabrani reported in Awsat from Hazrat Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'For the one who takes responsibility of six things for me, I will guarantee Jannat for him.' I said, 'What are they, Ya Rasool'Allah ﷺ?' He ﷺ said, 'Namaaz, Fasting, Zakaat, that which is entrusted to him, his private parts, the stomach, and the tongue.'

HADITH 25: Baz'zaar reported from Alqama ﷺ that Rasoolullah ﷺ said, 'The perfection of your Islam is in discharging the Zakaat from your wealth.'

HADITH 26: Tabrani reported in Kabeer from Hazrat Ibn Umar رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said, 'One who brings Imaan in Allah and His Rasool ﷺ should pay the Zakaat from his wealth, and one who brings Imaan in Allah and His Rasool ﷺ should either speak the Truth (Haq)

or remain silent (in other words, he should not speak using vulgar words), and one who believes in Allah and His Rasool ﷺ should honour his guest.'

HADITH 27: Abu Dawud reports a Mursal narration from Hazrat Hasan Basri رحمه الله and Tabrani and Baihaqi have reported from a huge Jama'at of Sahaba-e-Kiraam رضى الله تعالى عنهم that Rasoolullah ﷺ said, 'Give your Zakaat and fortify your wealth in powerful fortresses; and treat your ill through Sadaqa, and when evil descends, then seek assistance in Dua (supplication) and weeping (in the Court of Allah).'

HADITH 28: Ibn Khuzaimah reported in his Sahih and Tabrani reported in Awsat, and Haakim in Mustadrak from Hazrat Jaabir رضي الله عنه that Rasoolullah ﷺ said, 'Verily Allah has removed harm (evil) from the wealth of one who has paid his Zakaat.'

LAWS OF JURISPRUDENCE

LAW 1: Zakaat in Shariat refers to making a Faqeer (i.e. a needy person who is not Maalik-e-Nisaab, i.e. one who is not solvent in the terminology of Shariah) the Maalik (owner), of a portion of wealth for the sake of Allah, as has been stipulated by the Shariah. The Faqeer should neither be Hashmi (i.e. Sayed, in other words, descendant of Nabi Kareem ﷺ), nor the freed slave of a Hashmi; and one should completely separate any benefit for oneself from this. [Durr-e-Mukhtar, vol.2, pages 4-6]

LAW 2: Zakaat is Fard (obligatory), and the one who rejects it is a Kaafir (unbeliever), and the one who does not pay it is a Faasiq (transgressor), and is deserving execution (i.e. in a country under proper Islamic Ruling), and the one who delays its payment is sinful. [Alamgiri, vol.1, pg.170]

LAW 3: (Simply) making it Mubah (lawful) does not fulfil the Zakaat. For example, if a Faqeer is fed some food with the Niyyat of Zakaat, the Zakaat has not been discharged, because in doing so the (condition) of making him the Maalik (owner) is non-existent. If one gave him the food; in the sense that he may either eat it or take it with him, then in this case, it (Zakaat) has been discharged. Similarly, if clothing was given to a Faqeer, or if he dressed him in it, the Zakaat is discharged. [Durr-e-Mukhtar, vol.2, pg.3]

LAW 4 : If one gave a Faqeer a house to live in, the Zakaat will not be discharged, because in doing so he has not given him any portion of the wealth (i.e. in this case the property), but rather, he has simply made him the owner of the benefit (i.e. the gains). [Durr-e-Mukhtar, vol.2, pg.3]

Law 5: When making (the Faqeer) Maalik (owner of the Zakaat), it is also necessary to give it (Zakaat) to a person who knows how to take possession (i.e. ownership) of it. In other words, it should not be such, that he throws it away, or he is deceived (regarding it); otherwise, it will not be counted as being discharged. For example, if one gave it (the Zakaat) to a very small child or to an insane person. If the child is not wise enough (to take proper possession), then it should be given on his behalf to his father who is also a Faqeer (deserving of Zakaat) or to the legal executor. Otherwise, it should be given in the possession of the child's guardian. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.3]

Law 6: There are certain conditions (pre-requisites) for Zakaat to become Waajib:

1. To be a Muslim

Zakaat is not Waajib (compulsory) upon a Kaafir (unbeliever). In other words, if an unbeliever becomes a Muslim, then he will not be ordered to pay Zakaat for the era in which he was an unbeliever. Allah Forbid! If a person becomes a murtad (apostate), then whatever Zakaat he has given in the era when he was a Muslim, is (now) void. [General Books, Alamgiri, vol.1, pg.171]

If a Kaafir became Muslim in a Darul Harb, and he was resident there for some years, and he then returned to Darul Islam, (then in this case), if he was aware of the fact that it is Waajib for a wealthy (i.e. solvent) Muslim to pay Zakaat, then the Zakaat for that period is Waajib (upon him), otherwise not. If he became Muslim in a Darul Islam, but did not pay the Zakaat for some years, then the payment of the Zakaat for those years is Waajib upon him, even though he says that he had no knowledge of Zakaat being Fard, as ignorance (of the

law) is not a valid excuse (Uzr) in a Darul Islam. [Alamgiri, vol.1, pg.171/172]

2. Buloogh

In other words, he must have reached the age of puberty

3. Aaqil

In other words, he must be of sane mind

There is no Zakaat upon a Na-Baaligh (one who has not reached the age of puberty); and if a person remains in an insane state for the entire year, then Zakaat is not Waajib upon him, and if he regains sanity at the beginning and end of the year, then even though he may remain in a state of insanity for the remainder of the period, the Zakaat is Waajib upon him. If the condition of the insane person prevailed from the beginning, i.e. if he became Baaligh in the state of insanity, then his year (of being liable for Zakaat) will commence from the year in which he regains his sanity. Similarly, if the condition is temporary, but the condition prevailed for the entire year, then only when he regains his senses (sanity), will it be counted as the beginning of the year (for his Zakaat). [Jauhira, Alamgiri, vol.1, pg.172; Raddul Muhtar, vol.2, pg.4]

Law 7: There is no Zakaat on a person who goes in and out of a state of insanity, if he remains in this condition for the entire year, and if he occasionally comes out of this condition, then Zakaat is Waajib upon him. Zakaat is Waajib upon a person who is in an unconscious (fainted) state, even though he may remain in an unconscious

(comatose) state for the entire year. [Alamgiri, vol.1, pg.172; Raddul Muhtar, vol.2, pg.4]

4. Azaad

To be a freeman (non-slave)

Zakaat is not Waajib upon a slave, even though he may be a Mazoon (i.e. licensed or privileged slave whose master has permitted him to trade), or a Mukatib (a slave who is under bond with his master to pay for his freedom within a stipulated time frame, and the slave also accepts this), or an Umm e Walad (a female slave who gave birth to a child accepted by her master as his offspring), or a Musta'a (a slave bought in partnership, whereas one partner has freed him, but because he is not solvent, he is ordered to earn whatever is due to the remaining partners, and pay them off). [Alamgiri, vol.1, pg.171]

Law 8: For whatever a slave who is Mazoon earns, there is no Zakaat upon him and neither is there Zakaat upon his master (for it). However, if he hands it over to his master, then Zakaat must be paid for those years as well by the master, on condition that the Mazoon is not absorbed in debt, otherwise there is absolutely no Zakaat on what he has earned, neither before he gives it in the possession of his master, nor after he has given it. [Raddul Muhtar, vol.2, pg.9]

Law 9: For whatever the Mukatib has earned, the Zakaat on it is not Waajib, neither on him, nor on his master. However, once he hands it over to the owner and a year passes, then as per the conditions of Zakaat, the Zakaat will become Waajib upon the master, and the Zakaat of the previous years is not Waajib. [Raddul Muhtar, vol.2, pg.9]

5. Possession of Nisaab (The Threshold)

In other words, he (or she) should have in his (or her) possession wealth (commodities, cash, stock etc.) which is according to the Nisaab (stipulated threshold in Shariah which qualifies one as a Zakaat payer). If he is the owner of less than the Nisaab amount, then Zakaat is not Waajib (upon him). [Tanweer, vol.2, pg.5; Alamgiri, vol.1, pg.172]

6. Complete Ownership

One should be the complete owner of it. In other words, it should also be in his possession (i.e. he should have full control over it). [Alamgiri, vol.1, pg.172]

Law 10: Those goods (valuables etc.) that were lost or fell into the sea, or were usurped, and one does not have any witnesses to it being usurped, or if he buried it in the wilderness somewhere, and he is unable to remember where he really buried it, or if he gave it as Amaanat (i.e. he entrusted it) to some stranger, and he cannot remember who he entrusted it to, or if the Madyun (i.e. debtor) refuses to pay the Dayn (i.e. the debt), for which he has no witnesses, and thereafter, the goods (valuables etc.) were found (i.e. recovered), then (in this case) the Zakaat is not Waajib on the wealth for the period in which he had not recovered it. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.11/12]

Law 11: If the debt is on such a person who accepts the debt but is delaying in payment, or if he is insolvent, or if the Qadi (Muslim Justice) has declared him to be insolvent, or if he refuses to pay the debt, but he (the creditor) has witnesses (that he is owed the said

amount), then once he receives the payment, the Zakaat for the previous years is also Waajib. [Tanweer, vol.2, pg.12]

Law 12: If someone is responsible for the 'Ghasb' of a grazing animal (i.e. Ghasb unlawfully seizing something, to usurp), even though he may accept he has seized it, then even after it is recovered, there is no Zakaat for the period in which it was seized. [Khania]

Law 13: Zakaat is not Waajib upon the 'Ghaasib' (i.e. the usurper) for that which he has usurped (unlawfully seized), but rather it is Waajib upon the usurper to return the usurped property (etc.) to the rightful owner from whom it was usurped. If the Ghaasib (usurper) has mixed that wealth (or goods etc.) with his own wealth, in a manner whereby it is impossible to differentiate between both, and his wealth is within the stipulation of Nisaab, then it is Waajib for him to pay Zakaat on all of it. [Raddul Muhtar, vol.2, pg.34]

Law 14: If one person usurped (for example) one thousand rupees belonging to someone else, and then someone else usurped the same money (rupees) from him (i.e. from the initial usurper) and then spent it, and both the usurpers have one thousand each of their personal wealth, then Zakaat is Waajib upon the first usurper and not upon the second usurper. [Alamgiri, vol.1, pg.173]

Law 15: The Zakaat of the 'Shay Marhun' (pawned / pledged item) is neither on the 'Murtahin' (pledgee) nor on the 'Raahin' (pledger), as the Murtahin is not the actual owner, and the ownership of the Raahin is not complete, because it is not in his possession (i.e. full control). Afterwards, even after releasing the pledge (i.e. the pawned item), the Zakaat for those years is not Waajib. [Durr-e-Mukhtar, vol.1, pg.9]

Law 16: If one purchased goods for trade purposes, but did not take possession of it for an entire year, then the Zakaat for the period before the 'Mushtari' (buyer) took possession of it, is not Waajib, and after he takes possession of it, the Zakaat for that year is also now Waajib. [Durr-e-Mukhtar, Raddul Muhtar, vol.1, pg.9]

7. Nisaab must be free from Debt (Liability)

Law 17: If a person is Maalik–e-Nisaab (i.e. owner of Nisaab) but he is in debt, such that if he pays off the debt, he will have no Nisaab, then in this case the Zakaat is not Waajib upon him. This applies even if the debt is to a person, such as a loan or 'Zar e Thaman' (i.e. the price of something which he has purchased), or if it is the 'Tawaan' (payment for a claim against him), or if it is a debt to Almighty Allah, such as Zakaat. Khiraj; for example, if a person is only owner of one Nisaab, and two years have passed in which he did not pay his Zakaat, then only the Zakaat of the first year is Waajib, and not that of the second year, because the Zakaat of the first year is a debt (which he must pay), and after he deducts that and finds that the Nisaab does not remain any longer, then the Zakaat of the second year is not Waajib (i.e. in the first year). Similarly, if three years passed by, but in the third year only one day remained, and he acquired a further five Dirhams, then in this case as well, only the Zakaat of the first year is Waajib, because in the second and third years the Nisaab does not remain, after payment of the Zakaat (in this case). However, if from the day that he receives the five dirhams until a year, the Nisaab remains (i.e. if he remains Maalik-e-Nisaab for that year), then on completion of that year, Zakaat is now Waajib. Similarly, if he was Maalik-e-Nisaab (owner of Nisaab), and he did not pay the Zakaat at the completion of the year, and then he lost all the wealth, and then again acquired more wealth, which is equal to Nisaab, but if he

deducts the Zakaat of the first year from it, the Nisaab will not remain any longer, then the Zakaat for that new year is not Waajib. If he did not intentionally lose the initial wealth, but it was lost without intent, then (in this case) the Zakaat for that becomes void. Hence, that Zakaat is not a debt (liability), so in this case the Zakaat of the New Year is now Waajib upon him. [Alamgiri, vol.1, pg.172/174; Durr-e-Mukhtar, vol.2, pg.6]

LAW 18: If he is not personally the 'Madyun' (Debtor), but he is actually the 'Kafeel' (one who undertook the responsibility to discharge the debt, i.e. Guarantor) of the Debtor, and after deducting the amount for the 'Kifaalat' (collateral/surety) the Nisaab does not remain intact, then Zakaat is not Waajib (upon him). For example, Zaid has one thousand rupees, and Amr took a loan of one thousand rupees from someone, and Zaid gave surety for him, then in this case Zakaat is not Waajib on Zaid, because even though Zaid does have money in his possession, it is tied up in Amr's debt, because the creditor has the right to claim it from Zaid, and if he does not get it from Zaid then he is at liberty to have Zaid imprisoned, so this money is thus tied up in debt, so Zakaat is not Waajib on that amount. If ten people have stood surety for Zaid and all of them have one thousand rupees each, then too Zakaat is not Waajib upon any one of them (for this), because the creditor is at liberty to claim it from any one of them, and if he does not receive it from them, he is at liberty of having whomsoever (of them) he wishes imprisoned. [Raddul Muhtar, vol.2, pg.6/7]

LAW 19: According to the correct Madhab, that which is Dayn-e-Mi'aadi (Debt or loan which is lasting to the end of its term, i.e. for which no time limit is fixed), does not hinder Zakaat becoming Waajib. [Raddul Muhtar, vol.2, pg.7]

Since 'Dayn-e-Mahr' (Debt of Dowry) is not habitually claimed, thus no matter whatever amount the husband owes in Mahr (to his wife), if he is Maalik-e-Nisaab, Zakaat is (still) Waajib upon him (meaning that owing dowry is not something which will hinder Zakaat being Waajib on him). [Alamgiri, vol.1, pg.173]

This especially applies with regard to 'Mahr e Mu'akkhar' (deferred, to be paid in the event of Islamic divorce or death of the husband etc.) which is common here (in India etc.), for which no specific time limit is fixed, because in this case the wife does not really have the authority to make a claim for it, until death or Talaaq (Islamic Divorce) does not take place.

LAW 20: The Nafaqa (essential financial support/provisions) of a man's wife is not regarded as 'Dayn' (A debt), until the Qadi does not order it, or unless both of them have not settled on an amount (for it), and if both these (conditions) are not present, then it will be void (i.e. it will fall away). It will thus not be Waajib upon the husband to pay it, so it is thus not something which hinders the payment of Zakaat. With the exception of one's wife, the Nafaqa for any other relative will only be regarded as 'Dayn' (a debt), if a period of less than a month has passed, or if that relative took a loan on the order of the Qadi; and if both these cases are not present, then it falls away, and is not something which hinders payment of Zakaat. [Alamgiri, vol.1, pg.173; Raddul Muhtar, vol.2, pg.7]

LAW 21: 'Dayn' (A debt/loan) is only regarded as something which hinders payment of Zakaat, if it is something which existed before Zakaat became Waajib upon the person, and if it (the debt) is incurred after a year passes on Nisaab, then that 'Dayn' (debt) has no effect on the Zakaat. [Raddul Muhtar, vol.2, pg.6]

LAW 22: In this regard, there is no credence to that 'Dayn' which is not claimed from the servants (people). In other words, it is not a factor which hinders the payment of Zakaat. For example, Nazr (offering), Kaffarah, Sadaqa e Fitr, Hajj and Qurbani (etc.), because if the expenses for these are deducted from the Nisaab, then even though the Nisaab does not remain intact, Zakaat is still Waajib. For Ushr and Khiraj (land tax) to become Waajib, debt is not a hindering factor, in other words, even if one is a debtor, these things will be Waajib upon him. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.6]

LAW 23: That Debt which occurred in the course of the year, in other words, one was not a debtor in the beginning of the year, but later fell into debt, and then at the end of the year, with the exception of the 'Dayn', he became Maalik-e-Nisaab, then Zakaat is now Waajib upon him. This case can be understood from this example; let's suppose the creditor pardoned (i.e. wrote off) the debt, so now because he is not responsible for the 'Dayn' (debt), and the year has also come to an end, thus it is now Waajib upon him to pay Zakaat. It does not mean that Zakaat will only be Waajib upon him, from now until another year passes (as this is incorrect). If he was in debt from the beginning of the year, and it was written off at the completion of the year, then in this case Zakaat will not be Waajib now, but (in this case) it will be only Waajib after a year passes after this. [Raddul Muhtar, vol.2, pg.9/10]

LAW 24: If a person is in debt and he is owner of few Nisaabs (i.e. more than one Nisaab), and the 'Dayn' can be paid off from each one of them (the Nisaabs); in other words, he has rupees and Ashrafis (i.e. cash), and he also has trade goods (i.e. stock etc.), and he has grazing animals as well, then (in this case) he should regard the Ashrafis (i.e. the money) as means of payment for the debt, and he should give the

Zakaat from the other things. If he does not have cash, but he has Nisaab of different kinds of grazing livestock. For example, if he has forty goats, thirty cows and five camels, then (in this case) he should give Zakaat from that which is easier for him, and he should set aside the others for payment of the debt; and if in the above situation, he gives the Zakaat from the goats or the camels, then he would have to give one goat, and for the cows he would have to give a one year old calf. Thus, it is obvious that it is easier for him to give one goat instead of giving a one year old calf, so he may give the goat, and if it is alike, then he has the choice (to give from where he wishes). For example, if he has five camels and forty goats, the Zakaat for both is one goat, so he has the choice of paying it from whichever he wishes to for the 'Dayn' and from whichever one he wishes he may give the Zakaat. All this detail is only applicable if someone appointed by the King (Muslim Ruler in a Proper Muslim State) comes to collect the Zakaat, and if one wishes to pay the Zakaat on his own accord, then he has complete choice in all these cases. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.10]

Law 25: If one owes one thousand rupees (or Rands or any other currency), and he has in his possession one thousand rupees, and he also has one house and a slave (servant) to serve him, then in this case Zakaat is not Waajib upon him. Even though the house and the slave are both worth one thousand rupees each, as these things are from Haajat-e-Asliyah (a person's basic essentials). Additionally, when money is present, then it is money which will be in lieu as payment of the loan, and not the house or the slave. [Alamgiri, vol.1, pg.173]

The slave rule does not apply as slavery has been currently abolished. All such rules are being explained in this book as they are from the rules of Jurisprudence.

8. The Nisaab must be free from Haajat-e-Asliyah (i.e. after Haajat-e-Asliyah)

Law 26: Haajat-e-Asliyah refers to those things which a person requires to live his life. Zakaat is not Waajib in these things (i.e. there is no Zakaat in these things); such as the house in which one lives, the clothing which one requires to wear in summer and winter, household necessities, an animal for transport (i.e. a mode of transport), handmaids or bondsman for your service, weapons for war (i.e. for protection), a workman's tools, essential Kitaabs (books) for the people of knowledge, and grains (i.e. groceries) for eating. [Hidaya, Alamgiri, vol.1, pg.172; Raddul Muhtar, vol.2, pg.10/11]

Law 27: If a person purchased such an item which he will utilise in his work (field of profession), and its traces (effects) will remain in that work (item), such as (tannin of) gall-nut which is used in tanning (animal) hides, and oil etc. Hence, if one year passes over it, the Zakaat on it is Waajib. Similarly, if a dyer buys saffron, or safflower colour to dye clothing which he charges to do, then if this is equal to the amount of Nisaab, and a year has passed, then Zakaat on it is Waajib. The same ruling applies to powder dyes etc., and if it is such a thing that its effect will not remain, such as soap, then even if it is equivalent to the amount of Nisaab, and a year has passed, the Zakaat on it (that soap etc.) is not Waajib. [Alamgiri, vol.1, pg.172]

Law 28: If a perfumer purchased bottles to sell perfumes (Itar) in, Zakaat is Waajib on them. [Alamgiri, vol.2, pg.11]

Law 29: If one took (i.e. kept aside) money for spending (i.e. for expenses), then this too is from Haajat-e-Asliyah. If money is kept to be spent on Haajat-e-Asliyah, then whatever you spent in the year is

fine, but if whatever is remaining is equivalent (or more) than Nisaab, (then) Zakaat is Waajib on it, even if one kept it with the Niyyat of spending it in future for Haajat-e-Asliyah. If at the time of the completion of the year (i.e. your Zakaatable year) there is need to spend it for Haajat-e-Asliyah, then Zakaat is not Waajib (on that amount particular). [Raddul Muhtar, vol.2, pg.8]

LAW 30: Kitaabs (Books) for the 'Ahl-e-Ilm' (people of Knowledge / scholars) are from Haajat-e-Asliyah, and even if it is in the possession of those who are not from the people of Knowledge, there is still no Zakaat on Kitaabs, on condition that it is not kept for trade (businesses) purposes. The only difference in this is that with the exception of these Kitaabs, if the people of knowledge (i.e. Ulama) do not have wealth (money etc.) equal to Nisaab, it is permissible for them to take Zakaat, and it is impermissible for those who are not Ahle Ilm (to take Zakaat) if they have books to the value of two hundred Dirhams (two hundred Dirhams used to be the Nisaab threshold so wherever this is mentioned, it refers to the current Nisaab threshold). The 'Ahl' here refers to those who require these Kitaabs for reading (learning), teaching and for rectification. Books (Kitaab) here, refers to Madhabi (Deeni) Books, meaning Kitaabs of Fiqh, Tafseer and Hadith. If one has more than one copy, then if all the extra copies put together are valued at two hundred Dirhams (i.e. at current Nisaab), then it is also impermissible for the 'Ahl' to accept Zakaat as well. This applies whether just one extra copy is of the said value, or if many extra Kitaabs collectively make up that amount. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.11]

LAW 31: For a Hafiz, the Holy Qur'an is not from Haajat-e-Asliyah, and for a non-Haafiz, having more than one, is to have more than the Haajat-e-Asliyah. In other words, if the (extra) Mushaf Shareef costs

more than two hundred dirhams (i.e. the price to purchase such printed version of the Qur'an exceeds Nisaab), then (for him) to accept Zakaat is impermissible. [Jauhira, Raddul Muhtar, vol.2, pg.11]

Law 32: Medical Books for a Tabeeb (Physician, Doctor) are from Haajat-e-Asliyah, on condition that he studies them, and he finds the need to revert to it. Books of Arabic Syntax (Nahw), Etymology (Sarf), Astrology and Poetry Collections and story books etc. are not from Haajat-e-Asliyah. Books of Usool-e-Fiqh (Principals of Fiqh), Ilm Al Kalaam (Islamic Science of Scholastic theology), and books of Akhlaaq (Morals and Etiquette) such as Ihya Al Uloom and Kimya e Sa'adat etc, are from Haajat-e-Asliyah. [Raddul Muhtar, vol.2, pg.11]

Law 33: Those books which are in refutation of the unbelievers and in refutation of the budmazhabs (deviant sects), and those books which are in support of the Ahle Sunnat, are from Haajat-e-Asliyah. Similarly, if an Aalim keeps the books of Budmazhabs (deviants) etc. so that he may (use it) to refute them, then these too are from Haajat-e-Asliyah (for him), and for a non-Aalim, to even look (at such books) is impermissible.

9. The Wealth must be 'Naami' (i.e. it must have potential of growth)

In other words, it should be wealth (assets etc.) which grow (i.e. have potential of growth); whether growth may be in real form or constructively. In other words, if he wishes to grow (i.e. increase) it, then he should be able to, meaning that it may be in his possession or in the possession of the representative (i.e. his duly appointed agent).

The (Growth) of each is of two types:

1. If it has been purely created for this purpose. This (type) is known as Khilqi (its growth is natural), such as gold and silver. These have been created so that things can be purchased with them.

2. Alternatively, if it has not been really created for this purpose, but this purpose can be attained by it. It is called Fe'li (not natural, i.e. artificial).Everything except gold and silver are Fe'li because trade grows everything.

Zakaat is Waajib absolutely, in gold and silver, if it is to the value of Nisaab, even if one has buried it away, and even if one has it for business purposes, or not. With the exception of this, Zakaat is Waajib on all other things, if they are intended for trade purpose (i.e. for business), or on livestock which is left to graze. Therefore, in conclusion, Zakaat is payable on three categories of assets:

1. Thaman, (here) meaning gold and silver

2. Assets (commodities) used for trade (i.e. trade goods)

3. Sa'imah[1], in other words, livestock which is left to graze. [General Books, Shaami, vol.2, pg.13; Alamgiri, vol.1, pg.174]

LAW 34: The Niyyat of trade (business) is sometimes explicit and sometimes by way of indication, i.e. intrinsically.

1: Sa'imah actually refers to livestock which is left to graze for most of the year, and the aim is to only acquire its milk and to breed its offspring, or to fatten it. More detail will follow in the section on Zakaat on livestock.

Explicitly, is when the intention of business is made when making the Aqd (contract, or doing the dealing), be this a contract of purchase or of Ijaarah[1]. The Thaman (price) should be the price in currency or something from 'Asbaab' (something derived from it, i.e. its product etc.).

Intrinsically, is when the goods are purchased for the sake of business, or a house which is for business purposes; and it was given on rent in lieu of the same 'Asbaab.' Therefore, this 'Asbaab' and that commodity, which has been purchased are regarded as being for business reasons, even though the intention of business was not made extrinsically. Similarly, if one took something from someone on credit, but it is for business, then this too is counted as being for a business purpose. For example, if one is the owner of two hundred dirhams (i.e. whatever is the current Nisaab) and he took on credit a mound full of wheat, so if it was not taken for business purposes, then the Zakaat on it is not Waajib, because the price of wheat will be deducted from the same two hundred.

Therefore, no Nisaab will be left, and if it is for business purposes, then Zakaat is Waajib, as the value of that wheat will be added to the two hundred dirham (i.e. to the current Nisaab threshold), and then from that total, the credit amount should be deducted, so two hundred dirham (i.e. Nisaab) will (still) remain, thus Zakaat is Waajib. [Alamgiri, vol.1, pg.174; Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.13]

1: Ijaarah refers to renting, leasing or taking on contract

LAW 35: That contract (transaction) in which there is no transfer (i.e. exchange), such as Hibah (Gifting), Wasiyat (bequest), Man'nat (Vow) and Sadaqa (Charity), or even if there is (some kind of) exchange, but the exchange is not by means of wealth (Maal), such as in the case of Mahr (Dowry), the 'Khula'[1] alternative, and the 'Atq'[2] alternative. If one became the owner of any thing (i.e. item) by way of these two contracts, then the Niyyat of business in this is invalid, in other words, even if the Niyyat (intention) of business is made, there is no Zakaat on it. Similarly, if one received such a thing as inheritance, then the Niyyat of business in this is also invalid. [Alamgiri, vol.1, pg.174]

LAW 36: If the Muwar'rath (Testator) had trade goods (or money) for business, and after his death, the inheritors made the Niyyat of business, then in this case Zakaat is Waajib. Similarly, if one receives livestock which grazes, as inheritance, the Zakaat on it is Waajib, whether one wishes to keep them for grazing or not (i.e. breed them or not). [Alamgiri, vol.1, pg.174; Durr-e-Mukhtar, vol.1, pg.18]

LAW 37: In making the Niyyat of Tijaarat (business/trading), the Niyyat should be present at the time of the contract (dealing), even if this is done extrinsically, i.e. by way of indication (Dalaalatan). If the Niyyat was made after the contract, Zakaat will not be Waajib. Similarly, If one purchased something just to keep it (i.e. for personal use), and he also said that if I get any profit (benefit from it), then I shall sell it, then in this case Zakaat is not Waajib on it. [Durr-e-Mukhtar, vol.2, pg.18/19]

1: That wealth (money etc) by way of which a marriage is dissolved.
2: That wealth (money etc.) by way of which a slave or handmaid is freed.

LAW 38: If a person bought a slave with the intention of business, and then made the Niyyat of keeping him in his service (i.e. as a servant in his home etc.), and then (again) he made the intention of business, then in this case, it will not be regarded as business unless he does not sell him for such a commodity in which the payment of Zakaat is Waajib. [Alamgiri, vol.1, pg.174; Durr-e-Mukhtar, vol.2, pg.17]

LAW 39: Zakaat is not Waajib on pearls and gemstones, even if they are worth thousands. However, if it is purchased with the intention of business (i.e. as trade goods), Zakaat is Waajib on them. [Durr-e-Mukhtar, vol.1, pg.18]

LAW 40: Making the Niyyat of business in that which sprouts from the ground is not Waajib. This applies whether the land is 'Ushri' (in which one-tenth must be paid) or 'Khiraji' (taxed land), even if it his own property, or part of the public land, or if it is something which he has taken on rent. However, if the land is 'Khiraji' and he took it on 'Aariyat' (as loaned Property) or on rental, and he sold that which was for business purposes, then in this case the Niyyat of business in that which sprouted is correct, i.e. valid. [Raddul Muhtar, vol.2, pg.13/14]

LAW 41: Whatever a 'Mudharib[1]' buys with the Maal, i.e. capital from his Mudharabat, even though he may not have the Niyyat of business, and even though he may have purchased it for personal expenditure, Zakaat is Waajib on it, to this extent that even if a slave is purchased with the 'Maal' (wealth) of Mudharabat, and if he purchased clothing for him to wear, and grain for him to eat, then all of this is actually for business purposes, and Zakaat on all this is Waajib. [Durr-e-Mukhtar, Raddul Muhtar, vol.1, pg.13]

10. Completion of a Year (i.e. a full year of Nisaab)

A year here refers to the Lunar year, in other words, 12 months based on the moon (lunar) month. If in the beginning of the year or at the end of the year, the Nisaab was complete (i.e. one was solvent) but in the middle of the year, there was a shortage of Nisaab (the minimum Zakaat threshold), then this shortage does not make any difference. In other words, the Zakaat will still be Waajib (at the end of the year). [Alamgiri, vol.1, pg.175]

Law 42: If one exchanged the trade goods for gold and silver with something of its own 'Jins' i.e. own kind[2] (i.e. of the same category), or something of a different kind (i.e. different category), then due to this, there is no loss on the completion of the year. However, if one changed livestock, then the year has been cut, and now he will count the year from the day on which he changed it. [Alamgiri, vol.1. pg.175]

Law 43: If a person is Maalik-e-Nisaab (i.e. solvent person), and in the middle of the year (i.e. in the course of the year) he acquired something of the same type (i.e. the same type of commodity), then the year for the new goods is not counted as a separate year, but the end of the year of the initial goods (or cash etc.) is the same year

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1: Mudharabat is a type of partnership in Shariah, in which from one end there is Maal (finance, goods etc.) and from the other end there is work, and both are partner to the profits. The one who carries out the work is called the Mudharib and whatever the owner gives is known as Raas Al Maal (i.e. payment of Mudharabat).

2: Gold and silver here is absolutely regarded as one 'Jins' i.e. of one kind (i.e. one category), similarly is the jewellery, utensils and other things (made from them), and the Maal e Tijaarat (i.e. business capital) will also be counted in the same 'Jins', no matter which type it is of, because its Zakaat is also paid based on the value of gold and silver.

ending for this as well, even if it was acquired a minute before the year ended, and it does not matter whether this asset was attained by means of the same initial commodity, or whether it was acquired by way of inheritance, or as Hibah (a gift), or by way of some other permissible means. However, if it is of a different type, for example; initially, he had camels and now he acquired goats, then he will count a new year for that. [Jauhira]

LAW 44: If a Maalik-e-Nisaab acquired some Maal (i.e. cash, goods etc.), and he has two Nisaabs, and the year count for both the Nisaabs are separate, so the assets which he acquired in the middle of the year (i.e. in the course of the year), he should add it to those (assets), in other words to the Zakaat of the first one which was already Waajib. For example, if he had one thousand rupees, and the value of the Sa'imah which he already paid in Zakaat, so (in this case) both cannot be combined. However, if he acquired a further one thousand rupees in the middle of the year, then the Zakaat on that is when the year for the Zakaat of the first one amongst the two is counted. [Durr-e-Mukhtar, vol.2, pg.31/32]

LAW 45: If one had grazing livestock and he paid the Zakaat on them at the completion of the year, and then he sold them for cash, and he also has in his possession capital (i.e. money) which is equal to the value of Nisaab, on which half a year has already passed, then in this case, this (newly acquired) capital (from sale of the livestock) will not be mixed (added) to the other amount. However, for the (newly acquired) amount, the New Year will commence at this time (i.e. when he acquired it after sale of the livestock). This will apply only when this is the value of it, and is equal to the amount of Nisaab, otherwise according to consensus he will add it to the older amount. In other words, the Zakaat for it will be paid with that of the old amount (i.e.

when the Zakaat for the old amount becomes due, then the Zakaat on this newly acquired amount will also be due). [Jauhira, Alamgiri, vol.1, pg.175]

LAW 46: If before the completion of the year, one sold a Sa'imah for cash (i.e. money), then in this case he will add this cash to the earlier cash which he already has. In other words, when the year count for the first amount ends, then Zakaat on the (newly acquired) amount will also be paid. A new year will not be counted for this. Similarly, if he sold the animal in lieu of an animal, then that (newly acquired) animal will be added to the other animal which he already possesses. If he already gave the Zakaat for a Sa'imah and did not keep it as a Sa'imah any longer, and then sold it, then in this case he will add the Thaman[1] to the older capital (amount etc.). [Alamgiri, vol.1, pg.175]

LAW 47: If he sold camels, cows and goats, in exchange of one another before the completion of the year, then now, the year count for that (newly acquired animal) will be a new one. Similarly, if one sold it for something else with the Niyyat of trade, then a year from now, Zakaat will be Waajib on it, and if he sold it for its own class (same kind of thing), in other words, he sold a camel for a camel and a cow for a cow, the same rule will apply here as well. However, if he sold it after the completion of the year count, then the Zakaat has become Waajib (already) and it is his responsibility (to discharge it). [Jauhira]

1: Thaman is the value/price of something

LAW 48: If one sold a Sa'imah in the middle of the year (i.e. in the course of the year), and before the year ended, the buyer returned it due to some defect in it; therefore, if he has returned it on the command of the Qadi, then the new year for it will not commence, otherwise the new year count will start from now. Also, if it was gifted to someone and it was then returned before the end of the year, a new year will be counted (from the date of return), and this will apply whether it is returned on the command of the Qadi, or if it was done personally. [Jauhira]

LAW 49: If one was in the possession of Khiraji land and after paying the Khiraj, if he sold the land, then the Thaman (payment/price) will be added to the actual Nisaab (amount which he had). [Alamgiri, vol.1, pg.175]

LAW 50: If one has in his possession cash, on which he has already paid Zakaat, and he then purchased grazing livestock with it, and he has in his possession animals of the same (Jins) class from before, then (in this case) he will not mix them (i.e. add them) to those (to calculate Zakaat, but they will be separate). [Alamgiri, vol.1, pg.175]

LAW 51: If someone gave a person four thousand rupees as a gift (Hibah), and before the year ended, he acquired a further one thousand rupees, and the one who had initially given him the (monetary) gift, took it back on the command of the Qadi, then there is no Zakaat on the newly acquired rupees as well, until a year does not pass over them. [Alamgiri, vol.1, pg.175/176]

LAW 52: If someone has in his possession goats for business purposes, which are valued at two hundred dirhams (i.e. they reach the current Nisaab amount), and before the year ended, one goat died, and even

before the year ended, he skinned it and cooked (tanned) the skin (animal hide), then (in this case) the Zakaat is Waajib. [Alamgiri, vol.1, pg.175/176]. In other words, this will apply if the animal equals to the value of Nisaab.

LAW 53: When giving (paying) Zakaat or when separating amounts (etc.) for Zakaat, to make the Niyyat (intention for Zakaat) is a condition. The meaning of Niyyat here is that if someone asks you about it, then you should immediately without any hesitation be able to say that it is Zakaat. [Alamgiri, vol.1, pg.170]

LAW 54: If one was giving out Khayraat (optional charity) for the entire year, and only now he makes Niyyat saying that whatever I have given is Zakaat, then (in this case) it is not valid, i.e. it is not discharged. [Alamgiri, vol.1, pg.170]

LAW 55: If he (the owner of the Nisaab) appointed someone as his Wakil (Agent) and when handing over (the Zakaat) to him, if he did not make the Niyyat of Zakaat, but the Muwakkil (i.e. the one who gave the Zakaat), made the Niyyat of Zakaat when the Wakil had given it to the Faqeer (deserving person), then (in this case) it is regarded as being discharged. [Alamgiri, vol.1, pg.171]

LAW 56: If when giving it (Zakaat) one did not make Niyyat for it, but he made the Niyyat afterwards, then if that cash (or goods) etc. is still in the possession of the Faqeer, (in other words, it is in his financial control), then this Niyyat is sufficient, otherwise not. [Durr-e-Mukhtar, vol.2, pg.14]

LAW 57: If one appointed someone as a Wakil (agent) and he handed the amount (etc.) over to the Wakil with the Niyyat of Zakaat, but the Wakil did not make the Niyyat of Zakaat when giving it to the Faqeer, it is still regarded as being discharged. Similarly, if the Zakaat amount was given to a Zimmi (i.e. an unbeliever who is the responsibility of a Muslim State), asking him to hand it over to a Faqeer, and he made the Niyyat whilst giving it to the Zimmi (to discharge it for him), then this Niyyat is sufficient. [Durr-e-Mukhtar, vol.2, pg.14]

LAW 58: When handing it over to the Wakil if one said that it is Nafil Sadaqa (optional charity) or Kaffarah (compensation amount), but before the Wakil handed it over to the Faqeer, he (the owner) made the Niyyat of Zakaat, (then in this case) it will be regarded as Zakaat, even if the Wakil gave it to the Faqeer with the Niyyat of Nafil or Kaffarah. [Durr-e-Mukhtar, vol.2, pg.14]

LAW 59: If one person was made the Wakil (the agent) of many Zakaat payers, and he has mixed all their Zakaat together, he will have to give 'Tawaan' (a claim against him, i.e. damages/compensation), and whatever he has given to the Faqeers, is now simply a contribution, in other words, he will not receive any compensation from the owners (of the Zakaat) or from the Faqeers. However, if before he gave it to the Faqeers (insolvent person / legal recipient of Zakaat), the owners permitted him to mix (all their Zakaat collectively), then he is not liable for the Tawaan. Similarly, if the Faqeers have also made him the Wakil of receiving their Zakaat, and he mixed it, then he is not responsible for Tawaan, but at that time it is important to note that if he is the Wakil of only one Faqeer, and he receives Zakaat from few places, to the extent that when it is all put together it adds up to the amount of Nisaab, so now the one who knowingly gives him Zakaat, his Zakaat will not be discharged.

Alternatively, in the case where he is the Wakil of few Faqeers, and he received such a sum of Zakaat that the share of every (Faqeer) reaches the threshold of Zakaat, then in this case, it is impermissible to give Zakaat to that Wakil. For example, if he is the Wakil of three Faqeers and he received six hundred Dirhams (i.e. three times whatever is the threshold of Zakaat currently, as two hundred dirhams has been given as an example, as it used to be the stipulated threshold at that time), meaning that the share of every (Faqeer) is two hundred Dirhams which is the Nisaab, and if he received less than six hundred Dirhams, then in this case none of them have received equal to the threshold of Zakaat. Alternatively, if every Faqeer made him his Wakil independently, then in this case the collective amount will not be taken, but what will be seen is how much each one of them received (independently). In this situation, it is impermissible to mix them together without the permission of the Faqeers, but if he mixes them, the Zakaat will still be discharged, and he will give Tawaan to the Faqeers, but if he is not the Wakil of the Faqeers, then it can be given to him, no matter how many Nisaabs are kept collectively by him. [Raddul Muhtar, vol.2, pg.14/15]

Law 60: For the trustees of numerous Waqf bodies to mix the income of one (body) into that of the other is not permissible. Similarly, 'a Dalaal' (i.e. a broker) is not permitted to mix the money of Thaman and that of sales together[1]. Similarly, if financial assistance was sought for few Faqeers (i.e. more than one), then it is impermissible to mix them up without their permission.

1: In other words, for the broker to mix the amount of a purchased item, or the purchased commodity together.

Likewise, it is impermissible for the one who grinds flour to mix the peoples wheat (i.e. if many people have given him wheat to grind), except at some place where to do this is the 'Urf,' i.e. the accepted norm, as in such a place to do this is permissible, and in all these cases, he will give Tawaan. [Khania]

LAW 61: If the Muwakkils (those who appointed him an agent) did not extrinsically (i.e. clearly) give permission for him to mix them up together, but the norm to do so is such that the Wakils mix them up, then this too will be regarded as (a form of) permission, on condition that the Wakil is aware of this norm. However, a broker is not permitted to mix them, because for this, there is no norm. [Raddul Muhtar, vol.2, pg.14]

LAW 62: The Wakil has the choice (right) of giving the amount of Zakaat to his son or wife, if they are Faqeer (deserving of Zakaat), and if the son is Na-Baaligh, then in order to give it to him, the Wakil himself must qualify as a Faqeer. Additionally, he is only permitted to give this to his son or wife, if with the exception of them, the Muwakkil (i.e. the one who appointed him the Wakil) has not stipulated a particular person to whom he should give it (the Zakaat) to, otherwise if he has, he cannot give it to them. [Raddul Muhtar, vol.2, pg.14/15]

LAW 63: The Wakil does not have the free will (i.e. option) to take it for himself, unless the one who has given the Zakaat says to him that he may utilise it wherever he wishes to, (then it in this case) he can take it. [Durr-e-Mukhtar, vol.2, pg.15]

LAW 64: If the one giving the Zakaat did not order him to do so (i.e. to pay the Zakaat on his behalf), but he gave it by himself, the Zakaat is not discharged, even though he has now permitted it. [Raddul Muhtar, vol.2, pg.14]

LAW 65: If the one giving the Zakaat gave the Zakaat money to the Wakil and the Wakil kept it, and he gave his own money to pay the Zakaat, then this is permissible. If his intention is that in lieu of this I will take the money of the Muwakkil, and if the Wakil first spent that money, and then gave his money to fulfil the Zakaat, the Zakaat has not been discharged. However, this will be regarded as merely being a contribution, and he will give Tawaan to the Muwakkil. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.15]

LAW 66: The Wakil of Zakaat has the free will (i.e. the option) to make another person Wakil (The Responsible Agent) without the permission of the Maalik (owner). [Raddul Muhtar, vol.2, pg.15]

LAW 67: If someone said, 'If I enter into this house, then for the sake of Allah I have to give this hundred rupees (Rands, dollars etc.) in Khayraat (charity),' and he then entered (that house), but when entering he made the Niyyat that, 'I will give it as Zakaat, then (in this situation) he cannot give it as Zakaat.' [Alamgiri, vol.1, pg.171]

LAW 68: If one was holding the Zakaat money in his hand and the Faqeers grabbed it from his hand and fled, the Zakaat has been discharged. Alternatively, if it fell from his hand and the Faqeers picked it up, then if he recognises him (as being a rightful recipient) and is fine with this, and the money was not wasted, it will be discharged. [Alamgiri, vol.1, pg.183]

LAW 69: If that which has been entrusted to a person who is in a position of trust (An Ameen) is lost, and he gives some money to the owner to eliminate any contention, and in doing so if he made the intention of Zakaat, and the owner is also a Faqeer, the Zakaat will still not be valid (i.e. not discharged). [Alamgiri, vol.1, pg.171]

LAW 70: By simply separating (keeping aside) the amount (or goods) with the Niyyat of Zakaat will not absolve one of this responsibility, until he does not give it to the Faqeers (i.e. to the rightful recipient), so much so, that if that amount is depleted, the Zakaat will not be waived. Alternatively, if he dies, that money (which he kept aside) will be regarded as part of the inheritance to his heirs. [Durr-e-Mukhtar, Raddul Muhtar, vol.1, pg.15]

LAW 71: On completion of the year, if one gave all his Nisaab away as Khayraat (optional charity), even if he did not make the Niyyat of Zakaat, but rather he made the Niyyat (intention) of Nafil, or if he did not make any Niyyat, the Zakaat has been fulfilled. However, if he gave all away to Faqeers and he made the Niyyat of Man'nat (fulfilment of a vow) or some other Waajib Niyyat, then giving it away is allowed. However, he is still liable for the Zakaat because it has not been waived, and if he only gave a portion of the wealth as Khayraat, then the Zakaat for that portion has not been waived, but he is still liable for its payment. Alternatively, if all of his wealth has been lost, then the Zakaat for all of it has been waived (i.e. it is maaf and he is not liable for its payment), and if a portion of it was lost, then the Zakaat for the lost portion is waived and the Zakaat on the remaining wealth is Waajib, even if it is not equal to the threshold of Zakaat. Being lost means that it was lost without his own doing; for example, it was stolen, or if had given a loan or lent it to someone and he refuses (to pay it) and there are no witnesses to this, or if he died and

did not leave behind anything in his estate. However, if it is something caused by his own doing; for example, if he spent it, or if he threw it away, or if he gifted it to a wealthy (solvent) person (to a non-Faqeer) then (in this case) the Zakaat is still Waajib upon him as normal. A single cent will not be waived, even though he is now completely insolvent. [Alamgiri, vol.1, pg.171; Durr-e-Mukhtar, vol.2, pg.15]

LAW 72: If the Faqeer owed someone, and he pardoned (wrote off) the entire loan, the Zakaat has been waived (on that amount), and if he pardoned (wrote off) a portion, then the Zakaat for that portion is waived, and if in this case he makes the Niyyat that all should be included as Zakaat, then this will not counted. If he was owed by a solvent person, and he pardoned all of it, the Zakaat is not waived, but he is still responsible (for its payment). If a Faqeer owed him and he pardoned all of it, and made a Niyyat that, 'This is the Zakaat for what such and such person owes me,' then in this case the Zakaat will not be discharged. [Alamgiri, vol.1, pg.171; Durr-e-Mukhtar, vol.2, pg.15/16]

LAW 73: If someone owed a person some money and he asked a Faqeer to collect it from that person, and then made the Niyyat of Zakaat for this, then after the Faqeer takes it into his possession the Zakaat is discharged. If the Faqeer owes him some money, and he wishes to give this money as Zakaat for his capital, in other words, he wishes to pardon it and so that it should become the Zakaat for his Maal (i.e. capital on which he is liable for Zakaat), then this cannot be done.

Note: In this entire translation, solvent or wealthy person will refer to one who is owner of Nisaab and insolvent will refer to one who is not the owner of Nisaab, i.e. the faqeer. [Razvi Noori]

However, he may give him his Zakaat amount (or goods etc.) and he may take from that whatever is owed to him, and if he refuses to pay (what is owed), he may take hold of his hand and snatch it (that amount which is owed to him). Alternatively, if he is not able to get it back even in this manner, he should present a case before the Qadi, saying that he is in possession of it (i.e. the said amount), but is refusing to pay. [Durr-e-Mukhtar, vol.2, pg.16]

LAW 74: Zakaat money (funds) cannot be used for Burial and Kafan etc. of a deceased or for constructing a Masjid, because in this case the (condition of) 'Tamleek-e-Faqeer' (making an insolvent Muslim owner of the Zakaat) is non-existent. If one wishes to spend for these purposes, then the manner to do so, is to make the Faqeer the Maalik (owner of the Zakaat), and he should spend (i.e. give) it (for this good purpose), and by doing so, both will receive Thawaab (reward) for it. It has been mentioned in the Hadith that if Sadaqa (charity) passes through a hundred hands, then all will receive the same Thawaab (reward), as the one who initially gave it, and there is no shortage in his reward. [Raddul Muhtar, vol.2, pg.16]

LAW 75: To give Zakaat openly, by announcing it is 'Afdal' (more virtuous), and to give Nafil Sadaqa secretly is Afdal (more virtuous). [Alamgiri, vol.1, pg.171]. The reason for it being (Afdal) to announce the Zakaat contribution is that by giving it secretively, it causes people to falsely accuse you or have misconceptions (that you did not pay your Zakaat), and announcing it will also encourage and inspire others (to pay their Zakaat), as they will see you doing this, and they too will attempt to do so. However, it is very important that there should be no boasting in this, because the Thawaab (reward) will be lost, and this (boasting) is really a sin, and the one who does this, is deserving of punishment.

LAW 76: When giving (i.e. paying) the Zakaat, it is not necessary to mention to the Faqeer that it is Zakaat, but simply making Niyyat of Zakaat is sufficient. If when giving it to him one says that it is a gift or that it is a loan, but one makes the Niyyat of Zakaat, then the Zakaat is still discharged. [Alamgiri, vol.1, pg.171]. Similarly, if one gave the money saying that it was a present, or money to buy Paan (betel leaf) or for sweets for the children, or Eidi (Eid gift), it will still be discharged. There are some needy people who are not comfortable with taking Zakaat money (even though they are deserving of it), so if they are told that it is Zakaat, they will not accept it, thus you should (in this situation) not mention (to them) the word Zakaat.

LAW 77: If one did not discharge his Zakaat and has now become ill, then (in this case) he should give it secretively by (hiding) this from his heirs. Alternatively, if he had not given it as yet and now wishes to give it, but he has no money to do so, and he wishes to take a loan to pay (the Zakaat), then in this situation if he is certain (i.e. there is predominant likelihood) that he will be able to pay off the loan, then it is better for him to take the loan and pay off the Zakaat. Otherwise, he should not do so, because in this regard the rights towards the servants (people) is more intense compared to the rights towards Allah. [Raddul Muhtar, vol.2, pg.17]

LAW 78: A Maalik-e-Nisaab may pay (his Zakaat) even before the completion of the year, on condition that he is still the owner of that amount of Nisaab at the completion of the year. Alternatively, if at the completion of the year, he did not remain Maalik-e-Nisaab, or if that capital (i.e. amount) of Nisaab was completely lost during the course of the year, then whatever he gave (in the beginning) will be counted as Nafil, and one who is not the owner of Nisaab cannot give Zakaat. In other words, if in future he becomes the owner of Nisaab, then

whatever he gave before this will not be deducted (calculated) from his Zakaat. [Alamgiri, vol.1, pg.172]

LAW 79: If a Maalik-e-Nisaab wishes to pay the Zakaat for few Nisaabs in advance, he may do so. In other words, if he is the owner of one Nisaab at the beginning of the year, and he gave the Zakaat of two or three Nisaabs, and at the completion of the year he became the owner of as many Nisaabs for which he already paid the Zakaat, then the Zakaat for all has been fulfilled. Additionally, if until the completion of the year he remained the owner of only one Nisaab, and he acquired more only after the completion of the year, then this Zakaat will not be deducted from it. [Alamgiri, vol.1, pg.176]

LAW 80: A Maalik-e-Nisaab can also pay the Zakaat for few years in advance. [Alamgiri, vol.1, pg.176]. Hence, it is advisable that one should give a little at a time towards payment of Zakaat, and at the end of the year one should do the calculation, and if the Zakaat has been fully discharged, then well and good, and if there is some shortage, then it should now be immediately paid, without any delay, because delaying (payment of Zakaat) is impermissible. It is also not allowed (once it is due) to pay a little at a time, but whatever is the shortfall should be paid immediately, and if one paid a bit more, then it should be included in the Zakaat of the following year.

LAW 81: If a person is the owner of one thousand and he gave Zakaat for two thousand with this Niyyat (intention) that, if by the completion of the year, I acquired another one thousand, then this is the Zakaat for that, otherwise it will be taken into account (i.e. deducted) from the Zakaat of the following year, then to do so is permissible. [Alamgiri, vol.1, pg.176]

LAW 82: If one is under the impression that he has five hundred rupees, and thus gave the Zakaat for five hundred rupees (Rands / dollars etc.), but later he realises it was only four hundred, then whatever he gave extra, he may calculate and deduct from the next year. [Khania]

LAW 83: If a person has both gold and silver, and before the completion of the year, he gave the Zakaat for one of them, then it is regarded as the Zakaat for both (i.e. towards payment for Zakaat of both as they are from the same type). In other words, if in the middle of the year (i.e. in the course of the year) one of it was lost, even if it is the one for which he intended the Zakaat, this then becomes the Zakaat for that which is remaining. Alternatively, if he has cows, goats and camels all to the value of Nisaab, and in the beginning he already paid the Zakaat for one of them, then in this case it is the Zakaat of what he intended to pay it for, and not for the others. In other words, if he intended the Zakaat for one thing (i.e. cows) and in the course of the year its Nisaab was depleted, it will not be counted as being the Zakaat for the others (i.e. for the goats and camels). [Alamgiri, vol.1, pg.172]

LAW 84: If a Faqeer who was given Zakaat in the course of the year became solvent at the completion of the year or if he died, or if (Allah forbid) he became a murtad (apostate), this will not affect the Zakaat in any way. It has been fulfilled.

Note: In this entire discussion on Zakaat wherever the words 'completion of the year' is mentioned, it refers to completion of a Zakaat year of an individual. For example, if a person became Saahib e Nisaab (Possessor of Threshold as per Shar'i stipulation) on the 1st of Ramadaan, then the completion of his year for that Nisaab is the following Ramadaan. This differs for every person, depending on when he first becomes Saahib e Nisaab. [Razvi Noori]

If the person on whom Zakaat is Waajib died, the Zakaat is waived, in other words, it is not necessary to give Zakaat from the wealth (he left behind).

However, if he made a Wasiyat (in this regard), then the Wasiyat (bequeath) can be fulfilled from one-third of his wealth, and if the sane adult heirs agree, then the Zakaat can be paid from his entire wealth. [Alamgiri, vol.1, pg.176]

LAW 85: If one has a doubt as to whether he gave Zakaat or not, then in this case he should give it now. [Raddul Muhtar, vol.2, pg.17]

ZAKAAT ON SA'IMAH (GRAZING LIVESTOCK)

Sa'imah, refers to that animal (livestock) which is left to graze freely for most of the year, and the aim is to only acquire its milk and to breed (i.e. take) its offspring, or to fatten it. [Tanweer, vol.2, pg.20]

If one brings home grass (hay) to feed it, or if the aim is to keep it (the animal) to carry loads, or for ploughing (etc.) or for any other such work, or to use it for riding, then in this case even if it spends its time grazing, it will not fall under the category of a Sa'imah, and Zakaat on it is not Waajib. Similarly, if it is kept to use its meat for eating, it is not Sa'imah, even though it may graze in the open (pastures etc). Likewise, an animal which is for trade purposes (business purposes), is also not counted as being Sa'imah, but its Zakaat will be paid based on its price (value). [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.20]

LAW 1: If it grazes (freely) for six months and is fed hay for six months, it is not counted as Sa'imah, and if the intention was to feed it hay or to use it for some work, but one did not do this, and the year was completed, then the Zakaat on it is Waajib. Alternatively, if it was for trade (business) purposes, and it was kept grazing for six months or more, then until one does not make the Niyyat that it is Sa'imah, simply leaving it to graze (freely) will not qualify it as a Sa'imah. [Alamgiri, vol.1, pg.176/177]

LAW 2: If it (the animal) was purchased for trade purposes, and was then made Sa'imah, the time of Zakaat is calculated from that time (when it was intended as Sa'imah), and not from the time when he purchased it. [Durr-e-Mukhtar, vol.2, pg.21]

LAW 3: If before the completion of the year, the Sa'imah was sold in exchange of something, then if this commodity is something on which Zakaat is Waajib, and he did not have the Nisaab of that thing from previously, then the Zakaatable year for that commodity will commence from that time (when it came into his possession). [Durr-e-Mukhtar, vol.2, pg.21]

LAW4: There is no Zakaat on an animal which is made Waqf (i.e. a Shar'i endowment), and on horses used for Jihad. Similarly, there is no Zakaat on a blind animal or an animal whose fore or rear legs are cut off (severed). However, if a blind animal lives on grazing, (Zakaat) on it is Waajib. Likewise, if there is shortage in the Nisaab, and one has a blind animal, that if adding it (to his assets) it will complete the Nisaab, then the Zakaat is Waajib. [Alamgiri, vol.1, pg.177/178; Shaami, vol.2, pg.21]

Zakaat is Waajib on three types (i.e. categories) of animals, on condition that they are Sa'imah:

1. Camels
2. Cows (Cattle)
3. Goats (sheep fall in same category)

Hence, the remaining rules will be explained after explaining their Nisaab in detail.

ZAKAAT ON CAMELS

It is in Sahihain (i.e. Bukhari & Muslim) from Abu Sa'eed Al Khudri ﷺ that Rasoolullah ﷺ said, 'There is no Zakaat on less than five camels.'

The detailed explanation of this is present in that Hadith of Sahih Bukhari, which is reported by Hazrat Anas ﷺ.

LAW 1: Zakaat is not Waajib on less than five (5) camels, and when one has more than five (5) (camels), but less than twenty-five (25), then for every five (5), one (1) goat is Waajib (as Zakaat). In other words, for every five camels (below twenty-five) is one (1) goat, and if one has ten (10) camels then it is two goats (as Zakaat), based on this analogy. [General Books, Alamgiri, vol.1, pg.177]

LAW 2: The goat (sheep) given as Zakaat must not be less than a year in age. One may give a buck/billy (i.e. male goat) or a doe/nanny (i.e. a female), the choice is his. [Raddul Muhtar, vol.2, pg.22]

LAW 3: That which is between two Nisaabs is 'Afu' (absolved, i.e. not Zakaatable), in other words, there is no Zakaat on that. For example, if one has seven or eight camels, the Zakaat is still one goat. (Meaning that if it is between five and ten it is still one goat. It will only become two after it reaches ten). [Durr-e-Mukhtar, vol.2, pg.22]

LAW 4: If one has twenty-five (25) camels then he will give (in Zakaat) one (1) Bint Makhadh, in other words, a baby she-camel which has reached one year of age and is in its second year. This ruling is applicable for up to thirty-five (35), meaning one Bint Makhadh will be given. If one has thirty-six (36) to forty-five (45) camels, then the Zakaat is one Bint Labun, meaning a baby she-camel which has

reached the age of two years, and is in its third year. For forty-six (46) to sixty (60) camels, one must give one 'Hiqqah', meaning a she-camel which has already reached the age of three and is in her fourth year. For sixty-one (61) to seventy-five (75) camels, one must give one Jaz'ah, meaning a four year she-female camel, which is in its fifth year. For seventy-six (71) to Ninety (90) camels, one must give two Bint Labun. For ninety-one (91) to one hundred and twenty (120) camels, he must give two Hiqqah. Thereafter for up to one hundred and forty-five (145), one will give two Hiqqah, and for every further five (5) one will give one (1) goat. For example, for one hundred and twenty-five (125) camels, he will give two (2) Hiqqah and one (1) goat, and for one hundred and thirty camels (130), he will give two (2) Hiqqah and two (2) goats, and so on and so forth, based on this analogy. Then, for one hundred and fifty (150) camels, he will give three (3) Hiqqah. If he has more than this, then he will do as he did in the beginning, meaning for every five (5), he will give one (1) goat, and for every twenty-five (25) he will give one (1) Bint Makhadh, and for every thirty-six (36) he will give one (1) Bint Labun. This is the ruling for up to one hundred and eighty-six (186), and actually right up to one hundred and ninety-five (195). In other words, for this many he will give three (3) Hiqqah and one (1) Bint Labun. Then, for one hundred and ninety-six (196) to two hundred (200), is four (4) Hiqqah, and he also has a choice of giving five (5) Bint Labun. Then, after two hundred (200), the same system will be used which is the system used after one hundred and fifty (150), meaning for every five (5), is one goat, for twenty-five (25) is one (1) Bint Makhadh, for thirty-six (36) is one Bint Labun.

Note: In other words, for one hundred and thirty-five camels are two Hiqqah and three goats, in one hundred and forty are two Hiqqah and four goats, and in one hundred and forty-five are two Hiqqah and one Bint Makhadh. [Durr-e-Mukhtar, vol.2, pg.23]

Then from two hundred and forty-six (246) up to two hundred and fifty (250), is five (5) Hiqqah, and the rest is based on this analogy. [General books, Durr-e-Mukhtar, vol.2, pg.22/23]

LAW 5: In (paying) the Zakaat on camels, when a one year, two, three or four year old baby camel is given, it is necessary that it should be a she-camel (i.e. female). If a he-camel (i.e. male) is given, then it should be equal to the value of a she-camel, if not it will not be taken (i.e. it will not be accepted as payment).

ZAKAAT ON COWS (CATTLE)

Abu Dawud, Tirmizi, Nasa'i and Daarimi report from Muadh ibn Jabl ﷺ that when Nabi Kareem ﷺ appointed and sent him as the Governor of Yemen, He ﷺ said (to him), 'For every thirty cows (cattle) take one 'Tabee' or 'Tabee'a and for every forty take out one Musin or Musin'na.'

A similar Hadith is mentioned in another narration of Abu Dawud from Ameer ul Mo'mineen Maula Ali كرم الله وجهه and in that narration it is also mentioned that there is no Zakaat on work animals (i.e. animals used for work purposes like carrying loads etc.).

LAW 1: If there are less than thirty (30) cows, then Zakaat is not Waajib (compulsory, i.e. payable) on them, and when one has full thirty (30) cows, then the Zakaat for them is one (1) Tabee', meaning a one-year old calf (male i.e. bull), or one (1) Tabee'a meaning a one-year old calf (female i.e. cow). For forty (40) cows, the Zakaat is one (1) Musin, in other words, a two-year-old calf (male, i.e. bull) or one (1) Musin'na, meaning a two-year-old calf (female, i.e. cow). This rule applies for up to fifty-nine (59). Then for sixty (60) cows, the Zakaat is two (2) Tabee' or two Tabee'a. Then for every thirty (30) thereafter there is one (1) Tabee' or one (1) Tabee'a, and for forty (40) there is one (1) Musin or Musin'na. For example, in seventy (70) there is (Zakaat of) one (1) Tabee' and one (1) Musin, and in eighty (80) are two (2) Musin, and thereafter based on this same analogy. In which there can be both thirty (30) and forty (40), one has the choice of either giving the Tabee' or the Musin in Zakaat. In other words, in one hundred and twenty (120), one has the choice of either giving four Tabee' or three Musin. [General Books, Durr-e-Mukhtar, vol.2, pg.24]

LAW 2: A water-buffalo (i.e. which is called 'Bhens' in the Indo-Pak sub-continent) falls within the same ruling (i.e. category) as cows. If one has both cows and water-buffalos, they will be combined in (calculating) Zakaat. For example, if one has twenty (20) cows and ten (10) buffalos, Zakaat has become Waajib. Whey paying their Zakaat, the calf of the one which is more in number will be taken. In other words, if the cows are more, the calf will be taken from the cows and if the water-buffalo are more in number, then it will be taken from the water-buffalos. If neither is more in number, chose the one which is of medium quality, i.e. not as good as the best quality, but one which is better than the lowest quality. [Alamgiri, vol.1, pg.178]

LAW 3: One has a choice when dispensing the Zakaat of cows and water-buffalos. He may either pay the Zakaat using a male or a female, but it is Afdal (more virtuous) to give a female calf if the cows are more, and if the bulls are more, then a male calf should be given. [Alamgiri, vol.2, pg.178]

ZAKAAT ON GOATS

It is in Sahih Bukhari Shareef from Anas ﷺ that when Siddique e Akbar ﷺ appointed and sent him to Bahrain, he wrote the obligations of Sadaqa (charity) which were stipulated by Rasoolullah ﷺ. In it is also the Nisaab of goats, that neither an old female goat, nor a defective goat, nor a male goat should be taken. However, if the Musad'diq (one who is collecting the Sadaqa, i.e. Zakaat) wishes to, then he may accept (i.e. take) these. Also, due to the fear of (paying Zakaat), neither should the individual ones be combined, and nor should the combined be separated.

LAW 1: If one has less than forty (40) goats, then the Zakaat is not Waajib, and if one has forty (40) goats, the Zakaat for it is one (1) goat, and this is the ruling for up to one hundred and twenty (120). In other words, for up to one hundred and twenty (120) goats, the Zakaat is one (1) goat, and if one has one hundred and twenty one (121) goats, then the Zakaat is two (2) goats. In two hundred and one (201), the Zakaat is three (3) goats; in four hundred (400), the Zakaat is four (4) goats, and thereafter, there is one (1) goat on every one hundred (100) goats, and whatever is between the two Nisaabs is exempted. [General Books, Durr-e-Mukhtar, vol.2, pg.25]

LAW 2: In Zakaat, one has the option of either giving a male goat or a female goat, whichever it may be, it should not be younger than one year in age. If it is less (than one year in age), then it will be given according to the value. [Durr-e-Mukhtar, vol.2, pg.25]

LAW 3: Sheep are considered in the category of goats, so if the Nisaab is not completed by one, the other can be mixed to make up the Nisaab, and it can be given as Zakaat as well, but it should not be

younger than a year old (i.e. if there are thirty-eight goats and two sheep available, you can combine the sheep with the goats, to make up the Nisaab of forty). [Durr-e-Mukhtar, vol.2, pg.25]

LAW 4: In animals, the lineage is from the mother, so if a young is born from a buck and a goat, then the child will be considered to be from the goats, and if there is one animal short in completing the Nisaab (of the goats), then this young will be mixed with them to complete the count. If the young is from a male goat and a deer, then this will not be done. Similarly, if the young are the offspring of a female white antelope[1] and an ox, it will not be counted as a cow. However, if it is from a male white antelope and from a cow, it is counted as a cow. [Alamgiri, vol.1, pg.176]

LAW 5: Those animals on which Zakaat is Waajib should be at least a year old. If all of them are younger than a year old, then the Zakaat is not Waajib (on them), but if even one of them is a full year old, then all of them will be counted according to that one, and Zakaat will become Waajib. For example, if one purchased forty young goats that are each less than a year in age, then from the time of purchase until they reach a year, there is no Zakaat on them, because at that time they did not qualify to be counted for Nisaab, but the year will be counted from the moment the first one of them reaches a full year in age.

1: White Antelope is also known as the Asian Antelope, and commonly known as the Nilgai. [Razvi Noori]

Similarly, if he (the owner) already had in his possession goats which equal the Nisaab, and after six months passed, they had forty young ones, and the goats then diminished (in number) and only the young were left, then now on completion of that year, these young ones do not qualify in Nisaab, so the Zakaat on them is not Waajib. [Jauhira]

LAW 6: If a person has camels, cattle and goats, but all of them are less than the Nisaab, or if some are less in Nisaab, then in this case they will not be mixed (with the others) to complete the Nisaab, and the Zakaat will not be Waajib. [Durr-e-Mukhtar, vol.2, pg.46, etc.]

LAW 7: In (paying) Zakaat, the average animal (i.e. the average sized animal) will be taken. One should not pick and take the best (quality animal). However, if he has all good animals, then this should be taken. A pregnant animal and the one which has been fattened for eating purposes should not be chosen. Neither should that female be chosen which is suckling its young. A male goat should not be taken. [Alamgiri, vol.1, pg.177; Raddul Muhtar, vol.2, pg.30]

LAW 8: If one does not have the animal of the age which is Waajib upon him to give, but he has an animal which is older than that, he should give that away, and take in return whatever is extra. However, it is not Waajib upon the person who is collecting the Sadaqa (Zakaat) to accept it. If he does not accept it and he demands the animal which is Waajib on him, or if he asks for its value, then he has a choice in this matter. If one does not have the animal of the age which is Waajib upon him, but he has younger than that, then he should give that away (as Zakaat) and whatever is less, he should give the value of it, or he can give the amount of that animal which is Waajib upon him. He may do either of the two. [Alamgiri, vol.1, pg. 177]

LAW 9: There is no Zakaat on horses, donkeys and mules, even if they are kept grazing. However, if they are kept for business purposes, then in this case their value (amount) must be calculated and one-fortieth must be given in Zakaat (i.e. 2.5 %). [Durr-e-Mukhtar, vol.2, pg.25/26 etc.]

LAW 10: There is no Zakaat on that which is pardoned (exempted) between two Nisaabs. In other words, if after the completion of a year, if that which is in-between (i.e. the exempted number) is even lost, it will not make any impact or difference on the Zakaat, and if after it (Zakaat) becomes Waajib, if the Nisaab is lost, then even the Zakaat for this falls away (i.e. is waived). Also, the loss will first go towards that which is pardoned, and if something remains after this, then it will be from the Nisaab which is similar to it. Additionally, if it is still remaining (i.e. if is still due), then it will be from that Nisaab which is similar, and so on and so forth, based on this analogy. For example, if a person had eighty goats and forty died, so even now one goat is still Waajib (as Zakaat), because the next forty after the initial forty is exempted. If from forty camels fifteen died, then one Bint Makhadh is Waajib, because in forty, four are exempted, so this will be subtracted, and thereafter is the Nisaab of thirty-six, and even that is not sufficient, so eleven more should be subtracted, then twenty-five will remain, thus the ruling in this case is of one Bint Makhadh, and it is this which will be given (as Zakaat). [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.27, etc.]

LAW 11: If two goats are Waajib in (payment of) Zakaat, but if one gave one fat goat which in value is equivalent to two (average) goats, then the Zakaat is fulfilled. [Jauhira]

LAW 12: If on completion of a year, if the Maalik e Nisaab himself destroyed his Nisaab, the Zakaat will not be waived. For example, he did not give the animals' food and water and they died, then in this case he will still have to pay the Zakaat. Similarly, if someone owed him money and the person who owes him is wealthy (solvent), and after completion of a year, if he forgave the debt, then this is also regarded as destroying your own Nisaab, so he will still have to give Zakaat. However, if he was insolvent (poor) and he forgave the debt, then in this case the Zakaat is waived. [Durr-e-Mukhtar, vol.2, pg.50]

LAW 13: After the year has ended (i.e. after completion of the Nisaab year), if a Maalik e Nisaab gave a loan, or gave something on loan or if he sold the trade goods in lieu of trade goods, and the one whom he has given this to has rejected this (i.e. he is saying it never happened), and he (the Maalik) now has no evidence (to prove this), or if he died and did not leave behind any inheritance (i.e. estate), then this does not fall within the category of destroying it (i.e. self-loss). Hence, the Zakaat has fallen away (i.e. it is now waived); alternatively, if after the completion of the year (Nisaab year), he sold the trade goods in lieu of non-trade goods, meaning the item which he took in lieu of it, was not for a business purpose; for example, he bought a slave for his services, or clothes to wear, or if he sold a Sa'imah in exchange for a Sa'imah, but the person is refusing this (i.e. he says the sale never happened), and he also has no witnesses (to this sale), or if he died and did not leave behind any inheritance, then this too is not counted in the category of being destroyed (i.e. lost), but it is something in which he caused the loss, so the Zakaat in this is Waajib. If on completion of the year (Nisaab year), he gave the trade goods as Mahr (Dowry) to his wife, or if a woman took Khula from her husband in lieu of her Nisaab, Zakaat must still be given. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.28/29]

LAW 14: He had Rupees/Ashrafis (i.e. money) in his possession over which a year has passed, but he has not given the Zakaat on it as yet, and in exchange for that he purchased some item for business, and that item is lost (i.e. he incurred loss), then in this case the Zakaat is void, unless he bought it at such a high price, that due to such loss, people will not purchase it, then the extra amount which he paid, over and above its actual price will still be Zakaatable and the Zakaat for that will not fall away, because in this case he actually caused the loss. If it is not intended for business purposes; for example, if he bought a slave for serving him and he died, then the Zakaat on that amount (money) will not be void. [Raddul Muhtar, vol.2, pg.28]

LAW 15: If the Muslim Ruler (even though he may be unjust or a dissident) takes the Zakaat of the Sa'imah, or if he collected the Ushr, and he used it for the appropriate purpose, then there is no need to repay it. Alternatively, if it was not used for the appropriate purpose, then it must be repaid, and if he collected Khiraj, then there is absolutely no need to repay it. [Durr-e-Mukhtar, vol.2, pg.32]

LAW 16: If the Sa'imah was sold in front (i.e. in the presence) of the 'Musad'diq' (one who collects the Sadaqa/Zakaat), then the Musad'diq has the choice of taking from it the amount which is for Zakaat, and in this case the sale will be complete. Alternatively, if he wishes he may take that animal which is Waajib (in Zakaat), and the animal which he took at that time will cause the sale to become 'Bai' Baatil' i.e. an annulled sale (i.e. an improper sale) for him (i.e. for the buyer). If the Musad'diq was not present there, but he arrived after both of them (i.e. the buyer and the seller) have left the 'Majlis Al Aqd' (i.e. the session of the contract i.e. sale), then in this case he is not permitted to take the animal. He should now take the value of the animal which is Waajib (as Zakaat). [Alamgiri, vol.1, pg.181]

Law 17: If one sold grain on which Ushr (one tenth is due) is Waajib, then in this case the Musad'diq has the right, to either demand the price of it from the 'Baa'i,' i.e. the seller or he may take that amount of grain from the 'Mushtari,' i.e. the buyer. This will apply whether the transaction took place in the presence of the Musad'diq, or whether he arrived after they separated. [Alamgiri, vol.1, pg.181]

Law 18: If there are eighty goats (80), then one (1) goat is for Zakaat. It cannot be such that they are made into two flocks of forty each, and then two goats are taken as Zakaat, and if two separate persons have forty goats each, then it is not allowed to put them together as one flock and then take only one goat as Zakaat. One will be taken from each of them as Zakaat (for his forty). Similarly, if one person has forty goats and the other person has thirty nine, then nothing will be taken from the one who has thirty nine goats. In brief, neither will that which is a single flock be separated, and nor will individual flocks be combined. [Alamgiri, vol.1, pg.181]

Law 19: Partnership in an animal does not influence the Zakaat, no matter what category it may be. If the share of each one of them (the partners) is equal to the Nisaab, then both will have to give their full Zakaat for which they are liable, as this is Waajib. If the share of one of them is equal to the Nisaab and the share of the other is not; for example, if one has forty (40) goats and the other has thirty (30) goats, then the one who has forty (40) goats must give one (1) goat as Zakaat and the other will not give any Zakaat. Alternatively, if neither of them has equivalent to the Nisaab, but if the animals are put together, it will make up the Nisaab, then in this case there is no Zakaat on either of them. [Alamgiri, vol.1, pg.181]

LAW 20: If eighty-one (81) people are partners in eighty (80) goats, in a manner whereby one person (from amongst them) has a share of half (i.e. a fifty percent share) in every goat (sheep), and for the other half of every goat, different individuals are the owners (to each of this half share), so all his (the first person's) shares put together equals forty (40 goats), and all (the rest) of them are only shareholders of half a goat each, then none of them (i.e. the owners of only half share each) will be liable for its Zakaat. [Durr-e-Mukhtar, vol.2, pg.47]

LAW 21: If Zakaat is paid on those animals which are shared, then each person is liable according to his share, and whatever has been paid more than the share, should be recovered from the partner. For example, if one has forty-one (41) goats and the other person has eighty-two (82) goats. The total of all the goats is one hundred and twenty-three (123), and if two (2) goats were taken out as Zakaat, meaning one (1) goat was taken from each, but because one is the shareholder of one-third, and the other is shareholder of two-thirds. Hence, in every goat, two-thirds of the two-third shareholder has gone (as Zakaat), the total of which is one-third and one goat. Additionally, in every goat one-third of the one-third shareholder has gone (as Zakaat), which in total is two-thirds, and one goat is Waajib upon him (as Zakaat). Therefore, the two-thirds shareholder is allowed to take one-third from the one-thirds shareholder. If there are eighty (80) goats and in them, one person is a two-third shareholder, and the other is a one-third shareholder, and if one goat was taken as Zakaat, then the shareholder of one-third, may recover the value of one-third of the goat, from his partner, as the Zakaat is on not Waajib upon him (on that one-third). [Raddul Muhtar, vol.2, pg.47]

ZAKAAT ON GOLD, SILVER AND MERCHANDISE

HADITH 1: It is in Sunan Abi Dawud and Tirmizi from Ameer ul Mo'mineen Maula Ali كرم الله وجهه that Rasoolullah ﷺ said, 'I have pardoned (exempted) the Zakaat on horses, bondsmen and handmaids, so pay Zakaat on silver, (one dirham) from every forty dirhams. There is nothing (to pay) on one hundred and ninety dirhams, but when it reaches two hundred dirhams, then pay five dirhams.'

HADITH 2: It is reported in another narration of Abu Dawud from the same narrator that, 'From every forty dirhams there is one dirham (to be paid), and until it does not reach two hundred dirhams, there is nothing (to pay), and when it reaches two hundred dirhams, then give five dirhams, and if it exceeds that (amount), then pay accordingly.'

HADITH 3: It is in Tirmizi Shareef from Amr bin Shu'aib who narrated from his father, who narrated from his grandfather, that two women came to the Beloved Rasool ﷺ and they were wearing gold bangles (bracelets) on their hands, so He ﷺ said, 'Do you pay the Zakaat for them?' They said, 'No.' The Beloved Rasool ﷺ said, 'Do you like that Almighty Allah should let you wear bangles of fire?' They said, 'No.' He ﷺ said, 'Then pay their Zakaat.'

HADITH 4: Imam Malik and Abu Dawud report from Ummul Mo'mineen Umm e Salma رضى الله تعالى عنها that she says, 'I used to wear gold jewellery.' I said, 'Ya Rasool'Allah ﷺ! Is this the 'Kanz' (the treasure, concerning which there has been warning in the Holy Qur'an)?'

He ﷺ said, 'That which reaches the threshold on which Zakaat must be paid, and the Zakaat has been paid (for it), is not 'Kanz'.'

HADITH 5: Imam Ahmed reports from Asma bint Yazid on the merit of it being a Hasan narration, that she said, 'My aunt and I presented ourselves before Nabi Kareem ﷺ, and we were wearing gold bangles (bracelets). He ﷺ asked, 'Have you paid its Zakaat?' We said, 'No.' He ﷺ said, 'Do you not fear that Almighty Allah will make you wear bangles of fire? Pay its Zakaat!''

HADITH 6: Abu Dawud reported from Samurah bin Jundub ﷺ that Rasoolullah ﷺ would command us to pay Zakaat for that which we have acquired for trade purposes.

LAW 1: The Nisaab (threshold) of gold is 20 Mithqal, in other words, seven and a half Tola (7 ½ Tola of gold) and two hundred dirhams of silver, in other words, fifty-two and half Tola (52 ½ Tola of silver). In other words, this refers to that Tola, which according to the current rupee (i.e. in the time or Sadrush Shariah) is 11 ¼ Masha. When dealing with gold and silver, the Zakaat is calculated by weight, and not by price (i.e. credence is not given to price of the item). For example, if one has made jewellery or a container which weighs 7 Tola in gold or less, and due to its design and crafting its price exceeds two hundred dirhams (i.e. more than 52 ½ Tola of silver in value), or if the price of gold is more expensive, and the value (price) of less than 7 ½ Tola exceeds the price of two hundred dirhams, just as nowadays, the price of 7 ½ Tola of gold will make many Nisaabs of silver. What is meant by this, is that if the weight does not add up to the Nisaab (i.e. the threshold stipulated for weight of gold and silver), Zakaat will not be Waajib, no matter what the price (value) may be. Similarly, if in payment for Zakaat of gold if one gave something in gold, and in

payment for Zakaat of silver, one gave something in Silver, then even in this case, it will not be based on its price but on its weight, even though a lot of crafting went into it, thereby inflating its price. Alternatively, let us assume that silver is selling at ten Aana[1], and one gives one rupee in Zakaat, which is counted as 16 Aana, then in paying the Zakaat, it will be understood that one gave 11 ¼ Masha in silver. The six Aana or slightly more which is extra in the price, is wasted. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.38-40]

LAW 2: This which has been mentioned that there is no credence given to price (i.e. value) in the payment (calculation) of Zakaat, is only applicable in the case when the Zakaat of that item is being paid for with the same type of item (i.e. gold with gold and silver with silver etc.). However, if the Zakaat of gold is being paid for with silver, and the Zakaat of silver is being paid for with gold, then it will be based on the price. For example, in payment for the Zakaat of gold, if one gave some item in silver which is worth one Ashrafi, then it will be regarded as payment of one Ashrafi, even though in weight it is not even worth 15 rupees. [Raddul Muhtar, vol.2, Pg.41]

LAW 3: If gold and silver are equal to the Nisaab (i.e. the stipulated threshold) then the Zakaat on it is one-fortieth, be they in their original form (i.e. gold and silver), or if they are in form of coins, such as Ashrafis (etc.), or if they are items made from them (i.e. from gold or silver), be this if their use is permissible, such as jewellery for females, or a silver ring with one stone for a male which does not

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1: An Aana was a currency unit formerly used in India, equal to 1/16 rupee. It was subdivided into 4 Paise or 12 Paais (thus there were 64 paise in a rupee and 192 paais). The term belonged to the Muslim monetary system. The Aana is not commonly used since India decimalised its currency in 1957. [Razvi Noori]

exceed 4 ½ Masha in weight, or gold or silver buttons which are not attached to chains. Alternatively, even if their usage is impermissible, such as gold and silver vessels (utensils), watches[1], Surmah (collyrium) holders (containers), or a Surmah applicator, the use of which is Haraam for both males and females; or gold and silver ring (without stone) for men, or jewellery (for men), or gold rings (for men), or more than one ring (for men), or a ring with numerous stones (for men). In other words, no matter what it may be (be it permissible or not) Zakaat is Waajib on all such items. For example, if one has 7 ½ Tola of gold, then 2 Masha in Zakaat is Waajib, or if one has 52 Tola 6 Masha of silver, then the Zakaat is 1 Tola, 3 Masha and 6 Ratti.[2] [Durr-e-Mukhtar, vol.2, Pg.41, etc.]

LAW 4: With the exception of gold and silver, any other thing which is meant for trade, and the value of which reaches the Nisaab of gold and silver, then Zakaat is also Waajib on this. In other words, one-fortieth of the price (2.5%), and if the value of these items does not make up the Nisaab amount, but with the exception of such items, one also has gold and silver as well, then the value of those items will be combined with the value of the gold or (and) silver. Additionally, if all added together makes up the value of Nisaab, then Zakaat is Waajib on it, and the value of the item should be counted in the currency which is most commonly used in that place, just as the Rupee is most commonly used in India, so it will be valued based on the Rupee.

1: Watch here does not mean women cannot wear gold or silver watches, but it means if worn not as jewellery but as apparel, it is not permitted.

2: The weights, Tola, Masha and Ratti are being used as it was the weight measure in the time of Sadrush Shariah. As per present weight system, all that we need to understand is that one will pay Zakaat of 2.5 % on the money, item or items which have reached the threshold of Zakaat.

Also, if at any place the currency is both in silver coins and gold coins, then in this case one has the choice of counting it in either of them, but in the case when it is calculated in cash (money) it does not reach the Nisaab amount but if it is calculated in Ashrafis (i.e. gold) it reaches the Nisaab, or vice versa, then in this case the value is based on the one through which Nisaab is reached. If the Nisaab is reached through both, but in one, with the exception of Nisaab, one-fifth part of the Nisaab is more, and this is not the case in the other one, then the value will be calculated based on that calculation which is equal to one Nisaab and one-fifth. [Durr-e-Mukhtar, vol.2, pages 41/42, etc.]

LAW 5: If one has valuables more than the Nisaab (threshold), then if this extra is one-fifth of the standard Nisaab, then Zakaat on this is also Waajib. For example, if one has two hundred and forty dirhams, meaning 63 Tola silver (as per the time of Sadrush Shariah), then it is Waajib to pay Zakaat of 6 Dirhams, meaning 1 Tola 6 Masha and $\frac{1}{5}$ Ratti must be added. In other words, after 52 Tola and 6 Masha, on every 10 Tola 6 Masha, 3 Masha 1 $\frac{1}{5}$ Ratti must be added. Alternatively, if one has 9 Tola gold, then it is 2 Masha 5 $\frac{3}{5}$ Ratti, meaning after 7 Tola and 6 Masha, on every 1 Tola and 6 Masha, 3 $\frac{3}{5}$ Ratti must be added, and if it does not reach the $\frac{1}{5}$ amount, it is exempted. In other words, if there is even one Ratti less than 9 Tola of gold, then Zakaat is (only) Waajib on that 7 Tola and 6 Masha. In other words, (the Zakaat) is 2 Masha. Similarly, if the silver is even one Ratti less than 63 Tola then the Zakaat which is Waajib, is only on that (initial) 52 Tola and 6 Ratti and that is 1 Tola 3 Masha and 6 Ratti. Similarly, whatever is more after the one-fifth portion, then if that is also one firth portion, then one-fortieth of that is Waajib, otherwise it is exempted, and so on and so forth based on this analogy (and system). The same ruling is on merchandise for trade. [Durr-e-Mukhtar, Vol.2, Pg.43]

LAW 6: If there is alloy mixed with gold or silver, and the gold or silver is more, then (all of it) will be counted (calculated) as gold or silver, and Zakaat will be Waajib on all of it. Similarly, if the alloy is equal to the gold or silver, then Zakaat is still Waajib on it. However, if the alloy (i.e. its quantity) is more than the gold or silver, then it is not regarded as gold or silver. However, there are few scenarios here; if the (quantity) of gold or silver found in it, is such that if separated then it will reach the Nisaab (the threshold), or if it (by itself) does not reach the Nisaab (threshold), but if one has with him other valuables that if this is added to it, then it will make up the Nisaab, or if it is something which is used as 'Thaman' (i.e. the price/value of something), and its value reaches Nisaab, then in all these cases Zakaat is Waajib. If none of these scenarios are found, and if it is intended for trade, then with the conditions of trade, it should be regarded as trade goods, and if its value is equal to Nisaab by itself, or if it adds up to the Nisaab amount after being combined with other things, then Zakaat on it is Waajib, otherwise not. [Durr-e-Mukhtar, Vol.2, Pg.43/44]

LAW7: If gold and silver have been mixed together, then in this case if the gold is more (in quantity), it will be regarded as gold. Alternatively, if both are equal, and the gold reaches the standard Nisaab, either by itself or after being mixed with the silver, it will still be regarded as gold. If the (quantity of) silver is more, it will be regarded as silver, and if it reaches the Nisaab, Zakaat will be paid on it as silver, unless there is such an amount of gold in it which is more than the price (value) of the silver, then in this case, all of it will be counted as gold. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, Pg.43]

LAW 8: If one has both gold and silver and both reach the complete standard Nisaab, then in this case it is not necessary to pay the Zakaat by counting the gold as silver or silver as gold, but the Zakaat of each is Waajib separately. However, if the one paying the Zakaat wishes to pay the Zakaat of both, with one thing, then he has the choice of doing so, but in such a case it is Waajib, that he should calculate it at the rate of that thing which is more beneficial to the Faqeers (i.e. the recipients of Zakaat). For example, in India, the common currency is the Rupee which is used more than the Ashrafi (i.e. gold coin), so in this case one will use the price of silver and calculate the Zakaat, and give the silver as Zakaat (i.e. in those days the Rupee coins were silver), and if from both (i.e. gold and silver) neither one reaches the standard Nisaab, then in this case, he should assume and convert silver to the value of gold and gold to the value of silver and mix them. Alternatively, even after mixing them together, if it still does not reach the standard Nisaab, then there is nothing (i.e. no Zakaat on them). If one adds silver to the value of gold, in silver, it reaches the standard Nisaab, and if one adds gold converted to the value of silver, to the gold, it does not reach the standard Nisaab, or vice versa, then it is Waajib to do that in which the standard Nisaab is reached. If the standard Nisaab is reached by both methods, then one has the choice to do as he wishes, except if through one method the Nisaab is inflated by one-fifth, then in this case, it is Waajib to use the Nisaab which is inflated by one-fifth. For example, if one has 26 ¼ Tola silver and one has 3 ¾ Tola gold, then if 3 ¾ Tola of gold comes to (the same value of, i.e. buys) 26 ¼ Tola of silver, and if the (value) of 26 ¼ Tola silver comes to (the same value of, i.e. buys) 3 ¾ Tola of gold, then one may regard the gold as silver or the silver as gold, but if one gets 37 Tola silver in lieu 3 ¾ Tola of gold, and for 26 ¼ Tola silver, one does not get 3 ¾ Tola gold, then in this case it is Waajib to regard the gold in the counting of silver, because in this way the standard Nisaab is reached. Also, it

actually inflates to one-fifth more, and in that (other method) even the standard Nisaab is not reached. Similarly, if each of them is slightly more than the Nisaab, then if the extra is one-fifth of the standard Nisaab, then Zakaat must be given on that (extra) as well, and if the extra in each is less than one-fifth of the standard Nisaab, then both should be mixed, and even after being mixed, if they still do not reach one-fifth of the Nisaab of any of them, then there is no extra (Zakaat) on the this extra. Alternatively, if both reach the Nisaab or one-fifth (more) of the standard Nisaab, then one has the choice, except in the case when one (of them) reaches the full standard Nisaab and the other reaches one-fifth of the standard Nisaab, then in this case one should use that method which reaches the standard Nisaab. Alternatively, if one (of them) reaches Nisaab or the one-fifth, and the other does not, then it is Waajib to do that in which Nisaab or one-fifth of Nisaab is reached. [Durr-e-Mukhtar, Raddul Muhtar, Vol.2, pg.45/46, etc.]

LAW 9: When money is used as common currency and is in circulation, and it is equal to the value of two hundred dirhams or 20 Mithqal (i.e. it is equal to the current standard Nisaab 52 ½ Tola of Silver or 7 ½ Tola of Gold), then Zakaat on that is Waajib, even if it is not for trade purpose. Alternatively, if that currency is redundant (not in use anymore), then unless it is not used for trade purposes, Zakaat on it is not Waajib. [Fatawa Qaari Al Hidaya]. Zakaat on notes is also Waajib, for as long as they are common and in circulation as this too is regard as 'Thaman e Istilahi[1]', and the ruling is the same as any (other) money (i.e. coins).

1: In other words, it is Thaman, which in reality is 'Mata' (i.e. goods), but the terminology of the people has made it Thaman.

Law 10: The Zakaat regarding the amount which is owed[1] to you by someone, and (the rulings as to) when Zakaat becomes Waajib on it, and when it is regarded as paid, is in three categories:

Dayn e Qawi

The first category is if it (i.e. the amount owed to you, i.e. the debt) is 'Dayn e Qawi' (i.e. a secure loan), such as a loan which in common terms is also called 'current loan' or a 'short term loan,' and it is the 'Thaman' of merchandise (trade goods). For example, if one bought goods with the intention of trade, and he sold it on credit to someone, or if it is the rent of something intended for business purposes. For example, if one purchased a house (building /warehouse etc.) or land with the intention of business, and he has rented it to someone to live in, or to use it for cultivation etc., then if this rent is owed to him, it will be regarded as Dayn e Qawi (secure), and the Zakaat on Dayn e Qawi, as long as it is still owed, will be Waajib (i.e. due) year after year. However, it is only Waajib to pay it, when one-fifth of the standard Nisaab amount is already received. Actually, only the Zakaat on that amount is Waajib (due), which has already been received. In other words, if one receives forty dirham (i.e. the amount equal to one fifth of the current Nisaab amount) then he must pay one dirham in Zakaat, and if he received eighty dirhams, then he will pay two dirhams, and so on and so forth based on this analogy (and system).

1: Here, 'Dayn' The amount owed does not absolutely refer to a debt, but it refers to every such 'Maal' (form of wealth), which for whatever reason, the liability for which a person is regarded responsible.

Dayn e Mutawas'sit

The second category is Dayn e Mutawas'sit (i.e. a partially secure loan). Dayn e Mutawas'sit is when some entity which is not for trade purposes is transformed. For example, if one sold the grains which were meant for home use, or a horse which is used for (personal) transport, or the slave who is for your service, or any other item which is from Haajat-e-Asliyah (a person's basic essentials), and the amount is still owed by the buyer. Then in this case, Zakaat will only be necessary when one receives and has possession of two hundred dirhams (i.e. the amount which is equal to the current standard Nisaab). Likewise, if he received the 'Dayn' of a testator, as inheritance (i.e. that which was owed to the testator was passed over to him), even though it was in lieu of trade goods, then in this case, after the heir receives two hundred dirhams (i.e. the amount which is equal to the current standard Nisaab) and after a year passes since the death of the testator, to give Zakaat (on this) will be necessary.

Dayn e Da'eef

The third category is Dayn e Da'eef (An Insecure Loan), meaning that which is in lieu of other than 'Maal' (valuables / merchandise), such as Mahr (Dowry), Badal e Khula (Exchange payment for Khula), Diyat (Blood money), Badl e Kitaabat (Exchange for Freedom of a slave), or if one bought a house or shop without the intention of selling it (i.e. not for trade), and its rental is owed by the tenant, then to give Zakaat on this will only be Waajib (i.e. it will only be due) once a year passes after having possession of the standard (current) Nisaab. Alternatively, if one has some Nisaab of that same type of thing, and its full year comes to completion, then Zakaat on it is Waajib.

If one only receives the Dayn e Qawi and Dayn e Mutawas'sit after many years has passed, then the Zakaat of the past year which he was responsible for, will be added to the account of the next year on that same amount. For example, Amr owed Zaid three hundred dirhams in Dayn e Qawi, and after five years, he received less than forty dirhams (i.e. less than 1/5 of the Nisaab amount), then there is no Zakaat due on that, and if he received forty dirhams (i.e. 1/5), then he must pay one dirham (as Zakaat). Now he has 39 dirhams remaining (as he has paid one dirham from the forty dirhams as Zakaat), which is now regarded as less than one-fifth of the standard Nisaab, thus the Zakaat of the past years is not Waajib upon him as yet. If the amount being owed was three hundred dirhams which is Dayn e Mutawas'sit, then unless he does not receive two hundred dirhams, he is not liable to pay anything (as Zakaat on it), and after five years if he received two hundred dirhams, then twenty-one dirhams is Waajib on him. For the first year it was five (dirham), so now for the second year it will be one hundred and ninety-five, and from it, thirty-five (dirhams) which is less than one-fifth (of the standard Nisaab), is exempted, so he remains with one hundred and sixty (dirhams), and from it, four dirhams is Waajib (as Zakaat). Then in the third year, one hundred and ninety-one dirhams is left (because he was left with one hundred and fifty-six dirhams plus the thirty five dirhams which was exempt in year two due to it being less than the extra one-fifth. Hence, in the third year he has one hundred and ninety-one dirhams) and even from that (one hundred and ninety-one) four dirhams (Zakaat) is Waajib. In year four, one hundred and eighty-seven dirhams are left, and in year five, one hundred and eighty-three dirhams remained, and even for them, four dirhams for each (year, i.e. for the fourth and fifth year) is Waajib as Zakaat. Therefore, all in all, it is Waajib to pay twenty-one dirhams (in Zakaat for all five years). [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.47/50]

LAW 11: If the year of Nisaab was already active before the Dayn (loan/amount owing to you), then the amount which is owed by someone in the course of that (Zakaatable) year will also be counted as the same year, which was already running (i.e. active) from before, and not from the time of the loan. Alternatively, if before that loan, the (Nisaab) year of that particular entity was not already active, then it will be calculated from the time of the loan (Debt which is owed to you). [Raddul Muhtar, vol.2, pg.49]

LAW 12: If someone owes you an amount which is regarded as Dayn e Qawi or Dayn e Mutawas'sit, and the debtor dies, then the Wasiyat of the Zakaat for that debt at the time of his death is not necessary (upon him), because that Zakaat was not really Waajib (due) to pay (at that time). Also, the Zakaat upon the heir will only be applicable when a year passes after the death of the Testator, and after he receives forty dirhams in Dayn e Qawi (i.e. one-fifth of Nisaab), and two hundred dirhams in Dayn e Mutawas'sit (i.e. the amount equal to the full standard Nisaab). [Raddul Muhtar, vol.2, pg.49]

LAW 13: After a full year, if the creditor pardons the debt (or loan etc.), or before the completion of the (Zakaatable) year, he gave the Zakaat amount away as a gift, the Zakaat has been waived. [Durr-e-Mukhtar, vol.2, pg.50]

LAW 14: If a woman received her dowry (Mahr) amount, and after a year passed, the husband gave her Talaaq without having intercourse with her, then she will have to return half the Mahr, and Zakaat is (still) Waajib on the full amount. The Zakaat on this amount received by the husband will be Waajib (due) on him after a year passes over it, from the time of receipt. [Durr-e-Mukhtar, vol.2, pg.50]

LAW 15: If a person acknowledges that a certain person owes me (some amount), and he has also given it to him, but after a year both of them say that there was no debt (i.e. nothing was owed), then Zakaat is not Waajib upon any one of them (for this). [Alamgiri, vol.1, pg.182]. However, what is obvious is that, this is in the case when he had assumed that there was a debt, because if he makes this excuse simply to have the Zakaat waived, then he will be held accountable in the Court of Allah.

LAW 16: After a year passes on trade goods (i.e. merchandise), Zakaat on it is due as per its current value, but the condition is that at the beginning of the year it should not have been worth less than two hundred dirhams (i.e. it should not be less than that of the standard current Nisaab). If it (the merchandise) is made up of different entities, then the value of all put together should either make the equivalent of 52 ½ Tola of silver, or 7 ½ Tola of gold. [Alamgiri, vol.1, pg.179]. In other words, this is when he has only these valuables (merchandise etc.); and if with the exception of this, he still has gold or silver (or gold and silver), then he should combine altogether.

LAW 17: After a year has passed, if grain or any other trade goods to the value of two hundred dirhams (i.e. Nisaab) is in your possession, but the (market) rate of the said item has fluctuated (gone up and down), then if one wants to give Zakaat from that, then he should give one-fortieth (i.e. 2.5 %) of whatever was its value on that day.

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* Here 'Dayn' does not only refer to the absolute loan, but it refers to every such valuable, which for whatever reason is Waajib upon a person (to pay).

* In this section, the 'Dayn' (loan) refers to the debt which is owed to you.

Alternatively, if one wishes to give something else equal to its value (in Zakaat), then that value must be used, which was applicable on the day which marked the completion of its (Zakaatable) year. If that object was wet on that day when it's (Nisaab) year was completed, but it has now become dry, then too the same value will be used (which was on the day when the year completed). Also, if it was dry on that day, but today it has become wet, then the value of today will be taken. [Alamgiri]

LAW 18: The price (value) must be calculated based on the place (location) where the goods are being kept. If the goods are in the wilderness (unpopulated place), then it will be calculated based on its values at the populated locality which is closest to it. [Alamgiri, vol.1, pg.180]. It is obvious that here such merchandise are being referred to, which cannot be bought (i.e. sold), in the wilderness. However, if the buyer does go into the wilderness (to buy such things), such as wood, and those things which grow there, then for as long as the merchandise are kept there, the price (value) of it will be according to that place (location).

LAW 19: If one has 'Degs' (Pots) which one gives out on rent (i.e. on hire), then there is no Zakaat on those pots, and the same applies to houses which are on rent (i.e. there is no Zakaat on that actual property which is on rent). [Alamgiri]

LAW 20: If one has a horse business, and he purchases cloth which is used on the back of the horse, or if he buys reigns and ropes etc. for it, so that it may be used for the safety of the horse, then there is no Zakaat on these. However, if he bought it so that the horse may be sold with all these items, then there is also Zakaat on them as well. If a baker bought wood to cook (bake) bread, or if he bought salt to add to

the bread, then there is no Zakaat on them, but if he purchased sesame seeds to sprinkle on the bread, then the Zakaat on the sesame seeds is Waajib. [Alamgiri, vol.1, pg.180]

Law 21: If a person gave his house on rent for three years, at a rental income of three hundred dirhams per annum, and he has nothing else (on which to pay Zakaat), and whatever comes as rental, he keeps it aside (i.e. he saves it), then after eight months pass, he will become the owner of Nisaab, because the rentals of eight months will add up to two hundred dirhams (i.e. to the standard current Nisaab in this scenario). Hence, from today, his Zakaat year has commenced (i.e. one year from now the Zakaat will be due), and on completion of the year, he will give Zakaat on five hundred dirhams, because the rental for twenty months equals to five hundred dirhams (i.e. for the 12 months of the Zakaat year, plus the initial 8 months rental). Now if another year passes thereafter, then he will give Zakaat on eight hundred dirhams, but for the first year's Zakaat, he will give twelve and a half dirhams less. [Alamgiri] Actually in eight hundred dirhams, Zakaat will be Waajib on forty dirhams less, because there is no Zakaat on less than forty dirhams, as that is exempted.

Law 22: A person has only one thousand dirhams and he has no other wealth (i.e. capital etc.). He has taken a house on rent for one hundred dirhams per year, for ten years, and he has given the complete payment (in advance) to the owner of the house, so in the first year he will give Zakaat on nine hundred dirhams, because the one hundred dirhams has gone as the rent for the year. In the second year, he will give Zakaat on eight hundred dirhams, but in actual fact from the Zakaat of the first year he will subtract twenty two and a half dirhams from the eight hundred dirhams (as twenty-two and a half dirhams was the Zakaat he already paid in the first year from that

amount) and then pay Zakaat on the balance. Similarly, every year he will subtract one hundred (for the rental of that year) and the Zakaat amount that he paid the previous year, and then pay Zakaat on the balance. Further, if the owner of the house has no other valuables, except for that one thousand, then for two years, he is not liable for any Zakaat (i.e. because only after two years will he be the owner of 200 dirhams being the standard Nisaab). Now, after two years pass, he is the owner of two hundred (i.e. whatever is the standard Nisaab), and at three years he will give the Zakaat on three hundred dirhams. Likewise every year, he will pay on a hundred more, but this will be after deducting the Zakaat paid for the past years, so Zakaat will be on whatever is Waajib thereafter. In the same manner, if a person gave a handmaid to him to the value of the rent, Zakaat is not Waajib on the tenant, but the owner of the house is still liable, as he would be in the case of (being paid in) dirhams. [Alamgiri, vol.1, pg.182]

LAW 23: If for businesses purposes one purchased a valuable slave for two hundred dirhams who was worth two hundred Dirhams, and the payment was made to the seller, then in this case if he has not as yet taken possession of the slave, and a year has passed, and the slave dies at the place of the seller, then both the buyer and the seller are liable for Zakaat on two hundred dirhams each. Alternatively, if the slave was worth less than two hundred dirhams, and the buyer purchased the slave for two hundred dirhams, then the seller will give Zakaat on two hundred dirhams and the buyer is not liable for anything. [Alamgiri, vol.1, pg.182]

LAW 24: If one sold a slave meant to serve, for one thousand and he also collected the payment, then after one year it was ascertained that the slave has some defect, and the slave was thus returned, be this on the order of the Qadi, or if he took him back on his own free will, he will give Zakaat on one thousand. [Alamgiri, vol.1, pg.182]

LAW 25: In place of money, if one gave food, grain or clothing etc. to a Faqeer (Zakaat recipient), and in doing so he made him the Malik (owner) of it, the Zakaat will be fulfilled. However, its Zakaat must be based on the price or value of that item which is the current market rate. Additional costs, such as the amount which was paid to a labourer to carry it from the marketplace, or if he brought it in from the village, then the transportation costs and levies etc. should not be deducted. Alternatively, if the item was cooked and given, then the price of cooking and the wood etc. (used for cooking) should not be deducted. It will be calculated based on what that cooked item costs in the market. [Durr-e-Mukhtar, Alamgiri, vol.1, pg.179]

THE AASHIR
(I.E. THE CUSTOMS OFFICER)

LAW 1: An Aashir is one whom the Badsha e Islam (i.e. Muslim King / Ruler) has appointed on the road to collect the dues (i.e. duties) from traders (merchants etc.) who pass by with commodities. The condition for an Aashir is that he should be a Muslim, Hur (free-man), non-Hashmi, and he should have the power and ability to protect the wealth (or commodities) from thieves and bandits. [Bahr, Shaami, vol.2, pg.51/52; Alamgiri, vol.1, pg.183]

LAW 2: If a traveller who is passing through says that one year has not elapsed as yet on the commodities which he is currently carrying and on whatever he has at home; or if he says that he did not make the Niyyat (intention) of trade (business) in it, or if he says that the commodities are not his, but have been kept in trust in Mudharabat, (then) on condition that it does not bear such a profit, that his share (in the Mudharabat) reaches Nisaab. Alternatively, if he says that he is an labourer (i.e. an employee of the owner), or Mukatib or Mazoon, or if he simply says, that there is no Zakaat due on these commodities, even though he may not mention the reason for this, or if he says that, I am in debt which is equivalent to these commodities, or it is of such an amount that if I deduct it, the standard Nisaab will not remain, or if he says that he has already paid the dues to another Aashir, and the one whom he says that he paid is really an Aashir. And even this Aashir knows that the said person who is being mentioned is also an Aashir, or if he says that he already paid the Zakaat to the legal recipients (Faqeers) in the city, and he also takes an oath to the effect of his statement, then his word will be taken. There is no need to ask him for any receipt (i.e. proof of payment), because a proof of payment could also be fake, and sometimes in forgetfulness one does

not take a receipt, and at times it gets lost, and even if he does produce a receipt and the name of the Aashir which is on it does not match the name which he mentions, he will simply be asked to take an oath and his word will be accepted. However, after few years pass by, it is established that he has lied; then the Zakaat will (now) be collected from him. [Alamgiri, vol.1, pg.183; Raddul Muhtar, vol.2, Pg.53/54]

LAW 3: If a year has not as yet elapsed on the commodities which he has, but a year has passed on what he has at home, and those commodities can be combined to these commodities, then in this case his word will not be taken. Likewise, if he claims having paid the dues to an Aashir, whom he (this Aashir) does not know, or if he says that he gave the Zakaat to some bud-mazhab (deviant), or he says that he did not give it to the legal recipients (i.e. the Faqeer) in (his) city, but he went out of the city to give it to someone, then in all these cases his word will not be taken. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.53]

LAW 4: His word will not be taken (i.e. will not be accepted as reliable) in the case of Sa'imah or Amwal al Baatina (hidden wealth). In those cases, wherein the word of a Muslim is regarded as acceptable, in such cases even the word of a Zimmi Kaafir (i.e. a non-believer living under the legal protection of the Muslim Empire) will be regarded as acceptable, except for the case where he says that he has given it to the Faqeers in the city, because in this case, his word will not be taken. [Durr-e-Mukhtar, vol.2, pg.54]

LAW 5: The word of a Harbi Kaafir (a non-zimmi, i.e. unbeliever in a non-Muslim State) is not regarded as reliable at all, even if he presents witnesses to support what he is saying. However, if he claims that a slave girl is Umme Walad (a female slave who gave birth to a child

accepted by her master as his offspring), or if he says that the slave is his son, and his age is such that he can be regarded as his son, or if he says that he has given them to someone else, and the one whom he claims to have given them to is present there, then in such issues, even the word of a Harbi will be accepted. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.55]

LAW 6: If someone passes by with commodities less than two hundred dirhams (in value, i.e. less than the standard Nisaab), then in this case the Aashir will not collect anything from him (as payment), be he a Muslim, Zimmi or Harbi, and this is if he knows or not whether he has more commodities at home. [Alamgiri, vol.1, pg.183]

LAW 7: He (The Aashir) will collect one-fortieth portion from a Muslim, one-twentieth portion from a Zimmi and one-tenth portion from a Harbi. [Tanweer, vol.2, pg.56]. One-tenth will be collected from the Harbi only in the case where it is not known how much the Harbis have collected from Muslims. However, if it is known, then the Harbi will be charged whatever they (the Harbis) charged the Muslims. However, if the Harbis took all the commodities (merchandise) of the Muslims, then the Muslims will not take all his commodities, but they will leave him with enough with which he can reach his destination. If the Harbis did not charge the Muslims anything, then the Muslims will also not charge them anything. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.56]

LAW 8: Nothing will be collected from Harbi children and from those who are Mukatib, except in the case where the Harbis took from the Muslim children and Mukatib (a slave who is under bond with his master to pay for his freedom in instalments, and the slave also

accepts this), then in this case the Muslims will also charge them. [Durr-e-Mukhtar, vol.2, pg.56]

LAW 9: If it (i.e. the duty) was collected once from a Harbi, then in that same year, it will not be collected from him again, unless after collecting from him, he went back to the Darul Harb. When he returns from the Darul Harb, it will be collected from him again. [Tanweer ul Absaar, vol.2, pg.56]

LAW 10: If a Harbi entered the Darul Islam and then went back (to Darul Harb), but the Aashir was not aware of this, then if he enters for the second time, it (i.e. the duty) should not be collected from him for the first time. However, if he was unaware of the entry and exit of a Muslim or Zimmi, then if he enters again, he should charge (the duty) for the first time as well. [Durr-e-Mukhtar, vol.2, pg.56/57]

LAW 11: If the Malik (Master) of a Mazoon (i.e. licensed or privileged slave whose master has permitted him to trade), is accompanying him, and he is not in such a debt which has immersed him and his wealth, then the Aashir will take (the duty) from him. [Durr-e-Mukhtar, vol.2, pg.58]

LAW 12: If one passes by the Aashir with such a commodity which will easily be spoilt, such as fruits, vegetable (greens), musk-melon, water-melon or milk etc., then even if their value adds up to the standard Nisaab, the Ushr (one-tenth due on crops) will not be collected from such persons. However, if there are Fuqara (recipients of the Zakaat) present there, it will be collected and distributed to them. [Alamgiri, vol.1, pg.184; Durr-e-Mukhtar, vol.2, pg.58]

LAW 13: If the Aashir assumed the commodities in excess and he collected the Zakaat for it, but later he realised that the commodities were not of that value, then whatever extra he collected will be calculated in the next years. If he intentionally took more, then it will not be calculated in the Zakaat, as this is an injustice. [Khania]

MINES AND BURIED TREASURE

It is in Sahih Bukhari and Muslim from Abu Hurairah ﷺ that Rasoolullah ﷺ said, ''Khums' One-fifth is due from mines (and buried treasure).'

LAW 1: If iron, lead, copper, brass, gold, or silver comes out of a mine, a one-fifth portion will be taken from it, and the remainder will be given to the one who acquired it, be this if the one who found it is a free-man, a slave, a Muslim or a Zimmi, be it a male or female, Baaligh or Na-Baaligh, and whether the land from which these things were discovered is a Khiraji (taxed land) or an Ushri land (in which one-tenth must be paid). [Alamgiri, vol.1, pg.184]

This is in the case when the land does not belong to anyone (i.e. not owned by any person). For example, it is a forest (jungle/wilderness), or a mountain. However, if it is owned by someone (i.e. it is somebody's property), then all of it will be given to the owner of the land, and even the one-fifth will not be taken. [Durr-e-Mukhtar, vol.2, pg.62]

LAW 2: There is no 'khums' one-fifth in turquoise gemstones, rubies, emeralds and other gemstones (which are found), (and in) collyrium, alum, lime, pearls and flowing agents like salt etc. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg. 62/63]

LAW 3: If a mine was discovered in a shop or in a house, the one-fifth will not be taken. Everything (which was found) will be given to the owner. [Durr-e-Mukhtar, vol.2, pg.62]

Law 4: If turquoise gemstone, rubies, emeralds and other gemstones were buried before Muslim Rule, and they have now been unearthed (found), then in this case one-fifth will be taken, as it is regarded as Maal e Ghaneemat (spoils of war). [Durr-e-Mukhtar, vol.2, pg.63]

Law 5: Pearls or anything else, which comes out of the sea (or river), even if it is gold which is on the surface of the water, all belongs to the one who found it, on condition that there is no Islamic insignia on it. [Durr-e-Mukhtar, vol.2, pg.63]

Law 6: Any buried treasure which has Islamic insignia on it, be it cash, weapons or household goods etc, will all be counted under the ruling of lost (i.e. abandoned) property. In other words, it must be announced in the Masjids and marketplaces for such a period of time (i.e. for as many days) until such there is predominant likelihood, that now there is none who is looking for it. Thereafter, it should be given to the destitute (needy), and if the person (who found) it, is himself a Faqeer (an insolvent person deserving Zakaat), then he may use it for himself. If these items have the insignia of kufr, for example; pictures (i.e. carvings etc.) of idols, or if the name of a kaafir king is written (or inscribed etc.) on it, then one-fifth will be taken from it, and the rest will be given to the person who found it. This applies whether he found it in his own land, or in the land of someone else, or on a lawful land. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.63]

Law 7: If a Harbi Kaafir removed a treasure trove, then nothing will be given to him, and whatever he took from it must be taken back from him. However, if he dug it out on the command of the Muslim King (Ruler), then whatever was agreed should be given to him. [Alamgiri, vol.1, pg.185]

LAW 8: If two people worked to unearth a treasure trove, then after removing one-fifth, the remainder must be given to the one who found (discovered) it, even though both of them worked on it in partnership, because this is regarded as an invalid partnership (Shirkat e Faasida). Additionally, if in partnership they both found it, and it is not known how much each one found, then both are equal partners in it (i.e. 50/50), and in the same case, if one found it and the other helped (in removing it), then it belongs to the one who discovered it, and the helper will be paid a wage for his labour. In addition, if the labourer was employed to remove and search for treasure, then whatever is unearthed belongs to the labourer. In this case, the Mustajir (Hirer/ Employer) will get nothing because this is regarded as Ijaarah e Faasida (An invalid contract). [Raddul Muhtar, vol.2, pg.64]

LAW 9: If there is neither any Islamic insignia nor any insignia of kufr on the buried treasure, it will be regarded as being from the time (era) of kufr. [Alamgiri, vol.1, pg.185]

LAW 10: Whatever is unearthed from the desert of a Darul Harb, be it minerals or buried treasure, one-fifth is not applicable in it. Rather, all of it will be given to the one who found it. If many people after gaining an upper hand, removed and brought it, then one-fifth will be taken from it, as this is regarded as Ghaneemat (Spoils). [Durr-e-Mukhtar, vol.2, pg.64]

LAW 11: If a Muslim took refuge in a Darul Harb, and there he unearthed buried treasure or a mine from land owned by someone, then in this case he should return it to the land owner. If he did not return it and brought it back into the Darul Islam, then he is regarded as the owner of it. However, this is regarded as illegally acquired

wealth, and must thus be distributed (amongst the needy), and if he sold it, then the sale is legal, but it is also regarded as illegally acquired property for the buyer as well. If he did not enter (the Darul Harb) with refuge, then this property (commodity) is Halaal for him, there is no need for him to return it, and one-fifth will be taken from it. [Alamgiri, vol.1, pg.185; Durr-e-Mukhtar, vol.2, pg.65]

LAW 12: The one-fifth is the right of the destitute (Miskeen) which the Muslim King (Ruler) should distribute amongst them, and if one personally gave it to the destitute, it is also permissible to do so. If the king is informed of this, he should keep it as it is, and he should authorise its distribution. If he is personally a Miskeen (destitute person), then he may use for himself as per his need, and if after removing one-fifth, there is still enough remaining which is equal to two hundred dirham (i.e. equal to current standard Nisaab), he cannot now use one-fifth for himself, because he is now not regarded as a Faqeer. However, if he is a debtor and after deducting the amount for the debt, he does not remain with the equivalent of two hundred dirham (i.e. the current standard Nisaab), then in this case, he may use the one-fifth for his own needs. If he gives one-fifth to his mother, father or children who are Miskeen, then too it is permissible. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.65]

ZAKAAT ON CROP AND FRUIT

Almighty Allah says,

وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ

'And given (i.e. pay) its dues on the day it is harvested.'
[Surah Al An'aam (6), Verse 141]

HADITH 1: It is in Sahih Bukhari Shareef from Ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ said that, 'For that land which is watered (irrigated) by the skies or the streams, or if it is Ushri, (in other words), it is irrigated with water from rivers (and channels), then on such land Ushr (one-tenth) is due, and for those lands which are irrigated by water that you bring by loading on animals (etc.), then on it is due half Ushr, i.e. one-twentieth.'

HADITH 2: Ibn Naj'jar reports from Anas رضی اللہ عنہ that Rasoolullah ﷺ said, 'From every that thing which sprouts from the land (ground), Ushr or half Ushr is due.'

Land is of three types:

1. Ushri (that land in which the one-tenth must be paid)

2. Khiraji (taxed land)

3. Neither Ushri nor Khiraji

The ruling concerning 1 & 3 is the same; in other words, Ushr (one-tenth) must be paid.

In India, the lands of the Muslims will not be regarded as Khiraji, until it is not proven with evidence of the Shariah that a particular land is (in the category of) Khiraji.

There are many cases wherein it will be regarded as Ushri. For example, if Muslims conquered a place and the land was distributed amongst the Muslim soldiers, or if the people there became Muslims themselves, and there was no need to fight a battle. Alternatively, if there was an unused land that is (already) Ushri, and it was used for cultivation purposes, or if that unused land was made a field (for planting) which is equally near or distant from land that is Khiraji and Ushri, or if that field was irrigated by water which is Ushri, or from that which is both Khiraji and Ushri. Alternatively, if a Muslim turned his house into an orchard or field and irrigates it with Ushri water, or he does so with both Ushri and Khiraji (water), or if a Zimmi Kaafir purchased an Ushri land, and a Muslim has taken it as Shuf'ah (i.e. on the basis of the law of pre-emption/amalgamation), or Bai'e Faasid (illegal sale) has occurred, or due to Khiyar e Shart (Option of Condition) or Khiyar e Ruyat (Option of Physical Inspection), it was returned, or because of Khiyar e Ayb (Option of Defect), it was returned on the order of the Qadi.

Note: Bai'e Faasid, Khiyar e Shart, Khiyar e Ruyat and Khiyar e Ayb can be understood by perusing Bahaar e Shariat Volume 11.

There are also many cases in which it will be regarded as Khiraji, for example, if after conquering a place the land was again given to the people there, out of favour (goodness), or the country was conquered on the basis of mutual negotiation, or if a Muslim purchased an Ushri land from a Zimmi, or if a Zimmi occupied a barren land (i.e. wasteland) on the command of the Muslim Ruler, or if a wasteland was given away to a Zimmi, or if a Muslim inhabits it, and it was close to a Khiraji land, or if it was being irrigated by Khiraji water. Even if a Khiraji land is being irrigated with Ushri water, it will still be considered as being Khiraji.

If it (the land) is neither Khiraji nor Ushri. For example, the Muslims conquered that land and kept (that land) for themselves till Qiyaamat (i.e. a lifelong ownership), or if the owner of that land has died, and the land has gone into the property of the Bait ul Maal (Islamic Treasury). [Durr-e-Mukhtar, vol.3, pg.350-360]

Law 1: Khiraj is of two types:

Khiraj e Muqasama

Khiraj e Muqasama, is that land on which the (Tax) for a portion of crop from the harvest is fixed, be it half, one-third or one-quarter etc., just as Nabi ﷺ had fixed for the Jews of Khaybar.

Khiraj e Muaz'zaf

Khiraj e Muaz'zaf, (is that for which) a fixed amount is made necessary, be it an amount of money; for example, 2 Rupees per Bigha[1], or something else, like Hazrat Farooq e Azam رضي الله عنه had specified. [Durr-e-Mukhtar, vol. 3, pg.359]

LAW 2: If it is known that during the Saltanat e Islamia certain amount was fixed as Khiraj, then it is that which should be given, except in the case of Khiraj e Muaz'zaf. In this case wherever there are fixed stipulations from Hazrat Umar e Farooq ﷺ, these should not be exceeded, and where there is no specification from him, it should not be more than half of the crop. Similarly, in Khiraj e Muqasama as well, it should not exceed half of the crop. It is also a condition that the land should be one which can produce this quantity (of crop). [Durr-e-Mukhtar, Raddul Muhtar, vol.3, pg. 360/364]

LAW 3: If that which was fixed during the Saltanat e Islamia is not known, then in the places where Hazrat Umar e Farooq ﷺ had stipulated it, then there, that should be paid, and where he did not stipulate it, then their half should be given. [Fatawa Razviy'yah]

LAW 4: Farooq e Azam ﷺ stipulated that for every type of grain per one Jarib[2], the due is one dirham and one Sa' of its crop (grain), and in melon and watermelon fields, and in vegetables like cucumbers and brinjal etc. the due amount is 4 dirhams per Jarib. In the thick vines of grapes and Khurmah (dates like fruit), in which (other) crops cannot be grown, the due is ten dirham, and this (also) depends on the capacity of the land and the capability of the owner. Credence is not given to what he grew, but it will be seen what that land is able to grow, and if this person has the capability to grow that, then he will pay the Khiraj according to that. For example, if grapes can grow there, then he will pay the Khiraj for grapes, and if it is good for wheat, then he will give the Khiraj for wheat, even if he grows barley on it.

1: Bigha is a measure used in old days, and is equal to about 14400 square feet.
2: Jarib is a land measure as mentioned above by Sadrush Shariah Alaihir Rahma

The measurement of one Jarib according to the British yard is, 35 yards in length, and 35 yards wide, and one Sa' is equivalent to a full 286 Rupees currently (i.e. 3 kg 149.28), and ten dirhams is 12 Aana and $9\frac{3}{5}$ Paai, and five dirhams is 6 Aana and $4\frac{4}{5}$ Paai, and one Dirham is 4 Anna and $5\frac{19}{25}$ Paai.[2] [Durr-e-Mukhtar, vol.3, pg.360/361]

LAW 5: In a place where there is no Saltanat e Islamia, the people there should personally dispense the dues to the needy etc. who are the rightful recipients of Khiraj.

LAW 6: Whatever crop grows from an Ushri land, where the aim is to benefit from the crop of that land, then to pay the Zakaat on that crop is Fard, and the name of that Zakaat is called Ushr. In other words, one-tenth, because in most cases one-tenth is Fard, even though in some cases half Ushr, i.e. one-twentieth will be taken. [Alamgiri, vol.1, pg.186; Raddul Muhtar, vol.3, pg.358]

LAW 7: For Ushr to become Waajib, the condition of being Aaqil (being of sane mind), and being Baaligh (having reached the age of puberty) is not existent. There is also Ushr from in that which is produced by the land which belongs to an insane person (Majnun) or a Na-Baaligh (one who has not reached age of puberty, i.e. a minor), as this is also Waajib. [Alamgiri, vol.1, pg.185 etc.]

1&2: As mentioned earlier the Aana was a currency unit formerly used in India, equal to 1/16 rupee. It was subdivided into 4 Paise or 12 Paais (thus, there were 64 paise in a rupee and 192 paais). The term belonged to the Muslim monetary system. The Aana is not commonly used since India decimalised its currency in 1957. The Paai is also not commonly used today and the actual calculations for the said case will be done as per the current values. The above is based on calculations of that particular time. [Razvi Noori]

LAW 8: If one does not willingly pay the Ushr, then the Muslim Ruler can take it by force, and even in this case the Ushr will be regarded as discharged, but one will not be deserving of its reward. Alternatively, if one pays it willingly, then he will also be blessed with the reward for it. [Alamgiri, vol.1, pg.185]

LAW 9: If Ushr was Waajib i.e. due on someone and he died, and the crop is still present, then in this case Ushr will be taken from it (the crop). [Alamgiri, vol.1, pg.185]

LAW 10: For Ushr to be applicable, it is not necessary for a year should elapse, but if one has several harvests in a year, the Ushr on every harvest is Waajib. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.67]

LAW 11: In this, Nisaab is also not a condition. Even if the harvest is one Sa', the Ushr is Waajib, and it is also not a condition that they should be things which will remain, and it is also not a condition that the farmer should be the owner of the land. Even if a Mukatib or a Mazoon farmed, then Ushr is Waajib on that crop (harvest) as well. In fact, even if crops grew (were grown) on a land that is Waqf, Ushr will be due on that as well, be this whether the ones farming on it (that Waqf land) are from the Waqf, or if they are being paid to farm. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.67]

LAW 12: There is no Ushr on those things which are grown without the aim of yielding profit from that land, such as firewood, grass, bulrush (reed), Sayntha (bushy plant) twigs, Date leaves (palms), hibiscus/anthea, cotton, brinjal tree, the seeds of melon, watermelon and cucumbers, and the same applies to the seeds of all vegetables, because the aim of their cultivation is vegetables and not seeds. The same applies to those seeds which are medicinal, such as the Bdellium

(Kandar), fenugreek and Kalonji (onion seeds). However, if the bulrush, grass and reed etc. are grown with the aim of yielding benefits (profits) from the land, and the land has been left vacant for this purpose, then the Ushr is Waajib on this. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.68 etc.]

LAW 13: That field with is irrigated with rain water, or water from rivers, or canals, then Ushr, i.e. one-tenth is Waajib on it, and if it is irrigated by a large skin (leather) vessel, or by a bucket, then half Ushr, i.e. one-twentieth, is Waajib. If the water that he uses belongs to someone else and he purchases the water for use, then in this case it is still half Ushr which is Waajib. If that field is sometimes irrigated by rain water and sometimes through a bucket or leather skin vessel, then in this case if it is mostly irrigated by rain water, and sometimes by bucket, then Ushr will be Waajib, if not half Ushr. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.66/69]

LAW 14: If there is honey on an Ushri land or on a mountain or in the forest, then Ushr is Waajib on it. Likewise, Ushr is also Waajib on the fruits of the mountains and forests, on condition that the Muslim Ruler has protected them from Harbis, bandits, and rebels; otherwise there is nothing. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.66]

LAW 15: In wheat, barley, corn, millet, rice, and in all types of grain; and in linseed, safflower, walnut, almonds, and all types of fruits, cotton, flowers, sugar cane, melon, water-melon, cucumbers, brinjal, and all other types of vegetables (i.e. spuds), one-tenth Ushr is due, be this crop a little or a lot. [Alamgiri, vol.1, pg.186]

Note: For example in 10 Kilograms, you will give one kilogram, and for every ten fruit, you will give one fruit etc.

LAW 16: In that, where from Ushr or Nisf Ushr (half Ushr) are Waajib, the Ushr or Nisf Ushr will be taken from the entire crop (harvest). One cannot deduct from it, utilities (i.e. expenses etc.) for harvesting etc. such as ploughs; (i.e. harvesters etc), farm security, labourers wages, or seed costs etc. and then give the Ushr or Nisf Ushr. [Durr-e-Mukhtar, vol.2, pg.69]

LAW 17: The Ushr will only apply to Muslims, to the extent that if an Ushri land was bought by a Zimmi from a Muslim, and he has also taken possession of it, then Ushr will not be taken from a Zimmi, but he will be charged Khiraj (Land tax). Alternatively, if a Muslim bought a Khiraji land from a Zimmi, then it will remain Khiraji, and the Muslim will not be charged Ushr for that land, but rather he will be charged Khiraj. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.70]

LAW 18: If a Zimmi bought an Ushri land from a Muslim, then a Muslim took that land back in Shuf'ah (on the basis of the law of pre-emption/amalgamation), or for some reason the sale became Bai'e Faasid (illegal sale), and it was returned to the seller, or the seller faced Khiyar e Shart (Option of Condition), or someone had Khiyar e Ru'yah (Option of Physical Inspection), and for this reason it was returned; or if the Mushtari (buyer) faced Khiyar e Ayb (Option of Defect), and it was returned on the order of the Qadi. In all these cases it will still remain as Ushri Land. If it was returned on the basis of Khiyar e Ayb, without the order of the Qadi, then it will remain Khiraji. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.70/71]

LAW 19: If a Muslim converted his house (personal residence) to an orchard, then if he used Ushri water in it, then it is regarded as Ushri, and if he used Khiraji water in it, then it is Khiraji; and if he uses both types of water in it, then too it is regarded as Ushri. If a Zimmi

converted his personal residence to an orchard then Khiraj will be charged categorically. The water from the sky (rain), wells, springs and rivers is regarded as Ushri. The water from canals dug by (i.e. built) by Ajami (foreigners) is Khiraji. If unbelievers dug a well, and now it has come into the possession of Muslims, or if it was dug in a Khiraji land, then in all these cases that too becomes Khiraji. [Alamgiri, vol.1, pg.186/817; Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.71/72]

LAW 20: There is no Ushr or Khiraj on that which grows in houses or graveyards. [Durr-e-Mukhtar, vol.2, pg.72]

LAW 21: If the springs of 'Zift' (Asphalt) and 'Nift' (Crude Oil) are on Ushri land or on Khiraji land, there is nothing due on them. However, if they are on Khiraji land, and the land in its vicinity, are lands which can be cultivated, then the Khiraj of that land will be taken, and not of the springs, and if it is on Ushri land, then as long as there is no cultivation in the neighbouring lands, then nothing will be taken. In this case for it to be such land which can be cultivated is not sufficient. [Durr-e-Mukhtar, vol.2, pg.72]

LAW 22: Those things which are attached to the ground, such as trees, and those things which come out of the tree, such as glue, there is no Ushr for. [Alamgiri, vol.1, pg.187]

LAW 23: Ushr will only be taken, when the fruits grow and can be used, and the risk of loss is outweighed, even if they are still not ready to be harvested. [Jauhira Nayyira]

LAW 24: It is not Halaal (lawful) to eat its yields before paying the Khiraj. Similarly, it is not Halaal for the owner to eat (from his crops) before he pays the Ushr. If he eats, then he must pay the liability. Similarly, if he fed it to others, then he will have to give the penalty of the Ushr of that quantity, and if he had the intention of paying the full Ushr, then for him to eat from it is Halaal. [Alamgiri, vol.1, pg.187; Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.72]

LAW 25: In order to take Khiraj, the King (Muslim Ruler) has the right (i.e. the option) to stop (i.e. confiscate) the grains, and to not allow the owner to utilise it. If he has not paid the Khiraj for many years, and he is incapable (of paying it), then he should be pardoned (exempted for those years), and if he is not incapable, then (that which is due) should be taken (from him). [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.73]

LAW 26: If one is able to cultivate (farm) the land, but he does not grow anything (on it), he will pay the Khiraj; and Ushr will not be Waajib, until he does not farm, and the crops do not grow. [Durr-e-Mukhtar, vol.2, pg.73]

LAW 27: He cultivated the fields, but the crops were ruined; for example, the entire field was flooded or got burnt, or it was eaten by locusts, or it was damaged due to hot winds or by frost, then both the Ushr and the Khiraj are cancelled. This will apply when all has been completely damaged. If some (of the crop) is remaining, then the Ushr will be taken on what is remaining. If it was eaten by animals (livestock), then the Ushr is not cancelled. For it to become cancelled, it is also a condition that within that year, in that (land), another crop cannot be cultivated. It is also a condition that it should be destroyed before being picked or cut (i.e. harvested), otherwise it will not be cancelled. [Raddul Muhtar, vol.2, pg.73/74]

LAW 28: If someone usurped (i.e. forcefully took away) a Khiraji land, and he denies usurping it, and the owner also has no witnesses (to prove this), then if the land is farmed, the usurper will be liable for the Khiraj. [Durr-e-Mukhtar, vol.2, pg.74]

LAW 29: Bai'e Wafa, in other words, it is that sale in which this condition is set that the seller has the right to return the payment to the buyer, and the Mushtari (buyer) will refund the purchase price. Now, if a Khiraji land was sold on this basis (of Bai'e Wafa) to someone, and if the land is in the possession of the seller, then the Khiraj is upon the seller, and if it is in the possession of the buyer, and the buyer has already planted on it, then the Khiraj is upon the buyer. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.54]

LAW 30: If the crop was sold before it was ready (i.e. ripe etc.), then the Ushr is on the buyer, even though the buyer would have made the condition that the crop will not be harvested before it becomes ripe, and it should remain in the field (orchard), and at the time of selling the crop was ready, then the Ushr is on the seller. If he sold the land and the crop, or if he sold only the land, and there is still that amount of time left in the year wherein the land can be cultivated (and harvested), then the Khiraj is on the buyer, otherwise on the seller. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.74]

LAW 31: If an Ushri land was give on 'Aariyat' (as a loaned land) then the Ushr is on the cultivator, and not on the owner. If the land was given on 'Aariyat' to an unbeliever, then the Ushr is on the owner. [Alamgiri, vol.1, pg.187]

LAW 32: If Ushri land was given in a manner where the crop is divided between cultivator and the landlord, then then Ushr is on both of them, and if a Khiraji land was given in this manner, then it is on the owner. [Raddul Muhtar, vol.2, pg.76]

LAW 33: According to our Imam (Imam Abu Hanifa رحمۃ اللہ علیہ) the Ushr for the land which is given with the option of paying cash for cultivation, is the responsibility of the landlord, and according to the Saahibayn (Imam Abu Yusuf and Imam Muhammad رضی اللہ تعالی عنہما) it is the responsibility of the farmer (i.e. cultivator), and the research of Imam Shaami is that on the basis of the situation of the era, we will now act in accordance with the view (statement) of the Saahibayn. [Shaami, vol.2, pg.75]

LAW 34: That land revenue which is given to the government, does not cause the Khiraj e Shar'i (i.e. the Khiraj stipulated by the Shariah) to be discharged, and it remains the responsibility of the owner. It is necessary for him to pay it. The use of the Khiraj is not only for the Muslim Army, but it is for all the virtuous needs of the Muslims, from which is, building of Masjids, maintenance and expenses of the Masjid, the allowance of the Imam and the Muaz'zin, and the salary of the (Islamic) teachers. It can be used for the sake of Deeni knowledge (Deeni Education), and to fulfil the needs of Deeni students, and for the assistance of the Ulama e Ahle Sunnat, and for those supporters of Deen (i.e. Ulama) who lecture and propagate the knowledge of Deen, and for those who are engrossed in the work of writing Fatawa (Islamic Edicts). It can also be used in the building of bridges and guest houses. [Fatawa Razviy'yah]

LAW 35: If before taking out the Ushr, the grain was sold, then the Musad'diq (collector) has the right and option of taking it from the buyer or from the seller, and if he sold it for more than its actual price, then it is up to the Collector to either take it from the grains or take it from the payment received for the grains. If he sold it at a low price, which is so low, that people do not usually sell it at such a loss, then he will take the Ushr from the grain only; and if the grain is not remaining any more, then he will stipulate its Ushr and take it from the seller, or he will take its mandatory price. [Alamgiri, vol.1, pg.187]

LAW 36: If one sold away the grapes, then the Ushr of its payment must be taken, and if it was sold after being juiced, then he will take the Ushr of its price (i.e. of the juice). [Alamgiri, vol.1, pg.187]

THE USES OF ZAKAAT

Almighty Allah says,

اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَ الْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِى الرِّقَابِ وَالْغٰرِمِيْنَ وَفِىْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ ؕ فَرِيْضَةً مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٦٠﴾

Charity is only for the needy and the destitute, and for those who are appointed to collect it, and for those whose hearts (you) intend to win over (towards Deen), and to free slaves, and to those in debt, and in the way of Allah, and for the traveller. This is ordained by Allah. And Allah is All Knowing, All Wise. [Surah Tauba (9), Verse 60]

AHADITH E MUBAARAKA

HADITH 1: It is in Sunan Abu Dawud from Ziyad bin Haarith Suda'i ﷺ that Rasoolullah ﷺ said, 'Allah did not keep the command of Sadaqaat on any Nabi or anyone else, but He has given the Command of it by Himself, and in it is divided into 8 (eight) categories.'

HADITH 2: Imam Ahmed, Abu Dawud and Haakim have reported from Abu Sa'eed ﷺ that Rasoolullah ﷺ said, 'Sadaqa is not Halaal (lawful) for the wealthy (i.e. solvent), except for five categories of people:

1. One who fights in the Way of Allah
2. One who is the collector of the Sadaqa (i.e. Zakaat)

3. One who is in debt
4. One who has purchased with his wealth (i.e. he has none left)
5. If it is given to a Miskeen (destitute) who in turn gifted it to his solvent neighbour.'

In a narration of Ahmed and Baihaqi, the Musafir (traveller) has also been included in this.

HADITH 3: It is in Baihaqi from Maula Ali ﷺ that he said, 'In the obligatory Sadaqa (i.e. Zakaat), your children and father have no right.'

HADITH 4: It is in Tabrani Kabeer from Ibn Ab'bas رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'O Bani Hashim! Be patient on your condition, for Sadaqa (Zakaat) is the purifier of the people.'

HADITH 5 TO 7: Imam Ahmed and Muslim report from Mutallib bin Rabee'a that Rasoolullah ﷺ said, 'Sadaqa (charity such as Zakaat etc.) is not permissible for the Family of Nabi Muhammad ﷺ, because this is the grime of the people.'

The narration of Ibn Sa'ad is from Imam Hasan Mujtaba ﷺ that Rasoolullah ﷺ said, 'Allah has made Sadaqa (charity) Haraam (forbidden) upon Me and My Ahle Bayt (Noble Descendants).'

In the Narrations of Tirmizi, Nasa'i and Haakim, it is reported from Abu Raafe' ﷺ that Rasoolullah ﷺ said, 'Sadaqa (charity) is not Halaal for us, and the freed slave of a nation, is from amongst them.'

HADITH 8: It is in Sahihain from Abu Hurairah ﷺ that once, Hazrat Imam Hasan ﷺ took a date from dates brought for Sadqa, whereupon Nabi ﷺ said, 'Leave it! Leave it! Throw it away. Do you know not, that we do not eat Sadaqa (charity)?'

There are also narrations from Tuhmaan, Bahaz bin Hakim, Bara', Zaid bin Arqam, Amr bin Khaarja, Salman, Abdur Rahman bin Abi Layla, Maymoon, Kaysaan, Hirmaz, Khaarja bin Amr, Mughira and Anas رضی اللہ تعالی عنہم that Sadaqaat (Charity) is impermissible (i.e. unlawful) for the Ahle Bayt of Rasoolullah ﷺ.

LAWS OF JURISPRUDENCE

Law 1: The uses of Zakaat are 7 (seven):

1. A Faqeer
2. Miskeen
3. Aamil
4. Riqaab
5. Ghaarim
6. Fi Sabeelillah
7. Ibn-us-Sabeel. [Durr-e-Mukhtar, vol.2, pg.79]

A Faqeer

Law 2: A Faqeer refers to that person who has some assets, but they are less than the Nisaab (standard current threshold, i.e. he is insolvent in the view of not having Nisaab). Alternatively, even if he has some assets which reach the Nisaab, but they are absorbed in Haajat-e-Asliyah (a person's basic essentials/expenses), such as his house in which he lives, clothes needed for wearing, a handmaid or slave for his service, Deeni (Religious) books for those in the field of knowledge, which do not exceed their necessity. This has already been explained earlier. Similarly, if he is a debtor, and after deducting his debt, he is not left with any Nisaab, he is regarded as a Faqeer, even though he may not have just one, but many Nisaabs at one time. [Raddul Muhtar, vol.2, pg.80]

Law 3: If the Faqeer is an Aalim, then it is better (more virtuous) to give it (i.e. the Zakaat) to him rather than giving it to an uneducated person. [Alamgiri, vol.1, pg.187]. When giving it to an Aalim, be sure to take heed to his self-respect. It should be given to him with respect,

just as a younger one gives a gift to an elder. Allah forbid, if one has contempt in his heart regarding the Aalim, then this is a cause of severe ruin and destruction.

A Miskeen

Law 4: A Miskeen refers to that person who is completely destitute and has nothing at all and is so dependent that he does not even have food to eat, or clothing to cover his body with. Also, he is forced to beg from the people, and for such a person to beg is Halaal. However, it is not permissible for a Faqeer to beg, for one who has food to eat and clothing to cover his body with, then for him to beg without need or without compulsion, is Haraam. [Alamgiri, vol.1, pg.187/188]

An Aamil

Law 5: An Aamil is the person who has been appointed by the Muslim Ruler to collect the Zakaat and the Ushr. In accordance with his duties, he should be paid an amount which will be adequate for him and his assistants, but he should not be given an amount which exceeds half of what he has collected. [Durr-e-Mukhtar, vol.2, pg.80/81]

Law 6: Even if the Aamil is Ghani (i.e. he has equivalent to the Nisaab), he can still take payment for his duties. If the Aamil is a Hashmi (i.e. Sayed) then even to pay him from the Zakaat money is not permissible, and for him to take this is also impermissible. However, if it is given to him from some other deposit (money), then there is no harm in him taking this. [Alamgiri, vol.1, pg.188]

Law 7: If the Aamil loses possession of the Zakaat money (or items), then he will now not receive anything, but the Zakaat of those who

paid it, will be discharged. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.80/81]

Law 8: If someone takes his Zakaat and personally deposits it in the Bait ul Maal (Muslim Treasury), then the returns for this will not be given to the Aamil. [Alamgiri, vol.1, pg.188]

Law 9: If the Aamil took his payment in advance, or if the Qadi handed it over to him, then this is permissible, but it is best that it should not be given in advance. Alternatively, if it was given in advance, and the money which he collected was ruined (lost), then the apparent (rule) is that the payment will not be taken back.

The Riqaab

Law 10: Riqaab refers to giving a Mukatib slave the bond amount for his freedom, so that with that amount he may pay off the bond (to his master) in exchange for his freedom. [General Books, Alamgiri, vol.1, pg.188]

Law 11: Even the Mukatib of a Ghani can be given Zakaat, even though you may know that he is the Mukatib of a Ghani (solvent / wealthy person). If a Mukatib is failing to pay the bond in exchange for his freedom, and he then again becomes a slave, then whatever amount of Zakaat he has taken, his master may utilise it, even though he (the master) may be Ghani. [Durr-e-Mukhtar, vol.2, pg.86]

Law 12: The Zakaat that has been given to a Mukatib was for him to pay for his freedom, but he has the choice of using it for something else. If the Mukatib has wealth equivalent to the Nisaab, and it is even more than what he needs to pay in exchange for his freedom, he can

still be given Zakaat, but the Mukatib of a Hashmi cannot be given Zakaat. [Alamgiri, vol.1, pg.188; Durr-e-Mukhtar, vol.2, pg.82]

A Ghaarim

Law 13: A Ghaarim refers to that debtor, who is so deep in debt that after coming out of this debt, he will not be left with Nisaab, even though he is owed by others, but he is not able to recover it from them. However, the condition (here) is that the debtor should not be a Hashmi. [Durr-e-Mukhtar, vol.2, pg.83]

Fee Sabeelillah

Law 14: Fee Sabeelillah, means to spend in the way of Allah. There are few ways of doing this. Some examples are as follows:

- If a person is dependent and wants to partake in Jihad[1] (True Holy War), and he is in need of a mode of transport and necessities for his journey, then he may be given Zakaat, because to do this, is to give in Way of Allah. Even though he may be capable of earning,

- If a person wishes to go on Hajj, but he does not have the funds to do so, then he may be given Zakaat for this purpose. However, he is not allowed to beg in order to go for Hajj

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1: This does not refer to the terrorists and extremists who call on people in the name of Jihad to kill innocent people. This is not Jihad, but it is against the Shariah. Such people and groups should not be supported at all. Jihad is to fight truly for the sake and for the defence of Islam. [Razvi Noori]

- A Taalib e Ilm (i.e. a student who is studying Deeni knowledge) or aims to go out to study Deeni knowledge. Such a person may also be given Zakaat, as this is also regarded as giving in the Way of Allah. However, a Taalib e Ilm, is also permitted to ask (beg) for Zakaat, if he has devoted himself only for this reason (i.e. to acquire Deeni knowledge), even though he may be able to earn a livelihood.

Likewise, to spend Zakaat on all virtuous actions is regarded as Fee Sabeelillah, i.e. to spend in the Way of Allah, on condition that it must be 'Tamleek' (the recipient must be made the owner), because if the condition of Tamleek is not met, Zakaat will not be discharged. [Durr-e-Mukhtar, vol.2, pg.83]

Law 15: Many people send their Zakaat to Islamic Madrassas (seminaries). They should inform the trustees of the Madrassa that the said amount is Zakaat, so that the Trustees may keep this money separately and not mix it with other funds. They should spend this on the poor students, and it should not be given as payment for any work undertaken, otherwise the Zakaat will not be discharged.

Ibn-us-Sabeel

Law 16: Ibn-us-Sabeel refers to the traveller. This refers to a traveller who has become insolvent. He may take Zakaat, even though he may have wealth (assets etc.) available at home. He is only permitted to take that amount which is necessary for him to fulfil his needs. He is not permitted to take more than this. Similarly, if a Malik e Nisaab (solvent person), is owed by someone else for a period of time, and that time fixed (to receive his money) has not elapsed as yet, and he is now in need, or if the one who owes him the money is not present

there at the moment, or if he is there, but he has nothing, or he refuses to accept that he owes that debt, even though the one being owed has evidence that he owes him, then in all these cases, one may take Zakaat as per need, but it is however better to take a loan if that option is available to you, in order to sort your needs. [Alamgiri, Durr-e-Mukhtar]

If the debt is Dayn e Mu'ajjal (i.e. A prompt loan), or if the time frame has elapsed and the solvent debtor is present, and also acknowledges it, then in this case one cannot accept Zakaat, because in this case he can receive it from the debtor and fulfil his need, in reality, he is not needy. It must be noted that a loan, which in common terms is also called 'current loan' or a 'short term loan' in the language of Shariah (law) is always Mu'ajjal, meaning whenever one wishes to, he may demand (its payment), even though there are a thousand pledges, promises, written agreements or promissory notes which fix a duration, that it will only be paid after such and such amount of time, even though it is written that within that time frame, one cannot be first to demand, and if one demands then that demand will be invalid. All of these conditions are regarded as invalid, and the one who has given the loan has the right to demand at any time. [Durr-e-Mukhtar, vol.2, pg.84]

Law 17: If a Musafir, or that Malik e Nisaab who is being owed by someone else, took an amount of Zakaat as per necessity, in the time of need, and then he received his own wealth (money). For example, if a Musafir has reached home, or the Malik e Nisaab received payment of his debt, then in this case he may now still utilise, whatever is remaining of that Zakaat. [Raddul Muhtar, vol.2, pg.84]

LAW 8: The one who is giving his Zakaat has the choice (right) of giving it to all seven categories (of recipients), or he may simply give it to just one from amongst them, be this few people of the same category, or to just one person. If the person (giving Zakaat) does not have Zakaat (to give) which is equal to the amount of Nisaab, then it is better to give it to one person. Also, to give to just one person an amount which is equivalent to Nisaab, is Makruh, but if he gave it to him, it will be regarded as being discharged. It is Makruh to give just one-person Zakaat which is equivalent to Nisaab, only if the Faqeer is not a debtor, and if he is debtor, then he should be given such an amount that after paying the debt, nothing remains, or if less than the Nisaab of Zakaat remains, then it is not Makruh. Likewise, if the Faqeer has a family, and even though the amount being given to him is more than the Nisaab of Zakaat, but if he will spend it (distribute it) amongst his family, then all of them get an amount that is less than Nisaab, then there is no harm in doing so. [Alamgiri, vol.1, pg.188]

LAW 19: When paying Zakaat, it is necessary to make the one whom you are giving Zakaat to, the Maalik (owner) of the wealth (i.e. it must be given in his possession), and simply giving permission is not sufficient. Therefore, to spend the Zakaat money in the Masjid, or to give Kafan (shroud) for the deceased with it, or to pay the debt of a deceased with it, or to free a slave, or to construct a bridge, guest house (Musafir Khana), public bath or road, or to dig a canal or a well, (i.e. meaning to spend that money for all of these things), or to buy books etc. and then make it Waqf, is not sufficient (for Zakaat to be discharged). [Jauhira, Alamgiri, vol.1, pg.188; Tanweer, vol.2, pg.85]

LAW 20: If a Faqeer owes money, and on his authority, it was paid off with Zakaat, then in this case the Zakaat will be discharged, and if this was not done on his authority, then it will not be counted as being

discharged. If a Faqeer gave permission, but died before it was paid off, and if this debt is then paid from Zakaat, then it will not be discharged. [Durr-e-Mukhtar, vol.2, pg.85]

We have already explained the issue of making Heela with Zakaat money for these purposes, so if one wishes to make Heela, then he may do so.

LAW 21: Zakaat cannot be given to your actual (direct family), meaning you cannot give your Zakaat to your:

1. Mother
2. Father
3. Paternal grandfather (Dada)
4. Paternal grandmother (Daadi)
5. Maternal grandfather (Naana)
6. Maternal grandmother (Naani) etc.

In other words, those in whose children we are. Zakaat cannot also be given to your own children, meaning to your:

1. Sons
2. Daughters
3. Paternal grand-sons
4. Paternal grand-daughters
5. Maternal grand-sons
6. Maternal grand-daughters etc.

Likewise, we cannot give them Sadqa, Fitrah, Nazr (offering) and Kaffarah. However, we are allowed to give Nafil (optional) Sadqa to them, and in fact it is better to give this to them. [Alamgiri, vol.1, pg.188; Raddul Muhtar, vol.2, pg.86, etc.]

LAW 22: Zakaat cannot be given to a child born out of adultery which is from him (i.e. his own but illegitimate), or that child which was born from his legally married wife whilst she was in his Nikah, but he says that this is not my child. [Raddul Muhtar, vol.2, pg.86]

LAW 23: Zakaat can be given to your daughter in law, son in law, step mother, step father, or to the children of your wife (from a previous marriage), or to the children of your husband (from another marriage). Zakaat may also be given to other relatives whose maintenance is Waajib upon you, as long as it is not deducted from that maintenance. [Raddul Muhtar, vol.2, pg.86]

LAW 24: If one's parents are dependent (needy) and he wish to make Heela with Zakaat and give it to his parents, in a way where he gives it to a Faqeer and then the Faqeer gives it to them, then this is Makruh. [Raddul Muhtar, vol.2, pg.86]. It is also Makruh to give (your Zakaat) to your children after making Heela.

LAW 25: You cannot give Zakaat to your own (slave or servant), or to your family (slave or servant), or to the slave of your wife or of your husband, or to a Mukatib, or a Mudab'bir, or to an Umm e Walad, or to any such slave in whom you have any ownership, even if certain parts of him are freed already. [Alamgiri, vol.1, pg.189]

LAW 26: A wife cannot give her Zakaat to her husband, and a husband cannot give his Zakaat to his wife, even if he has given her Talaaq e Baa'in, or even if he has given her three Talaaqs, for as long as she is still in Iddat. If the Iddat is completed, then he may give his (Zakaat to) her. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.87]

LAW 27: It is not permissible to give Zakaat to one who is Maalik e Nisaab (whereas that thing is clear of Haajat e Asliyah, meaning, house, housekeeping items, clothes to wear, servant, animal (mode) of transport, weapons, books for the men of learning which are for his work, and all things which are regarded as Haajat e Asliyah, even though such items are more than this, even though a year has elapsed over it, and even though it is not Maal e Naami, i.e. productive wealth).

Additionally, Nisaab here means the value of those items should be equal to two hundred dirhams (i.e. the current standard Nisaab), even though by itself it may not be so much that Zakaat is Waajib on it. For example, if six Tola of gold is equal to the value of two hundred dirhams, then the one who has this, even though Zakaat is not Waajib on him, because the Nisaab (threshold) of gold is seven and half Tola, but that person cannot be given Zakaat. Alternatively, in the case where he has thirty goats or twenty cows, which add up to the value of two hundred dirhams, then he cannot be given Zakaat, even though Zakaat is not Waajib on him. Also, if he has more goods than his need, which are also not for trade purpose, but they are equal to two hundred dirhams (i.e. Nisaab amount), then he cannot be given Zakaat. [Raddul Muhtar, vol.2, pg.88]

LAW 28: A fit and healthy person (who is a legal recipient of Zakaat), can be given Zakaat, even though he has the capability to earn a

living, but for him to beg is not permissible. [Alamgiri, vol.1, pg.189, etc.]

LAW 29: Even the slave of one, who is Maalik e Nisaab, cannot be given Zakaat, even though the slave may be crippled, and even if his master does not give him food to eat, or if his master has disappeared. However, the Mukatib and Mazoon of a Maalik e Nisaab can be given Zakaat, when both he and his wealth are locked (sunk) in debt. Similarly, the na-Baaligh children of a wealthy (i.e. solvent) person cannot be given Zakaat. However, it can be given to the Baaligh children of a Ghani (wealthy, i.e. solvent person), on condition that they are Faqeer. [Alamgiri, vol.1, pg.189; Durr-e-Mukhtar, vol.2, pg.89/90]

LAW 30: The wife of a Ghani person can be given Zakaat, on condition that she is not Maalik e Nisaab. Similarly, the father of a Ghani can be given Zakaat as long as he is a Faqeer. [Alamgiri, vol.1, pg.189]

LAW 31: A woman who's Mahr (dowry) is owed to her by her husband, even if that amount is equivalent to Nisaab, and even if her husband is wealthy, and he has the means to pay it; can still be given Zakaat. [Jauhira Nayyira]

LAW 32: A child whose mother is Maalik e Nisaab, even though the child's father is not alive, that child can be given Zakaat. [Durr-e-Mukhtar, vol.2, pg.90]

LAW 33: If a person has a house or shop which he gives on rent, and the amount he gets is three thousand dirhams, for example, but this rental is not enough to suffice for the (essential) needs of his family, then to give him Zakaat is permissible. Similarly, if he has a farmland, on which he farms, but whatever he gets out of that land is not

sufficient to sustain his family for the entire year, then he too can be given Zakaat, even though the value of the farmland is more than two hundred dirhams (i.e. more than the current standard Nisaab amount). [Alamgiri, vol.1, pg.189; Raddul Muhtar, vol.2, pg.88]

LAW 34: One who has grain to eat, which is equal to the value of two hundred dirhams (i.e. equal to the current standard Nisaab amount), and that grain is sufficient for him for the entire year, then too, to give him Zakaat is Halaal. [Raddul Muhtar, vol.2, pg.88]

LAW 35: Winter clothing which is not needed in the summer months is (still) regarded as being from Haajat e Asliyah. Even if one has such clothing, and even if they are very expensive, he may still accept Zakaat. If a person has a house in which he lives, but it is larger than he needs, meaning that he does not use the entire house to live in, then such a person is still allowed to take Zakaat. [Raddul Muhtar, vol.2, pg.88]

LAW 36: A woman is personally the Maalik of the Jahez (bride's portion), which she receives from her parents. In it there are (usually) two types of things (items);

The first type consists of those things which are of need, such as household and housekeeping goods, clothing for use, and utensils for (home) use. No matter how many of these items she may have, she will not be regarded as being Ghani (on the basis of these items).

The second type of things she receives, are those which are over and above that which is regarded as Haajat e Asliyah, which are given for adornment, such as jewellery, and those things which are except the needed things, and ornaments, and very expensive clothing which are

given to her to wear when leaving (her mother's home), or when returning (to her mother's home). If the value of these things is equivalent to the Nisaab, then the woman is regarded as Ghani and cannot accept Zakaat. [Raddul Muhtar, vol.2, pg.89]

LAW 37: If one has pearls and other gemstones etc, and they are not meant for trade (business purposes), then their Zakaat is not Waajib, but if it is to the value of Nisaab, then that person cannot accept Zakaat. [Raddul Muhtar, vol.2, pg.89]

LAW 38: If one has an orchard in his home which is equivalent to the value of Nisaab, but in the orchard, it does not have those things which are necessities for a house, such as a kitchen and bathroom etc. then for him to accept Zakaat is not permissible. [Alamgiri, vol.1, pg.189]

LAW 39: The Bani Hashim cannot be given Zakaat. Neither can a non-Hashmi give a Hashmi Zakaat, nor can another Hashmi give a Hashmi Zakaat. Bani Hashim refers to the descendants of Hazrat Ali, Hazrat Ja'far, Hazrat Aqeel, Hazrat Ab'bas and Hazrat Haarith bin Abdul Mutallib. With the exception of the above, those who did not support Nabi Kareem ﷺ, such as Abu Lahab, that even though this unbeliever was also the son of Hazrat Abdul Mutallib, but his children will not be counted amongst the Bani Hashim. [Alamgiri, vol.1, pg.189]

LAW 40: Even slaves freed by Bani Hashim cannot be given Zakaat, so to give (Zakaat) to those slaves who are still under their ownership is impermissible to a greater extent. [Durr-e-Mukhtar, vol.2, pg.91 etc.; General Books, Alamgiri, vol.1, pg.89]

Law 41: If the mother (of someone) is Hashmi, who is in fact a Sayyidaani (i.e. female descendant of Nabi ﷺ family), and the father is not Hashmi, then that person is not considered to be a Hashmi, as the lineage in Shariah is from the father. Hence, such a person can be given Zakaat, if there is no other restriction of the Shariah.

Law 42: Nafil Sadqa and earnings from the Awqaaf (Trust) can be given to Bani Hashim, whether the one who made the Waqf, selected them or not. [Durr-e-Mukhtar, vol.2, pg.91]

Law 43: A Zimmi Kaafir can neither be given Zakaat, nor any Waajib Sadaqa, such as Nazr (offering), Kaffarah (compensation) and Sadaqa e Fitr, and it is not permissible to give a Harbi any type of Sadaqa, neither Waajib nor Nafil, even though he may be in Darul Islam under the refuge of the Muslim King (Ruler). [Durr-e-Mukhtar, vol.2, pg.92]

Even though India is regarded as Darul Islam, the Kufaar here are not Zimmi, and to give them Nafil Sadaqa such as donations etc. is not permissible.

Beneficial Note

To give any other Sadaqa e Waajiba such as Nazr (offering), Kaffarah (compensation) and Fitrah etc. to those who cannot be given Zakaat, is also impermissible; except for hidden treasure (which is found) and that which is from a mine. As the one-fifth of that can be given to your children and to your parents, and there are actually certain circumstances when one can use it personally as well, which has already been explained earlier. [Jauhira]

LAW 44: For those concerning whom it has been mentioned that they can be given Zakaat, the condition is that all of them must be Faqeer, except for an Aamil, as it is not a condition for him to be a Faqeer. As for the Umm-us-Sabeel, even though he is Ghani, but at that time, he will fall under the category of a Faqeer. Zakaat cannot be given to anyone else who is not a Faqeer. [Durr-e-Mukhtar, vol.2, pg.88]

LAW 45: If a person who is on his deathbed (i.e. in his final illness), gave Zakaat to his brother, and this brother is his heir, then in the Court of Allah, this Zakaat has been discharged. However, the other heirs have the right, to take that Zakaat back from him, as it falls within the ruling of the bequest (Wasiyat), and it is not proper without the permission of the other heirs to the make a Wasiyat to a (particular) heir. [Raddul Muhtar, vol.2, pg.86]

LAW 46: If Zakaat was given (by someone) to someone who serves him, and who does his chores, or if it was given to one who gave him some glad tidings (good news), or if he gave it to that person who sent him some gift, then all of this is permissible. However, if he gave it and said that it is in return (for whatever they did), then it is not discharged. During Baqr Eid, if he gave it to the male and female servants but said that it was Eidi (Eid gift), it will be discharged. [Jauhira, Alamgiri, vol.1, pg.190]

LAW 47: If one used Tahar'ri (positive intuition), meaning he thought about it, and his heart confirmed and was fully content with this, that such and such person can be given Zakaat, and he thus gave the Zakaat to him, but later it was ascertained that he is a valid recipient of Zakaat, or his condition was still not known, then (in this case) the Zakaat will be regarded as being discharged. However, if later one ascertained that he was a Ghani, or that they were from among his

parents, or it was his child, or her husband, or his wife, or he was a Hashmi, or the slave of a Hashmi, or he was a Zimmi, then (in all such cases) it will be counted as being discharged. If one came to know that it was his own slave, or a Harbi, then it is not discharged. He should now pay it again. It will also fall under the ruling of Tahar'ri, if someone asked (begged) for Zakaat and he gave it to him, without thinking of him as being Ghani, or if a person was sitting with a group of Faqeers, looking like one of them, and he gave it to him. [Alamgiri, vol.1, pg.190; Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.92]

LAW 48: If one gave Zakaat to someone without evening thinking about it, meaning he did not even think as to whether he can be given the Zakaat or not, and later he realised that he was not allowed to give him Zakaat, then in this case it will not be discharged; otherwise it will be discharged. If whilst giving it to him, if one had a doubt but one did not do Tahar'ri, or even if he did do Tahar'ri, but his heart did confirm and lean to one particular side, or if he did Tahar'ri and there was predominant likelihood that this person is not a legal recipient of Zakaat, but he still gave it to him, then in all such cases it will not regarded as being discharged.

It will (only) be regarded as discharged, if after giving it, it became evident that he was a legal recipient of Zakaat. [Alamgiri, vol.1, pg.190]

LAW 49: In Zakaat and other Sadaqaat, it is Afdal (more virtuous), to first give it to your brothers and sisters, then to their children, then to your paternal uncles and aunts, then to their children, then to your maternal uncle and aunt, then to their children, then to (other) Zawil Arhaam (i.e. blood relatives), then to your (Muslim) neighbours, then to people of your own profession, then to the people of your own village, city or town. [Jauhira, Alamgiri, vol.1, pg.190]

It is reported in the Hadith that Nabi ﷺ said, 'O Ummah of Muhammad ﷺ! By Him Who sent Me with the Truth, Allah Almighty does not accept the Sadaqa (Charity) of that person, whose relatives are in need of his assistance, but he gives it to someone else. By Him in Whose Divine Power is My Soul! Allah Almighty Allah will not look towards him with Mercy on the Day of Qiyaamat.' [Raddul Muhtar, vol.2, pg.93/94]

LAW 50: To send Zakaat to another city is Makruh, unless his relatives are there, then he may send it there to them, or if those there have a greater need for it, or the one to whom he is giving it, is more pious, or if it is more beneficial to the Muslims by sending it there. Alternatively, if it was sent for students of Deen, or for true worshippers; or if he is in Darul Harb and he sends it to Darul Islam, or if he sends it before his (Zakaat) year ends. To send it to another city (or town) in all these cases is permissible without any objection or protest. [Alamgiri, vol.1, pg.190; Durr-e-Mukhtar, vol.2, pg.93/94]

LAW 51: A City (Town) here refers to that city, where his wealth (assets etc) is present. If he lives in one city and his wealth is present in another city, then in this case he should give it to those Fuqara who are in that city, and in the ruling of Sadaqa e Fitr, city refers to the city in which you are personally present. If one is personally in one city and his minor children and slaves are in another city, then he should distribute the Sadaqa e Fitr to the Fuqara of the city in which he personally is. [Jauhira, Alamgiri, vol.1, pg.190]

LAW 52: It is impermissible to give Zakaat to a Bud-Mazhab (deviants). [Durr-e-Mukhtar, vol.2, pg.96]

When this is the ruling concerning the Bud-Mazhabs, then what can be said about the wahabiya of this time, who commit blasphemy in the Court of Allah, and insult the exalted station of the Beloved Rasool ﷺ, and they even publicise this. They are those whom the Grand (Righteous) Ulama e Haramain Sharifain have unanimously decreed to be Kaafir (unbelievers) and Murtad (apostates), even though they may call themselves Muslims. To give Zakaat to them is Haraam, and strictly Haraam, and if you did give it to them, then it will never be regarded as discharged under any circumstance.

LAW 53: If one has food for the day, or if he is fit and healthy enough to earn a living, then for such a person to beg for food, is not Halaal. If someone gives him food without him begging (or asking for it), then for him to accept it is permissible. If he has enough to eat, but he does not have sufficient clothing, then in this case he may beg for clothing. Similarly, if he is occupied in Jihad (Truly fighting in the Way of Allah), or he is a student of Deen, then even if he is fit and healthy and is able to earn, he is allowed to ask for assistance.

It is also impermissible to give to such a person, upon whom it is not permitted to ask for assistance. One who gives him is sinful. [Durr-e-Mukhtar, vol.2, pg.95/96]

LAW 54: It is Mustahab to give a person such an amount that he has no need to ask help (beg) for that day, and this differs based on the condition (i.e. the needs) of the Faqeer. One will have to consider his food (i.e. how much he requires), his family and children (i.e. the size of his family), and his other needs, and then give him (based on this information). [Durr-e-Mukhtar, vol.2, pg.93]

Chapter 2

Sadaqa e Fitr

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IN THE LIGHT OF HADITH

HADITH 1: It is in Sahih Bukhari and Muslim from Abdullah ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ instructed the payment of one Sa' of dates or one Sa' of barley as Zakaat-ul-Fitr on every Muslim slave or free man, male or female, young or old. In addition, He ﷺ commanded that it be paid before (the people) went out to offer (Eid) Namaaz.

HADITH 2: It is reported in Abu Dawud and Nasa'i that at the end of Ramadaan, Abdullah ibn Ab'bas رضی اللہ تعالی عنہما said, 'Pay Sadaqa for your fasts, for this Sadaqa has been stipulated by Rasoolullah ﷺ, which is one Sa' of dates or one Sa' of barley or half Sa' of wheat.'

HADITH 3: It is in Tirmizi Shareef from Amr bin Shu'aib who reported from his father, who in turn reported from his grandfather that Rasoolullah ﷺ sent a person into the neighbourhoods of Makkah and said, 'Announce that the Sadaqa e Fitr is Waajib (compulsory).'

HADITH 4: Abu Dawud, Ibn Majah and Haakim have reported from Ibn Ab'bas رضی اللہ تعالی عنہما that Rasoolullah ﷺ stipulated the Zakaat-ul-Fitr, so that the fasts may be purified from shameless and vulgar utterances, and so that the needy (Miskeen) may be fed.

HADITH 5: Dailami, Khateeb and Ibn Asaakir report from Anas رضی اللہ عنہ that Rasoolullah ﷺ said, 'The fasts of a servant remains suspended between the skies and the earth, until he does not discharge the Sadaqa e Fitr.'

LAWS OF JURISPRUDENCE

Translator's Note

At the inception it must be mentioned that as per the research and the Fatwa of Sayyidi Aala Hazrat ﷺ. We have ascertained that the original Fitrah based on Half Sa' of wheat is (the value of) 1 kg 574 grams (of wheat), but he advised as a measure of care to increase it for the benefit of the Faqeer, and based on his stipulated formula to inflate it on the basis of care, it works out to (the value of) 1 kg 919.1 gram of wheat. This is further verified from the well-researched Fatwa of Mufti Ata ul Mustafa Amjadi who is the son of Huzoor Sayyidi Muhad'dith e Kabeer.

Law 1: Sadaqa e Fitr is Waajib (compulsory). One has his entire life to discharge it. In other words, if he has not discharged it in the stipulated period, he should do so now (currently). If it is not discharged it will not fall away, and to pay it now (currently) does not mean it is Qaza, but it will still be regarded as Ada (on time), even though it is Masnun to do so before the Namaaz of Eid. [Durr-e-Mukhtar, vol.2, pg.98/99]

Law 2: Sadaqa e Fitr is Waajib upon the person (i.e. upon an individual) and not upon his wealth, so if he dies, it will not be paid from his wealth. However, if his heirs wish to pay it as a favour of goodwill from their side, then they may do so. However, they are not obligated to do so. If the deceased made a Wasiyat that it should be paid, then it must be paid up from the one third of his wealth (from which he is permitted to make a Wasiyat), even if his heirs refuse to give permission for this. [Jauhira etc.]

LAW 3: Sadaqa e Fitr becomes Waajib on the Day of Eid as soon as the Subho Saadiq (True Dawn) appears. Therefore, the person who died before morning (Subho Saadiq), or if a person was wealthy and became a Faqeer, or if an unbeliever became a Muslim after the first light appeared, or if a child was born, or if a person who was a Faqeer became wealthy, then it is not Waajib upon them. However, if he died after first light appeared, or if an unbeliever became a Muslim before first light appeared, or if a child was born, or if he was a Faqeer and became wealthy, then it is Waajib upon them. [Alamgiri, vol.1, pg.192]

LAW 4: Sadaqa e Fitr is Waajib upon every Free Muslim who is Saahib e Nisaab, whose Nisaab is over and above his Haajat-e-Asliyah. In this, there is no condition of Aaqil (Sanity), Baaligh (puberty) and Maal Al Naami (Productive Wealth). [Durr-e-Mukhtar, vol.2, pg.99]. Maal Al Naami and Haajat-e-Asliyah have already been discussed earlier. You may peruse its circumstances there.

LAW 5: If a Na-Baaligh or Majnun (insane person) is Maalik-e-Nisaab (possessor of Nisaab) then Sadaqa e Fitr is Waajib upon them. Their guardian should pay it from their wealth. If the guardian did not pay it and the Na-Baaligh became Baaligh, or if the insanity of the insane person has gone away, then they should pay it up personally. If he was not personally Maalik-e-Nisaab and the guardian did not pay it, then after becoming Baaligh and returning to his proper senses, he is not responsible for its payment. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.99]

LAW 6: In order to pay Sadaqa e Fitr, it is also not a condition for the Maal (wealth/item) to remain intact. Even after the Maal is destroyed (lost), Sadaqa is still Waajib and it will not fall away (be waived); and this is opposite to the (ruling of) Zakaat and Ushr. Both these fall away after the Maal has been ruined (lost). [Durr-e-Mukhtar, vol.2, pg.100]

LAW 7: Sadaqa e Fitr is Waajib upon a male who is Maalik-e-Nisaab in his personal capacity, and on behalf of his minor children as well, if the minors are themselves not Maalik-e-Nisaab; and if they are Maalik-e-Nisaab, then the Sadaqa should be paid up from their wealth. In addition, the Sadaqa of a child who is not sane, even though he is Baaligh, if he is not Ghani, is the responsibility of his father, i.e. it is Waajib upon his father. However, if he is Ghani, then it must be paid from his wealth, be this if his insanity is Asli (i.e. he entered puberty in this state), or if it only occurred temporarily, in other words afterwards; then too the ruling for both is the same. [Durr-e-Mukhtar, Raddul Muhtar, vol.1, pg.101]

LAW 8: For Sadaqa e Fitr to become Waajib, fasting is not conditional. If one did not fast due to some valid reason, or due to travelling, or due to an illness, or old-age or (Allah Forbid) if he left out the fast without a valid reason, then in all the said cases, the Sadaqa e Fitr is still Waajib. [Raddul Muhtar, vol.2, pg.101]

LAW 9: If a female who has not as yet reached the age of puberty, but is capable to serve her husband, and has been given in Nikah, and she has been sent to the home of her husband as well; then in this case her Sadaqa e Fitr is not Waajib upon anyone. Neither is it Waajib upon her husband and nor is it Waajib upon her father; and if she is not capable of serving her husband, or if she has not been sent to the home of her husband as yet, then accordingly it is the responsibility of her father.

All this is only applicable if the female herself is not Maalik-e-Nisaab, otherwise in any case the Sadaqa e Fitr will be paid from her own wealth. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.101]

LAW 10: If there is no father (i.e. if he is deceased), then the paternal grandfather is in place of the father. It is Waajib upon him to give the Sadaqa on behalf of his needy grandsons and grand-daughters. [Durr-e-Mukhtar, vol.2, pg.101]

LAW 11: It is not Waajib upon the mother to pay Sadaqa on behalf of her minor children. [Raddul Muhtar, vol.2, pg.101]

LAW 12: Sadaqa e Fitr is Waajib upon the Maalik (Owner) on a servant (slave) which he has kept for his services, for the Mudab'bir[1] and for the Umme Wulad[2], even if the servant (slave) is debtor and is soaked in debt, and if the slave is pledged (i.e. a loan), and if the Maalik has over and above the Haajat-e-Asliyah by which he can pay off the debt, and he will still be Maalik-e-Nisaab, then the Sadaqa is also Waajib on the Master on his behalf as well. [Durr-e-Mukhtar, vol.2, pg.102; Alamgiri, vol.2, pg.192]

LAW 13: The Sadaqa on a slave that is for business purpose is not Waajib upon the owner, even if his price (value) is not equal to the Nisaab. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.102]

1: Mudab'bir refers to slave released by his master, whereby he declares that he should only be free after his death.

2: Umme Walad: a female slave who gave birth to a child accepted by her master as his offspring

LAW 14: If a slave was given on loan or the master entrusted him to someone (temporarily), then Fitrah is Waajib upon the Maalik. In addition, if he made a Man'nat saying that this slave will work for such and such person and after me his owner is such and such person, then the Fitrah is upon the Maalik and it is not the responsibility of the person in whose possession he is. [Durr-e-Mukhtar, vol.2, pg.102]

LAW 15: The Maalik is not liable for the Fitrah of a slave who has fled and for a slave who has been captured by Harbis (hostile kufaar). Similarly, if someone has kidnapped (the slave) and the kidnapper refuses he has done so, and there are no witnesses to this, then Fitrah for him is also not Waajib. However, once he is found, then Fitrah for the past year should be paid on his behalf. If the Harbi became Maalik of the slave, then even after he is returned, there is no Fitrah for him. [Alamgiri, vol.1, pg.193; Raddul Muhtar, vol.2, pg.103]

LAW 16: There is neither Fitrah on a Mukatib[1] and nor is the Maalik of the Mukatib liable for his Fitrah. Likewise, is the ruling regarding the Mukatib and slave of a Mazoon[2]. If the Mukatib is unable to fulfil the bond agreement then the Maalik is not liable for Fitrah for the past year. [Alamgiri, vol.1, pg.193]

LAW 17: If a slave is owned jointly by two or more persons, then neither is liable for his Fitrah. [Alamgiri, vol.1, pg.193]

1: Mukatib is a slave who is under bond with his master to pay for his freedom in instalments
2: Mazoon is a licenced or privileged slave

LAW 18: If a slave was sold and both the Baa'i (Seller) and Mushtari (buyer) have kept the choice of returning open, and the day of Eid ul Fitr arrived, and the time frame did not expire as yet, then his Fitrah is suspended. If the sale remained established, then the Fitrah is upon the Mushtari (buyer). [Alamgiri, vol.1, pg.193]

LAW 19: If the Mushtari rescinds due to Khiyar Al Ayb (Option of Defect) and/or Khiyar Al Ru'yah (Option of Physical Inspection), then if he had already taken ownership, the Fitrah is on the Mushtari, if not it is on the Baa'i. [Alamgiri, vol.1, pg.193]

LAW 20: If a slave was sold, but the deal became void, and the Mushtari returned him after taking ownership, or if he took ownership and then freed him after Eid, then in this case it is on the Baa'i. In addition, if he took ownership before Eid and freed him after Eid, then the Mushtari is liable for the Fitrah. [Alamgiri, vol.1, pg.193]

LAW 21: If the Maalik said to his slave, 'You are free when the day of Eid comes,' then the slave will be free on the day of Eid, and the Fitrah will be Waajib upon the Maalik. [Alamgiri, vol.1, pg.193]

LAW 22: A person is not liable for the Fitrah of his wife and his children who are Aaqil and Baaligh, even if they are cripple, and even if he is responsible for their provisions. [Durr-e-Mukhtar, vol.2, pg.102, etc.]

LAW 23: If a person paid the Fitrah of his wife and his Baaligh children without their permission, it will be counted as being discharged, on condition that the children are from his Ay'yal (i.e. his children whom he is providing for, i.e. his dependants). In other words, the provisions etc. of those children are his responsibility;

otherwise it will not be regarded as discharged if he does so, on behalf of his children without their permission. If the wife paid the Fitrah of her husband without his authority, it will not be discharged. [Alamgiri, vol.1, pg.193; Raddul Muhtar, vol.2, pg.102/103, etc.]

LAW 24: One is not liable for the Fitrah of his mother, father, paternal grandfather, paternal grandmother, and his Na-Baaligh brothers and for that of his other relatives; and he cannot pay it without their authority. [Alamgiri, vol.1, pg.193]

LAW 25: The quantity of Sadaqa e Fitr is half Sa' of wheat or its flour, or Sittu (parched drink). One Sa' of dates, or raisins or barley, or its flour, or Sittu. [Durr-e-Mukhtar, vol.2, pg.103; Alamgiri, vol.1, pg.191]

LAW 26: If wheat, barley, dates and raisins are given (as Fitrah), then this does not depend on the value (price). For example, if half a Sa' of good quality barley, which is equal to the value of one Sa' of barley, or quarter Sa' pure wheat that in value is equivalent to half Sa' of wheat, or half Sa' dates that are equivalent in value to half Sa' barley or half Sa' wheat is given, then all of this is impermissible. Only that quantity will be counted, which has been given. He is still liable to pay the rest, and he should pay this. [Alamgiri, vol.1, pg.192]

LAW 27: If a person gives half Sa' of barley and quarter Sa' wheat, or if he gave half Sa' dates, it is regarded as permissible. [Alamgiri, vol.1, pg.192; Raddul Muhtar, vol.2, pg.104]

LAW 28: If wheat and barley are mixed together and the quantity of wheat is more, then half Sa' should be given, otherwise one Sa' must be given. [Raddul Muhtar, vol.2, pg.104]

LAW 29: Instead of giving wheat and barley, it is more virtuous to give its flour, and even more virtuous than this is to give its value (in cash). One may either give the value of the wheat or the value of the barley or the value of dates, and in a time of shortage, it is better to give the actual thing instead of giving its value. If one gave bad (i.e. inferior) quality barley or wheat, then he should pay the balance, which is the price difference of good quality wheat or barley. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.106]

LAW 30: If one wishes to discharge his Fitrah with something other than the four stipulated items; such as rice, corn, millet or some other grain, or by way of something else, then he will have to consider the price. In other words, these items should be equivalent to the price of half Sa' wheat or one Sa' barley. If he gives bread, then even in this, the price will be considered, even if it is made from wheat or barley. [Durr-e-Mukhtar, vol.2, pg.104; Alamgiri, vol.1, pg.191/192]

LAW 31: In-depth research and caution is in this that the weight of one Sa' is equal to that of 351 rupees, and that of half Sa' is equal to that of 175 rupees and 25 cents. [Fatawa Razviy'yah] (This refers to the amounts at that time. Today half and one Sa' will be calculated as per present weights and prices as converted from the Sa'. A guide for this has been given in the beginning of this section).

LAW 32: To pay the Fitrah in advance is absolutely permissible as long as that person is present, on whose behalf it is being paid. This is even if he pays it before Ramadaan, and if he was not a Maalik-e-Nisaab at the time when it was being paid (on his behalf), so in this case the Fitrah will be valid. However, it is more virtuous to pay it after Subho Saadiq on the day of Eid, and before going towards the Eid Gah. [Durr-e-Mukhtar, vol.2, pg.106; Alamgiri, vol.1, pg.192]

LAW 33: It is best to give the Fitrah of one person to one Miskeen (needy person), and if it was split between a few people, then this is also permissible. Similarly, it is unanimously permissible to give one Miskeen the Fitrah of numerous people, even though they may all be mixed together. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.107]

LAW 34: If a husband authorised (ordered) his wife to pay his Fitrah and she mixed the wheat which was the Fitrah of her husband with the wheat of her Fitrah and gave it to a Faqeer, and the husband had not commanded her to mix them together, then in this situation the wife's Fitrah is discharged and the husband's Fitrah is not discharged, unless the tradition of mixing them is common practice (i.e. the norm), then in this case the husband's will also be discharged. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.107]

LAW 35: If the wife authorised the husband to give her Fitrah, and he mixed her wheat with his wheat, and gave it to the Faqeer, intending it for all, it is permissible. [Durr-e-Mukhtar, vol.3, pg.379]

LAW 36: The recipients of Sadaqa e Fitr are the same as those who are the recipients of Zakaat. In other words, you may give Fitrah to those to whom you may give Zakaat, and you are not permitted to give Fitrah to those, to whom you are not permitted to give Zakaat, with the exception of an 'Aamil' (Zakaat Collector appointed by the Islamic Ruler), because he is permitted to accept Zakaat, but not Fitrah. [Durr-e-Mukhtar, Raddul Muhtar, vol.1, pg.108]

LAW 37: You may give Fitrah to the wife of your slave, even though you are liable for her provisions. [Durr-e-Mukhtar, vol.2, pg.108]

Chapter 3

Begging & Asking For Financial Aid

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WHO MAY SEEK FINANCIAL AID (I.E. BEG) AND WHO MAY NOT?

In this day and age, we are faced with this common problem where those who are fit enough to work and feed others have forsaken themselves, thinking that what need is there to work and make effort and face difficulties, when you are getting what you need without any effort! They go out begging in an impermissible manner and then fill their stomachs by way of begging.

There are some amongst them that, leave alone labouring, they even regard some small business effort as lowly and cheap, and they regard begging, which is in reality shameless and disgraceful for such people, to be deserving of respect.

There are many who have made begging their profession. Such people have thousands of rupees in their homes, and they deal in usury (interest) and even do farming, but they do not leave begging.

When they are told about this, they say, 'It is our profession!' Bravo Sir! Do you want us to leave our profession? Whereas for such people to beg is Haraam (forbidden), and it is impermissible for those who are aware of their situation, to give them anything.

Now take heed to few Ahadith (on the next page) and observe what our Beloved Rasool ﷺ says about such beggars.

HADITH PERTAINING TO BEGGARS & BEGGING

HADITH 1: It is reported in Bukhari and Muslim from Abdullah ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ said that, man will continue begging until he comes forth on the day of Qiyaamat, without even a single piece of flesh on his face, in other words, he will come forth completely shameless.

HADITH 2-4: Abu Dawud, Tirmizi, Nasa'i and Ibn Hib'ban reported from Samurah bin Jundub رضی اللہ عنہ that Rasoolullah ﷺ said, 'Begging is a type of abrasion (injury), whereby a man begs and pulls at his face, so whosoever wishes to, he may leave this abrasion on his face and whosoever wishes to, should abstain from it. Unless, a man asks his right from the one in authority, or if he asks (begs) in a situation from which he has no other option (then it is permissible).'

Similar narrations have been narrated by Imam Ahmed from Abdullah ibn Umar رضی اللہ تعالی عنہما and by Tabrani from Jaabir bin Abdullah رضی اللہ تعالی عنہما.

HADITH 5: Baihaqi reported from Abdullah ibn Ab'bas رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'If a person begs from the people whereas he is not afflicted by starvation, or he does not have as many children whom he is not able to provide for, then on the day of Qiyaamat he will come forth with no flesh on his face. Additionally, Huzoor ﷺ said, 'One who is not faced with starvation or he does not have as many children whom he is not able to provide for, yet he opens the door of begging, then Almighty Allah will open unto him the doors of starvation, from such a place which is not even in his heart.'

HADITH 6 & 7: Nasa'i reported from Aa'iz ibn Amr ﷺ that Rasoolullah ﷺ said, 'If people only knew what is in begging, then none would go to anyone in order to beg.'

A similar narration is mentioned in Tabrani from Abdullah ibn Ab'bas رضی اللہ تعالی عنہما.

HADITH 8 & 9: Imam Ahmed reported with a Merit of it being Jayyid i.e. a strong narration but not equal to Sahi), and Tabrani and Baz'zaz have reported from Imran bin Haseen رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'If a Ghani (well-to-do) person begs, on the day of Qiyaamat his face will be defective.'

The narration of Baz'zaz mentions that for a Ghani (well-to-do) person to beg is fire. If a little was given, then a little and if a lot was given, then a lot.

Similar narrations are narrated by Imam Ahmed and Baz'zaz from Thaubaan ﷺ.

HADITH 10: Tabrani has reported in Kabeer and Ibn Khuzaimah has reported in his Sahih and Tirmizi and Baihaqi have reported from Habshi bin Junadah ﷺ that Rasoolullah ﷺ said, 'One who begs without reason, it is as if he is eating embers (of fire).'

HADITH 11: Muslim and Ibn Majah report from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'One who begs without reason is begging for embers, whether he asks for more or less.'

HADITH 12: Abu Dawud, Ibn Hib'ban and Ibn Khuzaimah report from Suhail bin Hanzaliya ﷺ that Rasoolullah ﷺ said, 'A person who begs even though he has enough to suffice for him, such a person wants more fire.' People asked, 'What is the amount that a person should have, over and above which he is not permitted to beg?' He ﷺ said, 'A meal for the morning and night.'

HADITH 13: Ibn Hib'ban reported in his Sahih from Ameer ul Mo'mineen Farooq-e-Azam ﷺ that Rasoolullah ﷺ said, 'One who asks from the people (i.e. begs) so that he may increase his wealth, then that is the intensely hot rock of Jahanum, so it is now up to him, whether he asks for less or whether he asks for more.'

HADITH 14 & 15: Imam Ahmed, Abu Ya'la and Baz'zaz have reported from Abdu Rahmaan ibn Auf ﷺ and Tabrani reported in Sagheer from Ummul Mo'mineen Umme Salma رضی الله تعالی عنها that Rasoolullah ﷺ said, 'Giving Sadaqa does not cause one's wealth to diminish, and by forgiving your rights, Allah will increase the honour of a servant on the day of Qiyaamat, and a servant will not open the door of begging, but Allah will open upon him the door of dependency.'

HADITH 16: Muslim, Abu Dawud and Nasa'i report from Qubaysa bin Makhariq ﷺ. He says, 'Once I was liable for compensation. I went to Rasoolullah ﷺ and asked (for assistance), so He ﷺ said, 'Wait here! When some amount of Sadaqa comes to me, I will give the command in your case.' He ﷺ then said, 'O Qubaysa! It is not Halaal to ask (i.e. beg) except in three things;

1. If someone stands as a guarantor (i.e. if he stood as guarantor of Diyat, i.e. blood money on behalf of any nation, or if he stood as an arbitrator in an internal dispute and took guarantee for any wealth

involved in it), so in this case he is allowed to ask until such time that he receives that amount, and he should then abstain.

2. If a person faced such a calamity which destroyed his wealth, then in this case he may ask help until he is able to have enough to survive comfortably.

3. If someone is faced with starvation, and three intellects from his community bear testimony that such and such person is afflicted by starvation, so in this case it is Halaal for him to ask for help (i.e. to beg), until such time that he gets sufficient to survive comfortably.

O Qubaysa! With the exception of these three things, it is Haraam to beg for anything else, for the one who begs (for other than this) is eating Haraam.'

HADITH 17 & 18: Imam Bukhari and Ibn Majah have reported from Zubair bin Aw'wam ﷺ that Rasoolullah ﷺ said, 'If a person takes with him a rope and carries a bundle of wood on his back and then sells it, and Allah saves his face from the embarrassment of begging; then this is better than begging from the people, even if the people give him anything or not.'

A similar narration is reported by Imam Bukhari, Imam Muslim, Imam Malik, Tirmizi and Nasa'i from Abu Hurairah ﷺ.

HADITH 19: Imam Malik, Imam Bukhari, Muslim, Abu Dawud and Nasa'i reported from Abdullah ibn Umar رضی الله تعالی عنهما that Rasoolullah ﷺ was on the pulpit and was advising with regards to abstaining from (asking for) Sadaqa and financial Aid (begging). He ﷺ said, 'The upper

hand is better than the lower hand. The upper hand is that of the giver and the lower hand is that of the beggar.'

HADITH 20: Imam Malik, Bukhari, Muslim Abu Dawud, Tirmizi and Nasa'i report from Abu Sa'eed Al Khudri ﷺ that some people from the Ansaar asked financial aid from Rasoolullah ﷺ, so He ﷺ blessed them with it. They asked again, and Rasoolullah ﷺ blessed them with it again. Then again they asked and Rasoolullah ﷺ blessed them with it once more, until such time that the wealth which was with (in the care of) Rasoolullah ﷺ was finished. He ﷺ then said, 'Whatever wealth I have with me, I will not hold it back from you, and those whom Allah will save, are those who wish to be saved from begging; and the one who wishes to become wealthy, Allah will make him wealthy, and for the one who wishes to be patient, Allah will grant him patience, and there is nothing greater than patience, and none has received a gift greater than patience.'

HADITH 21: Hazrat Ameer ul Mo'mineen Farooq-e-Azam ﷺ states that greed is dependency, and despondency is richness. When a person becomes despondent over something, he does not bother about it (any longer).

HADITH 22: Imam Bukhari and Imam Muslim report from Farooq-e-Azam ﷺ that he says, 'If Huzoor ﷺ would have given me (this financial aid), I would have said, give it to someone who is needier of it than me. He said, 'Take it and make it yours, and spend it in goodness. In addition, take that wealth which comes to you without you having to ask for it, and which comes to you without greed, and do not chase behind that which does not come to you.'

HADITH 23: Abu Dawud reports from Anas ﷺ that an Ansari presented himself before Nabi ﷺ and asked for some financial aid. He ﷺ said, 'Do you have nothing in your home?' He said, 'There is. We have sackcloth, one portion of which we cover ourselves with and the other portion of which we lay. There is also a wooden cup which we use to drink water.' He ﷺ said, 'Bring both of them to me.' He brought both of these. Rasoolullah ﷺ took it in His Blessed Hands and said, 'Who will buy this?' A person said, 'I will buy it for one Dirham.' He ﷺ said, 'Who will give more than one dirham for it?' He ﷺ mentioned this, two or three times, so another person said, 'I will buy it for two Dirhams.' He ﷺ handed over both these items to him and took the two dirhams. He ﷺ then handed the two dirhams over to the Ansari and said, 'Purchase grain with one dirham and leave it at home, and with the other one dirham purchase a hatchet and bring it to me.' He did so and brought it to Rasoolullah ﷺ. Rasoolullah ﷺ attached a handle to it with His Blessed Hands and then said, 'Go and cut wood and sell it, and you should not be seen here for fifteen days (in other words, do not come here for 15 days). He went out and began cutting and selling the wood. Now, when he returned (after 15 days), he had with him ten Dirhams. With few dirhams he purchased fabric and with few he purchased grain (food). Rasoolullah ﷺ said, 'This is better than that asking for financial aid, which will appear on your face as a blister on the day of Qiyaamat. To ask financial aid (beg) is not proper but for three people; one who becomes so dependent (in need) that it grounds him; or for a person who is liable for compensation which will cause him embarrassment (if not paid), or for a person who is guarantor for blood money, which will cause him harm (if not paid).'

HADITH 24 & 25: Abu Dawud and Tirmizi with the with the merit of a Sahih and Hasan narration, and Haakim with the benefit of merit of a sound narration, report from Abdullah bin Mas'ud ﷺ that Rasoolullah ﷺ said, 'One who is afflicted by starvation and he mentioned it to the people, then his starvation will not be terminated. In addition, if he had asked from Allah, then Allah would soon allow him to become independent, by either giving him death swiftly, or allowing him to become wealthy swiftly.'

The narration of Tabrani is from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'One who is hungry and needy, but hid this from the people and asked from Allah, then it is the Divine Right of Allah that He will make abundant unto him the sustenance for one year.'

Some people who ask financial assistance (or beg) usually say, 'Give for the sake of Allah! Give in Allah's Name! Whereas to say this, has been strictly disallowed. One who does this has been mentioned to be accursed in one Hadith, and in one Hadith such people have been said to be the worst amongst the creation. If someone does ask in this manner, then if he is not asking for something bad, or the question itself is not offensive (in other words for such a person to seek financial aid, who is a solvent person, or a fit and healthy person who has the ability to earn), and one is able to fulfil the request of the person without any difficulty, then to fulfil it (i.e. give the assistance) is from good ethics, so that based on the apparent context of the Hadith, he too does not become deserving of the warning in the Hadith. If the one asking assistance is a professional beggar, then he should not be given anything. It should also be noted that one should not beg in the Masjid, especially by walking over the necks of the people on Friday, as to do this is Haraam. Some Ulama have mentioned that if you give one cent to a person begging in the Masjid,

you should give a further seventy cents Khayraat (for some goodness) as compensation for giving that one cent. Hazrat Maula Ali كرم الله وجهه الكريم saw a person begging on the day of Arafat on the plains of Arafat. He had him flogged and said, 'On a day like this, and in such a place, you are begging from other than Allah!'

After examining these few Ahadith, one will realise that to seek financial aid (or beg without valid reason) is a very disgraceful act. One should never ask for financial assistance without real need, and even in the time of need one should take heed to those things which have been disallowed. If one is really in a situation where he is forced to seek financial assistance, then in such a case he should not exaggerate, wherein you do not leave the person without taking all that you want, as this too has been disallowed.

Chapter 4

Nafil Sadaqaat (Optional Charity)

To spend in the way of Allah is a very blessed and virtuous action. What use is your wealth if it does not give you any real benefit? Only that is of benefit to you, which you ate, wore or spent for your hereafter, and not that which you hoarded and left for others. Take heed to few Ahadith concerning this, and try to act upon them. Allah is the One who gives Divine Guidance.

HADITH PERTAINING TO NAFIL CHARITY

HADITH 1: It is reported in Sahih Muslim Shareef from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'A servant says, my wealth! My wealth! Whereas he only benefits from three things in his wealth, that which he ate and finished; or that which he dressed in, and wore out, or that which you spent and stored for the hereafter, and with the exception of this (it is of no use to you), because you are to proceed (into the hereafter) and leave it to others.'

HADITH 2: Bukhari and Nasa'i report from Ibn Mas'ud ﷺ that Rasoolullah ﷺ said, 'Who is it from amongst you, who loves the wealth of his heirs more than his own wealth?' The Sahaba said, 'Ya Rasool'Allah ﷺ, there is none from amongst us whose wealth is not more beloved to him.' He ﷺ said, 'Your wealth is that, which you have already sent forth, and whatever you have left behind is the wealth of your heirs.'

HADITH 3: Imam Bukhari reports from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'If I had gold equivalent to (the mountain of) Uhad, it would not please me that it should remain with me for more than three nights, except an amount that I would keep for repaying any debts I may have.'

HADITH 4 & 5: It is reported in Sahih Muslim from him (i.e. Abu Hurairah ﷺ) that Rasoolullah ﷺ said, 'There is not a day, wherein two Angels do not descend, and one from amongst them says, 'O Allah! Recompense those who spend!,' and the other (Angel) says, 'O Allah! Ruin his wealth.''

A similar narration has been narrated by Imam Ahmed, Ibn Hib'ban and Haakim from Abu Dardah ﷺ.

HADITH 6: It is reported in Sahihain that Rasoolullah ﷺ said to Asma' رضی اللہ تعالی عنہا 'Spend and do not compute; otherwise, Allah will give you in limit, and do not stop (giving) or Allah will also with-hold (His Blessings) upon you. Spend (in the way of Allah) as much as you can afford.'

HADITH 7: It is reported in Sahihain from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Almighty Allah said, 'O Ibn Adam! Spend (in My way) and I will spend (i.e. shower blessings) upon you.''

HADITH 8: It is in Sahih Muslim and Sunan Tirmizi from Abu Umama ﷺ that Rasoolullah ﷺ said, 'O Ibn Adam! To spend (in Allah's way) from your surplus (funds) is best for you, and to with-hold it is harmful to you, and there is no censure on the one who with-holds out of necessity, and start with them, who are in your care.'

HADITH 9: It is reported in Sahihain from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'The example of a miser and of a person who gives Sadaqa are like those two people who are clad in metal armour and their hands are tied to their chest and neck. Therefore, when the person who gave Sadaqa, distributed the Sadaqa, his armour became lose (spacious), and when the miser intends to give Sadaqa then every

link (of the armour) holds tightly in its place, so that even if he wishes to spread, it will not allow him the space (to do so).'

HADITH 10: It is reported in Sahih Muslim from Jabir ﷺ that Rasoolullah ﷺ said, 'Abstain from oppression, because on the Day of Qiyaamat oppression will bring darkness and abstain from miserliness as miserliness destroyed the past nations. It is the same miserliness which drove them to shed blood (kill) and drove them to consider that which is Haraam to be Halaal.'

HADITH 11: It is reported in Sahih Muslim from Abu Hurairah ﷺ that a person asked, 'Ya Rasool'Allah ﷺ! Which Sadaqa is most rewarding (i.e. when is it best to give Sadaqa)?' He ﷺ said, 'You should give Sadaqa (when you are) healthy and tight-fisted, and when you are troubled by the fear of poverty, and when you are hoping to become rich (meaning that to give Sadaqa when in this condition is best), and you must not delay (your Sadaqa to such length) that your soul has entered your throat (i.e. you are about to die), and then only do you say, Give this much to so and so, and this much to so and so, and this much is already in the possession of so and so (i.e. for the heirs).'

HADITH 12: It is in Sahihain from Abu Zarr ﷺ. He says, 'I presented myself before Rasoolullah ﷺ and Rasoolullah ﷺ was sitting in the shade of the Kaaba. On seeing me, He ﷺ said, 'I swear an Oath by the Rub of the Kaaba! They are in loss!' I said, 'My parents be sacrificed upon you O Nabi ﷺ! Who are these people?' Rasoolullah ﷺ said that, the very wealthy ones; except for those (amongst them) who do like this, and like this, and like this; to the front, to the back, to the right and to the left. In others words, those who spend in every instance and such people are very few.

HADITH 13: It is in Sunan Tirmizi from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'A generous man is close to Allah, close to Jannat, close to the people, and distant from hell-fire; and a miser is distant from Allah, distant from Jannat, distant from the people and close to hell-fire; and an ignorant generous man is more beloved to Allah, than a miserly worshipper.'

HADITH 14: It is in Sunan Abu Dawud from Abu Sa'eed Al Khudri ﷺ that Rasoolullah ﷺ said, 'For a person to give one dirham Sadaqa in his life (i.e. in good health) is better than giving ten dirhams at the time of his death.'

HADITH 15: Imam Ahmed, Nasa'i, Daarimi and Tirmizi report from Abu Dardah ﷺ that Rasoolullah ﷺ said, 'A person who gives Sadaqa or frees (a slave) near the time of his death, is like that person, who only gives a gift when he has become well-to-do.'

HADITH 16: It is in Sahih Muslim from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'A person was in the wilderness and a he heard a voice from the clouds saying to him, 'Water the orchard of such and such person!' The cloud moved to one corner and it rained over a rocky area, and all the water went into a trench. That person then followed the water. He then saw a person standing in his orchard, using a hoe to divert the water. He said, 'O servant of Allah! What is your name?' He said, Such and such name. It was the same name which he heard from the clouds. He said, 'O servant of Allah! Why do you ask my name?' He said, 'I heard a voice from the cloud which rained down this water that it said to me using your name, Water the orchard of such and such person. I would like to know, what is it that you do (through which water is sent down by taking your name)?' He answered, 'From whatever is cultivated, I give on third of it away as

Khayraat (i.e. in goodness), and one third my family and I eat, and I keep one third for re-cultivation.'

HADITH 17: It is in Sahihain from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'There were three persons in Bani Isra'eel, one suffering from leprosy, the other bald-headed and the third one blind. Allah willed to test them. Therefore, He sent an Angel who came to the one who was suffering from leprosy and said, 'What do you like most?' He said, 'Attractive colour and fine skin and the elimination of that which makes me detestable in the eyes of people.' The Angel ran his hand over him and his illness was no more and he was given attractive colour and beautiful skin. The Angel again said, 'Which materialistic item do you like most?' He said, 'Camels', or he said, 'The Cow (however, the narrator is doubtful about it, but from amongst the one suffering from leprosy and the one suffering from baldness one of them definitely said, The camel and the other said, The Cow).' In addition, he was given a she-camel, in a progressive stage of pregnancy, and while giving it to him he said, 'May Allah bless you in this.' He then came to the bald-headed person and said, 'What do you like most?' He said, 'Beautiful hair and removal of (this baldness) from me, due to which people dislike me.' The Angel ran his hand over him, and his illness was gone, and he was given beautiful hair, and the Angel said (to him), 'Which materialistic item do you like most?' He said, 'The Cow.' Therefore, he was given a pregnant cow, and while giving it to him the Angel said, 'May Allah bless you in this.' He then came to the blind man and said, 'What do you like most?' He said, '(I prefer that) Allah should restore my eyesight so that I may be able to see the people.' He ran his hand over him and Allah restored his eyesight, and the Angel then said, 'Which materialistic item do you like most?' He said, 'a flock of goats.' Therefore, he was given a pregnant goat and so the camel, the cow and the goat all gave birth to

young. It so happened, that for one, the entire valley flourished with camels and for the other one, the entire valley flourished with cows and for the third one, the entire valley flourished with goats. The Angel then approached the person who was (initially) suffering from leprosy. The Angel appeared to him in his (initial) form (i.e. in the form of a leper) and he said, 'I am a poor man and I have run out of provisions on my journey, and there is no way that I can reach my destination except with the help of Allah and through your assistance. I beg of you in His Name Who blessed you with this attractive colour and fine skin, and granted you this wealth, that you may assist me with a camel which will take me to the end of my journey.' He said, 'I have too many responsibilities to fulfil.' The Angel then said, 'It seems as if I recognise you. Were you not suffering from leprosy and people hated you and were you not destitute and Allah blessed you with wealth?' He said, 'I have inherited this property from my forefathers one generation after the other.' The Angel said, 'If you are a liar, may Allah revert you to your previous condition!' The Angel then approached the person who was initially bald-headed, in his initial form, and he said to him the same what he had said to him (i.e. to the leper) and he (the bald-headed man) gave him the same reply as he (the leper) had given him, so the Angel said, 'If you are a liar, may Allah revert you to your previous condition.' The Angel then approached the person who was previously blind, in his (initial) form and he said, 'I am destitute and a wayfarer. I have run out of my provisions, and today I have no way to reach my destination but with the help of Allah and then with your assistance, and I beg of you in the Name of the One Who restored your eyesight that you may give me a goat, through which I may be able to reach my destination on this journey.' He said, 'I was blind and Allah returned to me my eyesight; take whatever you wish to and leave (for me) whatever you wish to. By Allah! I shall not stand in your way today for whatever you take in

the Name of Allah.' The Angel said, 'Keep with you whatever you have in your possession.' The fact of the matter is that this was a test for the three of you. You have earned the pleasure of Allah, and they have earned the displeasure of Allah.'

HADITH 18: Imam Ahmed, Abu Dawud and Tirmizi report from Umme Bajeed رضی اللہ تعالیٰ عنہا wherein she says, 'A Miskeen stands at my door and I feel ashamed that I have nothing in my home which I can give him.' He ﷺ said, 'Give him something, even if it is a burnt hoof.'

HADITH 19: Baihaqi reported in Dala'il un Nubuw'wat that a piece of meat was presented as a gift to Ummul Mo'mineen Umme Salma رضی اللہ تعالیٰ عنہا and Rasoolullah ﷺ enjoyed meat. She asked the servant to keep it in the house, because Rasoolullah ﷺ will probably have it. She kept it in the cupboard. A beggar appeared at the door and said, 'Give some Sadaqa and Allah will bless you with Barakah.' The people (in the house) said, 'Allah bless you with Barakah (i.e. this is said when there is nothing to give), so the beggar left.' Rasoolullah ﷺ then arrived (at Umme Salma's رضی اللہ تعالیٰ عنہا) home and said, 'Is there something to eat at your place?' Ummul Mo'mineen رضی اللہ تعالیٰ عنہا said, 'Yes (there is)', and she asked the servant to bring out the meat. She went to get it and found a piece of rock in the cupboard (instead of the meat). Rasoolullah ﷺ said, 'As you had not given it to the beggar, the meat turned into (a piece of) rock.'

HADITH 20: Baihaqi reports in Sha'bul Imaan from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'Generosity is a tree in Jannat, which is generous. If you held onto its branch, that branch will never leave you, until such time that you enter Jannat, and miserliness is a tree in Hell, which is miserly, and if you held on to its branch, that branch will not release him, until it enters him into Hell.'

HADITH 21: Razeen reported from Ali ﷺ that Huzoor ﷺ said, 'Be swift in (giving) Sadaqa. Misfortune (i.e. calamity) does not leap over Sadaqa.'

HADITH 22: It is in Sahihain from Abu Musa Ash'ari ﷺ that Rasoolullah ﷺ said, 'Sadaqa is upon every Muslim.' People asked, 'If we do not have anything?' He ﷺ said, 'Work with your hands, and benefit yourself and also give Sadaqa.' They said, 'If we do not have the means to do so, or do not?' He ﷺ said, 'He should then assist a person in need who is troubled.' They said, 'If he does not do this as well?' He ﷺ said, 'He should then command what is righteous.' They said, 'And if he is unable to do this as well?' He ﷺ said, 'Abstain from 'Shar' (creating disruption) as this (by itself) will be regarded as his Sadaqa.''

HADITH 23: It is in Sahihain from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'To administer justice between two people is Sadaqa; to assist a man in mounting his beast (steed) or to assist him to load his luggage upon it is Sadaqa; and (to say) a good word is Sadaqa; and every step which on takes towards Namaaz is Sadaqa; and to remove some harmful thing from the road is Sadaqa.'

HADITH 24: It is in Sahih Bukhari and Muslim from Anas ﷺ that Rasoolullah ﷺ said, 'If a person plants trees or grows an orchard, and if some person, bird or animal eats out of it, then this is Sadaqa for him.'

HADITH 25 & 26: Sunan Tirmizi reports from Abu Zarr ﷺ that Rasoolullah ﷺ said, 'To smile in the presence of your brother is also Sadaqa, to command goodness is also Sadaqa, to forbid someone from wrong is also Sadaqa. To show the way to someone who has lost his

way is also Sadaqa, to assist one who has weak eyesight is also Sadaqa, to remove rocks, thorns and bones from the road is also Sadaqa. To pour water from your bucket into the bucket of your brother is also Sadaqa.'

A similar narration has been reported by Imam Ahmed and Tirmizi from Jaabir ﷺ.

HADITH 27: It is in Sahihain from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'A branch of a tree was in the middle of the road, so a Muslim went forth and said, 'I will remove this from the path of a Muslim, so that it may not harm him, so he (that person) was entered into Jannat.''

HADITH 28: Abu Dawud and Tirmizi report from Abu Sa'eed Al Khudri ﷺ that Rasoolullah ﷺ said, 'Allah will dress that Muslim with the green robes of Jannat, who clothes an unclothed Muslim; and Allah will feed that Muslim with fruits, who feeds some food to a hungry Muslim; and Allah will quench a Muslim with Raheeq Al Makhtoom (the pure drink of Jannat, also known as the 'Sealed Nectar'), who feeds water to another Muslim.'

HADITH 29: Imam Ahmed and Tirmizi report from Hazrat Ibn Ab'bas رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'If a Muslim clothes another Muslim, then until such time that even one patch from that is still on that person, he (the giver) will be in the Divine Protection of Allah.'

HADITH 30 & 31: Tirmizi and Ibn Hib'ban reported from Anas ﷺ that Rasoolullah ﷺ said, 'Sadaqa extinguishes the Wrath of Allah, and it wards off a bad death.'

A similar narration is reported from Hazrat Abu Bakr Siddique ﷺ and other Sahaba e Kiraam رضی اللہ تعالیٰ عنہم

HADITH 32: Tirmizi has reported with the merit of accuracy from Ummul Mo'mineen Siddiqa رضی اللہ تعالیٰ عنہا that the people sacrificed a goat (so) Rasoolullah ﷺ said, 'What is left of it?' They said, 'With the exception of the shoulder, nothing else is remaining.' He ﷺ said, 'All of it remains, except its shoulder.'

HADITH 33: Abu Dawud, Tirmizi, Nasa'i, Ibn Khuzaimah and Ibn Hib'ban report from Abu Zarr ﷺ that Rasoolullah ﷺ said, 'There are three (types of) people whom Allah loves, and there are three (types of people) whom Allah dislikes. From those whom Allah loves is that person who comes to the people and asks (for some assistance) for the sake of Allah and not because of his relationship between him and them, but they do not give him (any assistance). Then one person from amongst them stayed behind and gave the person (what he needed) in secrecy, and none knew of this except Allah and the one whom he gave it to. (In addition) A nation who travel the entire night, until sleep becomes dearer to them than anything, so all of them lay down their heads (i.e. went to sleep). From amongst them, one person got up and started making Dua, and he recited the Ayats of Allah. (In addition) One person was on a (military) expedition, and he faced the enemy and they were overpowered. This person went forward, until he was killed or blessed with victory; and the three (persons) whom Almighty Allah dislikes, is an old man who commits adultery, a poor man who is arrogant, and a wealthy man who is unjust.'

HADITH 34: Tirmizi reported from Anas ﷺ that Rasoolullah ﷺ said, 'When Almighty Allah created the earth, it began to tremble, so Allah created the mountains and placed them on it, so the earth became

stable. The Angels were astonished at the strength of the mountains. They said, 'O Allah! Is there anything in your creation which is stronger than a mountain?' Almighty Allah said, 'Yes, Iron.' They said, 'Is there something stronger than iron?' Almighty Allah said, 'Yes, Fire.' They said, 'Is there something stronger (more powerful) than fire?' Allah said, 'Yes, water.' They said, 'Is there something more powerful than water?' Allah said, 'Yes, the wind.' They said, 'Is there something more powerful than the wind?' Almighty Allah said, 'Yes, Ibn Adam (a man) who gives Sadaqa with his right hand and even hides this (deed) from his left hand.'

HADITH 35: Nasa'i reported from Abu Zarr ﷺ that Rasoolullah ﷺ said, 'A Muslim who spends from all of his wealth on a pair of things, in the way of Allah, will be welcomed by the Gatekeepers of Jannat. Each of them will call him towards what he has (of reward).' I said, 'How will that be (i.e. how can he spend on a pair?' He ﷺ said, 'If he gives camels, he gives two camels, and if he gives cows, he gives two cows.'

HADITH 36: Imam Ahmed, Tirmizi and Ibn Majah have reported from Muadh ibn Jabl ﷺ that Rasoolullah ﷺ said, 'Sadaqa removes errors (shortcomings) just as water extinguishes fire.'

HADITH 37: Imam Ahmed reports from few Sahaba رضی اللہ تعالیٰ عنہم that Rasoolullah ﷺ said, 'The shade of a Muslim on the Day of Qiyaamat is his Sadaqa.'

HADITH 38: It is reported in Sahih Bukhari from Abu Hurairah and Hakeem bin Hizaam رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said, 'The best Sadaqa is that which is given by a wealthy person, (in other words,

after what is left from his expenses), and start with your dependants (i.e. give first to them and then to others).'

HADITH 39: It is reported in Sahihain from Abu Mas'ud ﷺ that Rasoolullah ﷺ said, 'Whatever a Muslim spends on his family with the intention of (attaining) reward, is also Sadaqa.'

HADITH 40: It is in Sahihain from Zainab the wife of Abdullah ibn Mas'ud رضی الله تعالی عنهما that she had someone ask Rasoolullah ﷺ, 'Is it sufficient to give Sadaqa to your husband and to orphan children who are in your care?' He ﷺ said, 'There is a double reward in giving to them. One reward for kinship and one reward for the Sadaqa.'

HADITH 41: Imam Ahmed, Tirmizi, Nasa'i, Ibn Majah, and Daarimi have reported from Sulayman bin Aamir ﷺ that Rasool ﷺ said, 'To give Sadaqa to a Miskeen (needy person) is only Sadaqa, and to give Sadaqa to your relative, is Sadqa and also kinship (i.e. kindness to relatives).'

HADITH 42: Imam Bukhari and Muslim have reported from Ummul Mo'mineen Siddiqa رضی الله تعالی عنها that Rasoolullah ﷺ said, 'If a woman gives away some of the food from her home, (with goodness) and not to spoil it, then there is reward in giving this, and the husband will attain the reward for earning, and even the fund manager will receive the same.'

It is fact that the women do give away (food), and the husband does not object to this, and this should be to the extent to which it is acceptable. For example, if she gives away one or two rotis, just as it is common in India (etc.). However, if the husband has forbidden her

from doing this, and it is not the practice (i.e. the norm) there, then in this case it is not permissible for her to give (the food) away.

It is (also) reported in Tirmizi from Abu Umama ﷺ that Rasoolullah ﷺ said in his 'Farewell Sermon' that this is very good wealth.

HADITH 43: It is in Sahihain from Abu Musa Ash'ari ﷺ that Rasoolullah ﷺ said, 'A trustworthy Muslim store-man who fulfils the orders (of his employer) and pays in full what he has been asked to pay out, is regarded as one of two people who gave Sadaqa.'

HADITH 44: It is reported in Haakim and Tabrani Awsat from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'One morsel of bread and a handful of dates or anything which is similar to it by which a Miskeen is benefitted; then by virtue of this, Almighty Allah will enter three people into Jannat; one, is the head of the house who commanded this; second, is his wife who prepares it, and third is the servant who delivers it to the Miskeen.' Rasoolullah ﷺ then said, 'Praise be to Allah who did not even leave out our servants.'

HADITH 45: Ibn Majah reported from Ibn Abdullah رضی الله تعالی عنهما. The narrator says that Rasoolullah ﷺ said in the Khutbah (Sermon), 'O People! Turn towards Allah before you die, and before becoming occupied, strive towards performing good deeds, and increase the closeness between you and your Rub by giving Sadaqa openly and in secrecy, so you will be blessed with sustenance (abundantly), and you will be assisted, and your failures will be distanced.'

HADITH 46: It is in Sahihain from Adi bin Haatim ﷺ that Rasoolullah ﷺ said, 'Allah Almighty will converse with every one of you. There will be none between Him and Almighty Allah. When he looks towards

his right, he will see all that which he had done in the past, and then he will look towards his left, he will see that which he did in the past, then when he looks in front, he will see the fire in front of him. Therefore, save yourself from the fire, even if it is by giving a piece of date (in charity).'

Similar narrations are reported from Abdullah ibn Mas'ud, Siddique e Akbar, Ummul Mo'mineen Siddiqa, Anas, Abu Hurairah, Abu Umama, Nu'man bin Bashir and other Sahaba e Kiraam رضی اللہ تعالیٰ عنہم.

HADITH 47: Abu Ya'la reports from Jaabir ﷺ and Tirmizi reports from Muadh ibn Jabl ﷺ that Rasoolullah ﷺ said, 'Sadaqa extinguishes errors (shortcomings), just as water extinguishes fire.'

HADITH 48: Imam Ahmed, Ibn Khuzaimah, Ibn Hib'ban and Haakim report from Uqba bin Aamir ﷺ that Rasoolullah ﷺ said, 'On the Day of Qiyaamat, every person will be in the shade of his Sadaqa, until such time that the judgement is passed amongst the people.'

The narration of Tabrani also mentions that, Sadaqa expels the intense heat of the grave.

HADITH 49: Tabrani and Baihaqi report from Hasan Basri ﷺ a Mursal narration, that Rasoolullah ﷺ said, 'Almighty Allah says, 'O Ibn Adam! Store some from your treasures with Me, and it will not burn, sink, or be stolen. I will give it to you in full, at a time when you will need it most."

HADITH 50 & 51: Imam Ahmed, Baz'zaz, Tabrani, Ibn Khuzaimah, Haakim and Baihaqi report from Buraidah ﷺ and Baihaqi (also) reports from Abu Zarr ﷺ that, 'When a person takes out any Sadaqa, then it exits, tearing through the jaws of seventy shaitaans.'

HADITH 52: Tabrani reports from Amr bin Awf ﷺ that Rasoolullah ﷺ said, 'The Sadaqa of a Muslim is a means for increase in his lifespan, and it wards off bad death, and due to it Almighty Allah distances (from that person) arrogance and pride.'

HADITH 53: Tabrani Kabeer reported from Rafi' bin Khadij ﷺ that Rasoolullah ﷺ said, 'Sadaqa closes off the doors of seventy evils.'

HADITH 54: Tirmizi, Ibn Khuzaimah, Ibn Hib'ban and Haakim report from Haarith Ash'ari ﷺ that Rasoolullah ﷺ said that, 'Allah sent down Wahi (revelation) of five things upon Hazrat Yahya bin Hazrat Zakariyah عليهما الصلوة والسلام that, he should personally practice good and command the Bani Isra'eel to do the same. It is mentioned that one of that was, he commanded you to give Sadaqa, and the parable of this is like a man who has been captured (imprisoned) by his enemies and they tied his hands to his neck, and brought him forth to be killed, (and he says) I can save myself (ransom myself) now with whatever little I have, and then he gives all of it to save his life.'

HADITH 55: Ibn Khuzaimah, Ibn Hib'ban and Haakim report from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'One who amasses Haraam wealth and then gives from it in Sadaqa, then there is no reward in this for him, but rather there is sin.'

HADITH 56: Abu Dawud, Ibn Khuzaimah and Haakim report from Abu Hurairah ﷺ that he said, 'Ya Rasool'Allah ﷺ! Which Sadaqa (charity) is most virtuous?' Rasool'Allah ﷺ said, '(The Sadaqa of a) person who has minimal provisions, yet he makes effort to give Sadaqa.''

HADITH 57: Nasa'i and Ibn Khuzaimah and Ibn Hib'ban report from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'One dirham has superseded one hundred thousand dirhams.' Someone asked, 'Ya Rasool'Allah ﷺ! How did this happen?' Rasool'Allah ﷺ said, 'A person who has an abundance of wealth gave one hundred thousand dirhams in Sadaqa; and there is another person who has only two dirhams, and he gave from it one dirham in Sadaqa.'

Chapter 5

Fasting

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VIRTUES OF FASTING
IN THE LIGHT OF QUR'AN

Almighty Allah says,

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٨٣﴾ اَيَّامًا مَّعْدُوْدٰتٍ ؕ فَمَنْ كَانَ مِنْكُمْ
مَّرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ؕ وَعَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ
فِدْيَةٌ طَعَامُ مِسْكِيْنٍ ؕ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهٗ ؕ وَ اَنْ
تَصُوْمُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿١٨٤﴾ شَهْرُ رَمَضَانَ الَّذِيْٓ اُنْزِلَ
فِيْهِ الْقُرْاٰنُ هُدًى لِّلنَّاسِ وَبَيِّنٰتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ
مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ؕ وَمَنْ كَانَ مَرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ
اَيَّامٍ اُخَرَ ؕ يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ ۫ وَ
لِتُكْمِلُوا الْعِدَّةَ وَ لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ وَلَعَلَّكُمْ
تَشْكُرُوْنَ ﴿١٨٥﴾ وَ اِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ ؕ اُجِيْبُ دَعْوَةَ
الدَّاعِ اِذَا دَعَانِ ۙ فَلْيَسْتَجِيْبُوْا لِيْ وَلْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ ﴿١٨٦﴾

O' you who believe! Fasting has been made Fard (obligatory) upon you, just as it was made Fard (obligatory) upon those before you, so that you may attain piety. (These) are a stipulated number of days (only); so whosoever from among you is ill, or is on a journey, then (keep) the

same number of fasts in other days; and for those who do not have the strength to do so, he must feed a destitute person in lieu of it; so whosoever does more virtuous deeds on his own accord, then for him, this is more beneficial; and fasting is more virtuous for you, if only you know. The month of Ramadaan in which the Holy Qur'an was revealed; (holds) guidance and (true) direction, and clear words of judgement; so whosoever from amongst you observes this month, he must surely fast; and whoever is ill or on a journey, he should (keep) the same number of fasts in other days; Allah Wills comfort for you, and He does not Will suffering for you; so that you (easily) complete the counting. And glorify Allah's Divine Greatness, for having guided you, and so that you may be grateful. (And O my Beloved ﷺ)! When My servants ask you about me, then indeed I am close. I answer (fulfil) the Dua (invocation) of the one who invokes Me, so they must obey My Commands, and have Imaan (believe) in Me, so that they may attain (the path of) Guidance. It is Halaal (lawful) for you to go your wives during the nights of fasting; they are your garb and you are their garb; Allah knows that you were deluding yourselves, so He accepted your repentance, and pardoned you. Therefore now, be intimate with them, and seek that which Allah has written in your destiny. And eat and drink, until the white streak, becomes distinctly visible to you from the streak of darkness (of True dawn, breaking out); then until night appears, complete the fast. And, do not touch women whilst you are performing I'tekaaf (in seclusion for Allah) in the Masjid. These are the parameters set by Allah, so do not go to them. In this way, Almighty Allah explains His Verses to the people, so that they may reach piety. [Surah Baqarah, Verses 183-187]

Fasting is a very blessed Ibaadat (worship). Many Ahadith have been reported concerning the virtues of Fasting. Few from amongst them are being quoted here.

VIRTUES OF FASTING IN THE LIGHT OF HADITH

HADITH 1: It in in Sahih Bukhari and Sahih Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'When Ramadaan arrives; the doors of the sky are opened.'

It is mentioned in one narration that the Doors of Mercy are opened, and the Doors of Hell are shut, and the shaitaans are bound in chains (shackles).

It is mentioned in the narration of Imam Ahmed, Tirmizi and Ibn Majah that when the first night of Ramadaan arrives, the shaitaans and mischievous Jins are imprisoned, and the doors of Jahanum are shut, and not a single door of it is opened; and the Doors of Jannat are opened, so not a single door of it is closed, and the announcer announces, 'O You who desire goodness! Take heed. (And) O' you who desire mischief! Abstain, and there are some who are released from Jahanum, and this happens on every night.'

Imam Ahmed and Nasa'i have also reported from him (Abu Hurairah رضي الله عنه) that Rasoolullah ﷺ said, 'Ramadaan has arrived. It is a month of blessings. Allah has made its fasts Fard (obligatory) upon you. The doors of the sky are opened in it, and the doors of hell are shut, and the cursed shaitaans are shackled; and in it, there is a night which is greater than a thousand months. One who is deprived from its goodness, is undoubtedly deprived.'

HADITH 2: Ibn Majah reports for Anas رضي الله عنه who says, the month of Ramadaan arrived, and Rasoolullah ﷺ said, 'This month has come, and in it there is a night which is greater than a thousand months. He,

who is deprived of it, is deprived of everything, and only he will be deprived of its goodness, who is completely deprived.'

HADITH 3: Baihaqi reports from Ibn Ab'bas رضى الله تعالى عنهما who says, 'When the month of Ramadaan would come, Rasoolullah ﷺ would free all the captives, and he would bless every person who requested something.'

HADITH 4: Baihaqi reports in Sha'bul Imaan from Ibn Umar رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'Jannat is adorned from the beginning of the year until the following year, for Ramadaan. When the first day of Ramadaan arrives, a breeze blows from under the leaves of Jannat, passing over the Maidens of Jannat. They say, 'O Rab! Make those men from amongst your servants our husbands, through whom our eyes may become cool, and may their eyes be cooled through us.''

HADITH 5: Imam Ahmed reports from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'This Ummat is pardoned on the final eve of Ramadaan. It was asked, is that (Eve) the Eve of Qadr (laylatul Qadr)?' He ﷺ said, 'No, but the labourers are given their full payment, only when they complete their work (duties).'

HADITH 6: Baihaqi reports in Sha'bul Imaan from Salman Farsi رضي الله عنه who says, 'Rasoolullah ﷺ delivered a sermon on the last day of Sha'baan. (He ﷺ said) O People! The month of excellence and blessings has come to you, wherein there is a night which is greater than a thousand months. Allah has made fasting in it Fard, and to stand (i.e. perform Namaaz) during its nights is Tataw'wu (i.e. Sunnat). One who does any good action in this month, it is as if he has performed a Fard action during any other month, and one who

performs any Fard in this month, and then it is like performing seventy Fard on any other day. This is a month of patience, and the reward for patience is Jannat. This is a month of goodness and compassion, and in this month the sustenance of a believer is increased. There is forgiveness for the sins of the one who provides Iftaar in (this month) for a fasting person, and his neck will be freed from the fire (i.e. he will be released), and the one providing the Iftaar will be rewarded equal to the one fasting person, without there being any shortage in his reward. We said, 'Ya Rasool'Allah ﷺ, not every one of us is able to get that through which we may provide Iftaar (to someone).' Rasoolullah ﷺ said, 'Allah will (even) afford this reward to a person who provides Iftaar (to the fasting person) with a sip of milk, or a single date, or a single sip of water; and for the one who fed a stomach full of food to a fasting person, (then) Allah will feed him from my Haudh (pond), and he will never be thirsty again, and (in this way) he will enter into Jannat. This is that month, the beginning of which is Rahmat (Mercy), and the middle of which is Maghfirat (forgiveness), and the end of which is salvation from the fire of Hell. One who lessens (the work) of his servant in this month, Allah will forgive him, and free him from Jahanum.'

HADITH 7: It is in Sahihain, Sunan Tirmizi, Nasa'i and in the Sahih of Ibn Khuzaimah from Sahl bin Sa'ad رضي الله عنه that Rasoolullah ﷺ said, 'There are eight doors of Jannat. The name of one of its Doors is Ray'yan. Only those who keep fast will enter through this door.'

HADITH 8: It is reported in Bukhari and Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'One who remains standing (in Ibaadat) during the nights of Ramadaan, for the sake of Imaan and to attain reward, his past sins will be forgiven; and the one who stands (in

Ibaadat) on laylatul Qadr, for the sake of Imaan and to attain reward, then his past sins will be forgiven.'

HADITH 9: Imam Ahmed and Haakim, and Tabrani has mentioned in Kabeer from Ibn Abid-Dunya ﷺ, and Baihaqi has mentioned in Sha'bul Imaan from Abdullah ibn Amr رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'Fasting and the Qur'an will make Shafa'at (intercede) for a servant. His fasts will say, 'O Rab! I held him back from eating and from his desires during the day, (so) accept my intercession on his behalf.' The Qur'an will say, 'O Rab! I held him back from sleeping at night (so) accept my intercession on his behalf.' Both their intercessions will be accepted.'

HADITH 10: It is in Sahihain from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'In reward for every good deed of a person, he is given a reward which is more than ten, up to seven hundred. Almighty Allah says, 'Except for fasting, as that is for Me, and I will give its reward. My servant abstains from his desires and from food for My sake.' There are two happy moments for a fasting person, one at the time of Iftaar, and the other is when he meets with his Rab (Creator). In addition, the odour from the mouth of a fasting person is more beloved to Allah than the fragrance of musk. Also, fasting is a shield, and when a person is fasting, he should neither speak vulgar words, and nor should he yell, and if someone swears at him, or intends to pick a fight with him, he should say, 'I am Fasting!"

Similar narrations have been reported by Imam Malik, Abu Dawud, Tirmizi, Nasa'i and Ibn Khuzaimah.

HADITH 11: It is reported in Tabrani Awsat and in Baihaqi from Ibn Umar رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'Near Allah, Deeds are of seven types: Those who perform two Waajib actions, and the reward of two are equal to it; and the reward of one action is tenfold, and the recompense for one is seven hundred, and there is one such action (deed), the reward of which only Allah Knows. Of those two who perform Waajib deeds:

1. The first is he, who meets with Allah in a condition, whereby he made Ibaadat purely for Allah, and he did not associate any partners with Allah. For him, Jannat is Waajib (compulsory).

2. The second is he, who met with Allah in such a condition, that he associated partners to Allah, so for him is Jahanum.

3. The one who did wrong will be punished accordingly

4. The one who intended to do good, but did not do so, will also be given one reward

5. In addition the one who performed the good deed will receive tenfold Thawaab

6. And the one who spent in the way of Allah will receive the reward of seven hundred (good deeds). For one dirham he will get (the reward of) seven hundred dirhams, and for one dinar, he will receive the Sawaab of seven hundred dinars, and fasting is for Allah, and none except Allah knows its (true) reward.

HADITH 12 TO 15: Imam Ahmed has reported on the merit of a Hasan narration, and Baihaqi has (also) reported that Rasoolullah ﷺ said, 'Fasting is a shield, and a strong fortress as protection from hell.'

Similar narrations have been reported by Hazrat Jaabir, Hazrat Uthman bin Abil A'as and Hazrat Muadh ibn Jabl رضی اللہ تعالیٰ عنہم

HADITH 16 & 17: Abu Ya'la and Baihaqi report from Salama bin Qais رضی اللہ عنہ and Ahmed and Baz'zaz report from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'The one who fasted for one day for the pleasure of Allah, Almighty Allah will keep him at such a distance from Jahanum, like a crow, which started flying since it was a chick, and died only after it became old.'

HADITH 18: Abu Ya'la and Tabrani report from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'If a person kept Nafil fast for one day, and gold equivalent to the entire earth is given to him, it will still not fulfil its reward. He will only get its (true) reward on the Day of Qiyaamat.'

HADITH 19: Ibn Majah reported from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'There is Zakaat for everything, and the Zakaat (charity) of the body is fasting, and fasting is half of patience.'

HADITH 20: Nasa'i, Ibn Khuzaimah and Haakim have reported from Abu Umama رضی اللہ عنہ who says, 'I said, 'Ya Rasool'Allah ﷺ! Command me with regards to any action!' He ﷺ said, 'Make fasting necessary, for there is no action (deed) like it.'' He (Abu Umama رضی اللہ عنہ) then asked the same and He ﷺ gave the same command.

HADITH 21 TO 26: Bukhari, Muslim, Tirmizi and Nasa'i have reported from Abu Sa'eed ﷺ that Rasoolullah ﷺ said, 'That person who fasts for one day in the way of Allah, Almighty Allah will keep his face away at a distance of seventy years from hell.'

Similar narrations are reported by Nasa'i, Tirmizi and Ibn Majah from Abu Hurairah ﷺ.

Tabrani reports from Abu Dardah ﷺ and Tirmizi reports from Abu Umama ﷺ that He ﷺ said, 'Allah Almighty will put such a huge trench between him and Jahanum, like the distance between the sky and the earth.'

The narration of Tabrani is from Amr bin Abasah ﷺ which mentions that, Jahanum will be away from him at a distance of one hundred years.

The narration of Abu Ya'la which is from Muadh ibn Anas ﷺ mentions that, 'If one keeps fast in Ramadaan then he will be kept so far away from Jahanum, which is the distance of the speed of a fast horse which travels a journey of one hundred years.'

HADITH 27: Baihaqi reports from Abdullah ibn A'as رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'The Dua of a fasting person is not rejected at the time of Iftaar.'

HADITH 28: Imam Ahmed, Tirmizi, Ibn Majah, Ibn Khuzaimah and Ibn Hib'ban report from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'The Dua of three people is not rejected; the Dua of a fasting person, when he makes Iftaar, the Dua of a Just King, and the Dua of one who is oppressed. Allah elevates this above the clouds, and the doors of the

sky are opened for it, and Almighty Allah says, 'I swear by My Honour and Majesty! I will definitely assist you, even if it is after a short time.''

HADITH 29: Ibn Hib'ban and Baihaqi report from Abu Sa'eed Al Khudri ﷺ that Nabi ﷺ said, 'The one who kept the fast of Ramadaan and recognised its limitations, and he abstained from that which he had to abstain from, then this is the compensation for whatever he did in the past.'

HADITH 30: Ibn Majah reports from Ibn Ab'bas رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'One who got the month of Ramadaan in Makkah and kept fast, and stood (in Ibaadat) at night for as long as he was able to, so compared to any other place, Almighty Allah will bless him with the Sawaab of one hundred thousand Ramadaans, and he will attain the Sawaab of freeing one neck (freeing a person) daily, and every night he will attain the reward of freeing one neck, and daily he will get the reward of saddling someone on a horse in Jihad. Also, during every day virtuous deeds will be written (for him) and during every night virtuous deeds will be written (for him).'

HADITH 31: Baihaqi reports from Jaabir bin Abdullah ﷺ that Rasoolullah ﷺ said, 'My Ummat has been blessed with five things in the month of Ramadaan, which was not given to any other Nabi before Me.

1. When the first night of Ramadaan arrives, Almighty Allah places His Divine Sight on them, and on whomsoever He places His Divine Sight, he will never be punished.

2. The evening odour of their mouths is more beloved to Allah than the fragrance of musk.

3. The Angels make Istighfar for them during every day and night (of Ramadaan).

4. Allah Almighty commands Jannat by saying, 'Prepare yourself, and adorn yourself for my servants, who will soon leave the exhaustion of the world and come here to relax.'

5. When the final night of Ramadaan dawns, He forgives them all.

Someone asked, 'Is that on the night of Qadr (Laylatul Qadr)?' He ﷺ said, 'No! Did you not see that a labourer labours and only when he completes his work, he receives payment (for his efforts)?'

HADITH 32 TO 34: Haakim reported from Ka'ab bin Ujrah رضي الله عنه that Rasoolullah ﷺ said, 'All of you gather near my Mimbar (pulpit)!' We all gathered there. When Rasoolullah ﷺ ascended onto the first step of the Mimbar (Pulpit), He ﷺ said, 'Aameen.' He ﷺ then ascended onto the second step, and said, 'Aameen.' He ﷺ then ascended onto the third step and (again) said, 'Aameen.' When He ﷺ descended from the Mimbar we said, 'Today we have heard from you ﷺ something which we have never heard before.' He ﷺ said, 'Jibra'eel عليه السلام appeared to me and said, 'May that person be shunned, who attained the Ramadaan and did not have himself forgiven.' Therefore, I said, 'Aameen!' When I ascended the second step, He said, 'May that person be shunned, before whom My Name (i.e. (Nabi ﷺ Name) is mentioned and he does not send Durood upon me.' I said, 'Aameen!' When I ascended the third step, he said, 'May that person be shunned who got both his mother and father, or either one of them in their old age, but he could not go into Jannat by serving them.' Therefore, I said, 'Aameen!"

Similar narrations were presented by Ibn Hib'ban from Abu Hurairah ﷺ and Hasan bin Malik bin Huwairith ﷺ.

HADITH 35: Asbahani reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'When the first night of Ramadaan arrives, Almighty Allah places his Divine Sight upon His creation, and when Almighty Allah places His Divine Sight on any from amongst His servants, He shall never punish him; and every day He frees one million people from Jahanum, and when 29th night arrives, then He frees on that night equal to all those whom he freed (for the entire month). Then, when the night of Eid ul Fitr arrives, the Angels rejoice and Allah manifests His Special Noor. He says to the Angels, 'O congregation of Angels! What is the recompense for the labourer who has completed his work?' The Angels say, 'He should be given his full recompense.' Allah Almighty says, 'I make you My witness, that I have forgiven all of them.''

HADITH 36: Ibn Khuzaimah reported a very lengthy narration from Ibn Mas'ud Ghiffari ﷺ. In that Hadith it is also mentioned that, Rasoolullah ﷺ said, 'If only the servants really knew what Ramadaan is, then My Ummah would have wished for Ramadaan to last for the entire year.'

HADITH 37: Baz'zaar, Ibn Khuzaimah and Ibn Hib'ban reported from Amr bin Mur'rah ﷺ that a person (once) said, 'Ya Rasool'Allah ﷺ tell me, if I bear testimony that there is none worthy of worship except Allah, and that you are the Rasool of Allah, and if I perform my five daily Namaaz, and give my Zakaat, and if I fast in Ramadaan, and if I remain standing (in Ibaadat) during the nights, then which category of people will I be in?' He ﷺ said, '(you will be) from amongst the Siddiqeen and the Shuhada.'

LAWS OF JURISPRUDENCE

According to the customary terminology of Shariah, 'Fasting' refers to a Muslim purposely (intentionally) abstaining from eating, drinking or sexual intimacy, from Subho Saadiq until sunset, with the intention of Ibaadat (worshipping Allah). (In order to Fast), a female must be free from Haidh (Menstruation) and Nifaas (post-natal bleeding). [General Books of Fiqh, Tanweerul Absaar, vol.2, pg.110]

LAW 1: There are three levels of fasting:

1. The Fasting of the common folk: This is to withhold the stomach and private parts from eating, drinking and sexually intimacy.

2. The Fasting of the (spiritually) Elite: With the exception of the above, they protect their ears, eyes, tongues, hands, feet and their entire body from sinful acts.

3. The Fasting of the (spiritually) Super Elite: they abstain from everything which is not for the sake of Allah completely, and they direct their attention only towards Him (Allah). [Jauhira Nayyira]

LAW 2: The Five Types (Categories) of Fasting are:

1. Fard
2. Waajib
3. Nafil
4. Makruh e Tahreemi
5. Tanzeehi e Tanzeehi

Makruh Tahreemi, Fard and Waajib are of two types: Mu'ayyan (Defined) and Ghayr Mu'ayyan (Not defined)[1]. Fard e Mu'ayyan, such as the current (fasts) of Ramadaan and Fard e Ghayr Mu'ayyan, such as the Qaza of Ramadaan, and the Kaffarah for fasting. Waajib e Mu'ayyan, such as the defined Nazr (Vow), and Ghayr Mu'ayyan, such as Nazr e Mutlaq (i.e. unrestricted Nazr).

Nafil is in two categories: Nafil Masnun and Nafil Mustahab, such as Ashura, in other words, the fast of the 10th of Muharram, and with it the fast of the 9th as well, and the 13th 14th and 15th of every (lunar) month, and the fast of Arafah, the fasts of the Monday and Thursday, and the six fasts after Eid and the Sawm Dawud ﷺ, in other words, to keep fast on one day and to have Iftaar on one day.

Makruh e Tanzeehi: Such as, to fast only on a Saturday; also, the fast of the New year, and Mahrgan[2] and the fast of Sawm e Dahr (i.e. fasting always) and Sawm e Sukoot (i.e. such a fast in which one does not speak at all), Sawm e Wisaal[3] (i.e. to keep one fast after the other without Iftaar). All of these are Makruh e Tanzeehi.

Makruh e Tahreemi: such as the fasts on the day of Eid and on the Days of Tashreeq.[4] [Alamgiri, vol.1, pg. 194; Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg. 115/116]

1: Defined here refers to that which is set to a particular date, such as the fast of Ramadaan, and not defined, means not set to a particular date, like Qaza of the fasts etc.

2: On the day when Dahaak (in Iran) was conquered and Fareedun became the King

3: Nabi ﷺ used to keep Sawm e Wisaal as this was within His ﷺ Unique capabilities, and this was for Him ﷺ and not for us.

4: In other words to fast on Eid ul Fitr, Eid ul Adha, and on the 11th, 12th and 13th of Zul-Hijjah.

LAW 3: There different reasons (motives) of Fasting. The reason (motive) for the fasting of Ramadaan is the coming of the month of Ramadaan, the reason for the fasting of Nazr (Vow) is the taking of a Man'nat; the reason for the Fasting for Kaffarah is due to breaking a Qasm (Oath), or due to a killing or due to Zihaar (i.e. when the husband compares his wife with a woman within his prohibited relationship e.g. his mother or sister). [Alamgiri, vol.1, pg. 194]

LAW 4: The fast for the month of Ramadaan will only become Fard when the starting time which is stipulated for keeping the fast is established, in other words, from Subho Saadiq (true dawn) up to Zahwa e Kubra (Midday as stipulated by Shariah), because the Niyyat (intention) of fasting cannot be made after this. Thus, the fast cannot be kept (if this time expires), and Niyyat can be made at night, but it is not the appropriate time for fasting. Therefore, if a Majnun (insane person) regained his senses during any night of Ramadaan, and his morning was in the condition of Junoon (insanity), or if he regained his senses on any day after Zahwa e Kubra, then he is not liable for the Qaza of the fasts of Ramadaan, on condition that the entire Ramadaan passes in this Junoon (state of insanity). Additionally, if he got even one day (in the month) and if he got the time, in which he is able to make the Niyyat, then the Qaza of the entire Ramadaan is necessary upon him. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.111/112]

LAW 5: If one made the intention of fasting at night and in the morning he was in an unconscious state, which lasted for many days, then in this case, only the fast of the first day is valid. Therefore, he must keep Qaza for the fasts of the other days, even if the entire Ramadaan passed in this fainted (unconscious) state, even though he did not get the time to make Niyyat (during these days). [Jauhira, Durr-e-Mukhtar, vol.1, pg.122]

LAW 6: The (prescribed) time for the Niyyat of,

1. The Ada[1] of the Ramadaan fasts,
2. The Nazr Al Mu'ayyan,
3. And for the Nafil fasts,

is from (after) sunset upo Zahwa e Kubra. The fast will be valid if the Niyyat is made at any time during this duration. Hence, if a person made Niyyat before sunset that tomorrow I will fast, and he then entered an unconscious state, and he only regained consciousness after Zahwa e Kubra, then in this case the fast is not valid, and if he made the intention after the sun had set, then the fast is valid. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.116]

LAW 7: Zahwa e Kubra is not the time for Niyyat, but the Niyyat must actually be made before the Zahwa e Kubra, as this is necessary; and if he made Niyyat at that exact moment when the Sun reaches the 'Khat Nisfun Nahaar Shari'[2], then that fast is not valid.

LAW 8: The rule for the Niyyat (intention) which mentions the general Nafil also includes Sunnat, Mustahab and Makruh, as the time for Niyyat for all of these is the same. [Raddul Muhtar, vol.2, pg.116]

LAW 9: Just as it has been mentioned in other discussions concerning the Niyyat; the Niyyat (intention) refers to the intent of the heart, and it is not a condition to mention it with the tongue (i.e. audibly),

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1: Ada means punctual (timeous) completion of a current act (such as fast etc) within its prescribed time. Qaza means completion of an act after its prescribed time has expired.

2: Nisfun Nahaar Shar'i is when the Sun is at its highest point at mid-day, based on the Shar'i stipulation. [Durr-e-Mukhtar, vol.2, pg.112]

then even here (in the case of Niyyat for fasting), the same rule applies, but it is Mustahab to mention it with the tongue. If one makes the Niyyat at night, he should say,

نَوَيْتُ اَنْ اَصُوْمَ غَدًا لِلّٰهِ تَعَالٰى مِنْ فَرْضِ رَمَضَانَ هٰذَا

Nawaytu An Asooma Ghadan Lillahi Ta'aala Min Fardi Ramadaan Haadha

'I have made Niyyat that I will keep for Allah, the Fard Fast of this Ramadaan, tomorrow'

If he makes Niyyat in the day, he should say,

نَوَيْتُ اَنْ اَصُوْمَ هٰذَا الْيَوْمَ لِلّٰهِ تَعَالٰى مِنْ فَرْضِ رَمَضَانَ

Nawaytu An Asoomu Haadhal Yawma Lillahi Ta'aala Min Fardi Ramadaan

'I have made Niyyat, that today,
for Allah I will keep the Fard Fast of Ramadaan'

If the words In'sha Allahu Ta'aala are added for the purpose of attaining blessing with the Niyyat, then too there is no harm in it. If the intention is not a firm intention, but it is merely a reluctant (act), then in such case, where is the Niyyat even valid?' [Jauhira]

Law 10: When making Niyyat during the day, it is necessary to make the following Niyyat, 'I am fasting from Subho Saadiq' and if a person makes the Niyyat that, 'I am fasting as of now'[1], i.e. and not since

morning (Subho Saadiq), then the vast is not valid. [Jauhira, Raddul Muhtar, vol.2, pg.116]

LAW 11: Even though the Niyyat for these three types of Fasts can be made in the day, but it is Mustahab (desirable and preferred) that it should be made at night[2]. [Jauhira]

LAW 12: Similarly, if a person makes the intention that, 'If there is an invitation (Feast) somewhere tomorrow, then I am not with fast and if there is not invitation then I am with fast,' then this Niyyat is improper (invalid), and in any case he will not be regarded to be fasting. [Alamgiri, vol.1, pg.195]

LAW 13: If a person in the days of Ramadaan neither made Niyyat to fast, nor did he make Niyyat of not fasting, even though he knows it is the month of Ramadaan, it will not be regarded as a valid fast. [Alamgiri, vol.1, pg.195]

LAW 14: If he made Niyyat at night, and then in the same night, he ate and drank, then in this case the Niyyat does not become void, but the same initial Niyyat is sufficient, and there is no need to make fresh Niyyat again. [Jauhira]

LAW 15: If a woman was in the state of Haidh or Nifaas, and at night she made intention of fasting tomorrow (the next morning), and she became pure from Haidh or Nifaas before Subho Saadiq, then her fast has become valid. [Jauhira]

1: The above is in the case when a person ate before Sehri ends and then he made Niyyat only during the day, before Zahwa e Kubra.

2. Night meaning any time before the actual appearance of Subho Saadiq, i.e. (True Dawn).

Law 16: During the day, that Niyyat is of use (i.e. valid) only if from Subho Saadiq until the time that one made the Niyyat, he did not do anything which is contrary to the (laws of) fasting. Therefore, even after Subho Saadiq he forgetfully ate or drank something, or was sexually intimate, then now the Niyyat cannot be made. [Jauhira] However, the reliable view is that even in the case of forgetfulness the Niyyat is proper (valid). [Raddul Muhtar, vol.2, pg.133]

Law 17: If one intended to talk in a Namaaz, but did not talk, then the Namaaz will not be invalidated. Similarly, whilst fasting, if a person intended to break his fast, it will not be broken until such time that he does not do something, which will break the fast. [Jauhira]

Law 18: If a person made Niyyat to fast at night, and thereafter made a genuine intention that he will not fast, then in this case the initial Niyyat is invalidated. If in this case, he remains without eating and drinking the entire day and he abstains from intimacy the entire day, but he did not make a fresh Niyyat, then the fast will be invalid. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.119]

Law 19: To eat Sehri is by itself regarded as Niyyat (i.e. intention to fast), be this for the fasts of Ramadaan or for any other fasts. However, if whilst eating he has intention that, I will not fast in the morning, then eating this Sehri will not be counted as a valid Niyyat. [Jauhira, Shaami, vol.2, pg.116]

Law 20: It is necessary to make a new (fresh) Niyyat for every fast of Ramadaan. If a person made Niyyat on the first day or any other date for the fast of the entire month of Ramadaan, then this Niyyat is only valid for that one day, and it is not valid for the other days. [Jauhira]

LAW 21: These three, in other words, the Ada fast of Ramadaan, and the Nafil Fast and the Fast of a Nazr Mu'ayyan, will be valid simply by an unspecified intention of Fasting. It is not necessary to make a Niyyat particularly for that fast. Similarly, it is also counted as Ada, even if done with Niyyat of Nafil. If a person who is not ill or a Musafir made Niyyat for some other Waajib fast in Ramadaan, then too it is counted as it being that of Ramadaan. [Durr-e-Mukhtar, vol.2, pg.116/117]

LAW 22: If a Musafir or a Mareedh (sick person) makes Niyyat for Nafil or some other Waajib fast in Ramadaan, it will be regarded as the fast for which he made intention, and it will not be counted as the fast of Ramadaan. [Tanweerul Absaar]. However, if they simply make an unspecified Niyyat of just fasting (without specifying it), the fast will be counted as the fast of Ramadaan. [Alamgiri, vol.1, pg.192]

LAW 23: If a person intended to fast to fulfil a Nazr e Mu'ayyan, in other words, he says I will fast on a certain day, and in fulfilling this, if on that day he kept the fast with the Niyyat of some other Waajib, then the fast will be regarded as the one for which he intended when keeping it, and the fast of the vow (Nazr or Man'nat) must be kept (separately). [Alamgiri, vol.1, pg.192]

LAW 24: If in the month of Ramadaan he kept some other fast and he was not aware that it is the month of Ramadaan, then too it will be regarded as the fast of Ramadaan. [Durr-e-Mukhtar, vol.2, pg.118]

LAW 25: If a Muslim was imprisoned in a Darul Harb, and every year assuming that the month of Ramadaan has arrived, he kept fasts of Ramadaan, and later on he realises that in none of the years these fasts were actually kept in Ramadaan (i.e. his assumptions were

incorrect), but every year he actually kept them before Ramadaan, then the fasts of the first year will not be counted as valid, because the fast of Ramadaan cannot be kept before Ramadaan. Concerning the fasts of the second and third years (etc.) if he made an unspecified Niyyat of Ramadaan, then the fasts of every year will be counted as Qaza for the fasts of the previous year, and if he made intention for the Ramadaan fasts of this year (i.e. he specified it), then the fasts of none of the years are valid. [Raddul Muhtar, vol.1, pg.118]

LAW 26: If in the above mentioned situation, he performed 'Tahar'ri', in other words, he thought about it, and his heart was completely content that this is the month of Ramadaan, and he then kept the fasts, but in reality these fasts were in the month of Shawwal, then if he made this intention from the night, then they are valid, because in Qaza to make the Niyyat of Qaza is not a condition, as Qaza will also be valid if done with the Niyyat of Ada. If the month of Ramadaan and Shawwal are both of thirty days each, then he should keep one further fast, because the Fast on Eid is Mamnu' (disallowed/disapproved). If Ramadaan is of thirty days and Shawwal is of twenty-nine days, then he should keep two more Fasts, and if Ramadaan was of twenty-nine fasts and this (Shawwal) was of thirty, then they have all been completed. If that month was (later realised) to be Zul-Hijjah, and both the months were either thirty or twenty-nine, he should keep another four fasts (when he realises this), and if Ramadaan was of thirty days and this (Zul-Hijjah) is of twenty-nine days, then he should keep five more fasts, and if it is the other way around (i.e. Ramadaan was twenty-nine and Zul-Hijjah was thirty), then he should keep three more fasts.

In other words, he will have to remove the days on which fasting is disallowed, and then complete those days which were (within) the counting of that Ramadaan. [Alamgiri, vol.1, pg.196]

LAW 27: With the exception of the Ada fasts of Ramadaan, the fasts of Nazr e Mu'ayyan and the Nafil Fasts, the other fasts; for example, the fasts which are for the Qaza of the Fasts of Ramadaan, and those which are Nazr e Ghayr Mu'ayyan, and the Qaza fasts of Nafil fasts, (in other words if one kept a Nafil fast then broke it, then the Qaza of that fast must be kept), and the Qaza of the Nazr e Mu'ayyan fasts, and the fasts of Kaffarah, and those fasts which become Waajib on the basis of hunting in the Haram (within Haram boundary), and the fast which one must keep due to shaving the head before time, i.e. for all these fasts, it is necessary to make their Niyyat at night or at the precise and exact time when true dawn appears. It is also necessary to keep the specific Niyyat for the fast which you are keeping (in this situation), and if the Niyyat for these (types) of fasts are made in the daytime, then they will all be regarded as Nafil, and still it becomes necessary to complete them. If one breaks them, the Qaza for it will be Waajib, even if it is in his knowledge that this will not be counted as the fast which I wanted to keep, but it will be counted as a Nafil fast. [Durr-e-Mukhtar, vol.2, pg.118/119]

LAW 28: If a person assumed that he was responsible for a Qaza fast and he then kept that fast accordingly, then later he realised his assumption was incorrect, then in this case if he immediately breaks the fast, he is permitted to break it, even though it is more virtuous to complete it. However, if he did not break it immediately (on realising his assumption was incorrect), then in this case he cannot break it now. If he does break it, he will be liable to keep its Qaza. [Raddul Muhtar, vol.2, pg.119]

LAW 29: If one made Niyyat for a Qaza Fast at night, and in the morning, he wishes to keep it as Nafil, he cannot do this. [Raddul Muhtar, vol.2, pg.119]

LAW 30: If whilst in Namaaz he made the Niyyat of Fasting, then this Niyyat will be valid. [Durr-e-Mukhtar, vol.2, pg.119]

LAW 31: If many fasts have become Qaza, then in the Niyyat it must be said, 'This is the Qaza of the first Fast of this Ramadaan, (or) the second fast, or the Qaza of the third fast (etc.).' If some are Qaza from the current year and some are Qaza from the previous year, then in this case he must say, 'Qaza for the fasts of this Ramadaan' and 'Qaza for the fasts of last Ramadaan.' However, there is no need to specify the day or the exact year, as even if he does not do so, the fasts will be valid. [Alamgiri, pg.196]

LAW 32: If a person intentionally broke the fast of Ramadaan, then in this case he is liable for the Qaza of that fast, and he must also keep a further sixty fasts as Kaffarah (compensation). Now, if he kept (all) sixty-one fasts, and he did not specify the day for which he is making Qaza, the fasts will still be valid. [Alamgiri, vol.1, pg.196]

LAW 33: Yaumush Shak (Day of Doubt): In other words one is allowed to keep fast purely with the intention of Nafil on the thirtieth of Sha'baan. If one kept any other fast (on this day) with the exception of Nafil, then to do so is Makruh, be it without specifying a Niyyat (i.e. just with Niyyat of keeping a fast), or be it with Niyyat of keeping a Fard or Waajib fast. Even if he kept it with a specified intention, or even if he kept it with a wavering intention, all of the above are regarded as Makruh (disapproved). If it is kept with the Niyyat of Ramadaan, then this is Makruh e Tahreemi, otherwise for a Muqeem it

is Tanzeehi, and if a Musafir (Traveller) makes any Niyyat of a Waajib (Fast), then there is no objection. However, if later it is proven that the particular day is Ramadaan, then for a Muqeem (Resident), either way it will be counted as the fast of Ramadaan, and if it is proven that it was the day of Sha'baan, and the Niyyat was for some Waajib, then it will be counted as the Waajib for which it was, and if it cannot be proven (which day it really was), then the one kept with Waajib Niyyat is void. Whichever Niyyat the Musafir kept the fast with, is what it will be counted as, in any case. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg. 119/121]

LAW 34: If the thirtieth fell on such a day on which one is in the habit of fasting, then in this case it is Afdal (more virtuous) for him to fast on this day. For example, if there is a person who fasts (habitually) on a Monday or on a Thursday, and the thirtieth falls on that day, then for him to fast on that day is Afdal. Similarly, if he was already keeping few fasts from before, then there is no harm in him fasting on Yaumush Shak. The objection (disapproval) is only in the case when a person only keeps fast a day or two before Ramadaan, in other words, he only keeps fast on the thirtieth of Sha'baan, or on the twenty-ninth and thirtieth of Sha'baan. [Durr-e-Mukhtar, vol.2, pg.120]

LAW 35: If one is not in the habit of keeping fast on that day or if he has not as kept fasts from many days before, then in this case only the (spiritually) elite may fast on this day (i.e. on the 30th Sha'baan) and the rule for the common folk (i.e. general public) is that until Zahwa e Kubra they should remain as if fasting. Then, if the (proper Shar'i testimony) of moon sighting is proven, then they should make the Niyyat for the fast of Ramadaan, otherwise they should eat and drink (as normal). Here the 'Khawaas' (The Elite) does not only refer to the Ulama, but it also refers to that person who knows that on this day,

one may fast in this manner. Then, such a person (in this situation) is counted as being amongst the elite; otherwise, he is counted amongst the common folk. [Durr-e-Mukhtar, vol.2, pg. 120/121]

LAW 36: When keeping the fast of Yaumush Shak (Day of Doubt), one must make a firm Niyyat, that this fast is a Nafil fast. There should be no wavering (doubt) in this Niyyat. It should not be made such that if it is Ramadaan, then this is the fast of Ramadaan, otherwise it is Nafil; or by saying that if today is Ramadaan then this is the fast of Ramadaan, otherwise it is the fast of any other Waajib fast. To do both of these is Makruh. However, if that day is proven to be the day of Ramadaan, then the Fard of Ramadaan will be counted as Ada; otherwise, in both cases it is Nafil, and either way he will be regarded as being sinful. One should also not make Niyyat in this manner that, 'If this is the day of Ramadaan, then I am fasting, otherwise I am not fasting,' because in this case neither is the Niyyat valid nor is the fast valid. If one makes the firm intention of Nafil (for that day), but every now and then the thought of it possibly being the day of Ramadaan creeps into the heart, then in this case there is no harm in this. [Alamgiri, vol.1, pg.220; Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.122]

LAW 37: Regarding the command of waiting until Zahwa e Kubra which has been given to the common folk (i.e. general public); if one acted upon this, but then he forgetfully ate and drank, and then it became obvious that it is the day of Ramadaan, he should make the Niyyat of fasting, and it will be counted. This is because the one who is in waiting, is counted in the ruling of one who is fasting, and to eat forgetfully, does not break the fast. [Durr-e-Mukhtar, vol.2, pg.122]

SIGHTING OF THE MOON (CRESCENT)

Almighty Allah says,

يَسْـَٔلُوْنَكَ عَنِ الْاَهِلَّةِ ؕ قُلْ هِىَ مَوٰقِيْتُ لِلنَّاسِ وَالْحَجِّ ؕ

'(O Beloved ﷺ)! The people ask you about the Hilaal (Crescent); you say, 'It is a schedule (time) for the people (peoples activities), and for Hajj.'' [Surah Baqarah, Verse 189]

HADITH 1: It is in Sahih Bukhari and Muslim from Ibn Umar رضي الله عنه that Rasoolullah ﷺ said, 'Do not commence fasting unless you have seen the moon, and do not make Iftaar (i.e. end your fasts) unless you have seen the moon, and if it is cloudy, then complete the counting.'

HADITH 2: It is also reported in Sahihain from Hazrat Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'Commence fasting by sighting the moon and end fasting by sighting the moon, and if it is cloudy, then complete the counting of thirty for Sha'baan.'

HADITH 3: Abu Dawud, Tirmizi, Nasa'i, Ibn Majah and Daarimi have reported from Ibn Ab'bas رضي الله تعالى عنهما that a Bedouin presented himself before Rasoolullah ﷺ and said, 'I have seen the moon of Ramadaan.' Nabi ﷺ said, 'Do you bear testimony that there is none worthy of Worship except Allah?' He said, 'Yes.' He ﷺ said, 'Do you bear testimony that Muhammad ﷺ is the Rasool of Allah?' He said, 'Yes.' He ﷺ said, 'O Bilal! Announce amongst the people that they should fast tomorrow.'

HADITH 4: Abu Dawud and Daarimi report from Ibn Umar رضي الله تعالى عنهما that people started looking for the moon. I informed Rasool ﷺ that I

had seen the moon. Rasool ﷺ himself kept fast (based on this) and He ﷺ also commanded the people to keep fast.

HADITH 5: Abu Dawud reports from Ummul Mo'mineen Siddiqa رضی اللہ تعالیٰ عنہا that Rasoolullah ﷺ protected Sha'baan so much so, that he did not protect any other (month) like this month. Then, He ﷺ would commence fasting on sighting the moon, and if it would be cloudy, He ﷺ would complete the counting of thirty and then only would He ﷺ keep fast.

HADITH 6: It is in Muslim from Abil Bakhtari رضی اللہ عنہ wherein he says, 'We had gone for Umrah and encamped in the Valley of Nakhla, then on seeing the moon someone said, it was three nights old and others said it was a two-night old moon. We met Ibn Ab'bas رضی اللہ تعالیٰ عنہما and mentioned this to him. He asked, 'On which night did you see it?' We said, 'on such and such a night!' He said, 'Rasoolullah ﷺ based its age on the time of seeing it, so it will be counted as being (the moon) of the night on which you saw it (meaning new moon).'

LAWS OF JURISPRUDENCE

LAW 1: It is Waajib-e-Kifaayah to see (i.e. make effort to sight) the moon for five months:

1. Sha'baan
2. Ramadaan
3. Shawwal
4. Ziqaddah
5. Zul-Hijjah

(It is Waajib to sight the moon of) Sha'baan, because if it is cloudy or hazy when looking for the moon of Ramadaan, then you can complete thirty days of Sha'baan and then commence Ramadaan. The sighting of the moon of Ramadaan, is so that you may be able to keep the fasts of Ramadaan, and the sighting of the moon of Shawwal is so that you may end the fasting of Ramadaan, and the sighting of Ziqaddah is to determine Zul-Hijjah, and the sighting of Zul-Hijjah is for Baqr Eid (i.e. Eid ul Adha). [Fatawa Razviyah]

LAW 2: On the evening of the twenty-ninth of Sha'baan, one should look for the moon (of Ramadaan). If it is seen, then one should keep fast on the following day; otherwise, one should complete thirty days of Sha'baan and then commence the month of Ramadaan. [Alamgiri, vol.1, pg.197]

LAW 3: If someone saw the moon (crescent) of Ramadaan or Eid, but his testimony was rejected due to some Shar'i reason; for example, if he is a Faasiq (transgressor), or if he saw the Eid moon alone, so the command for him is that he should fast, even though he saw the Eid

moon himself, and for him to break that fast is impermissible, but if he does break it, there is no Kaffarah for it. If in this situation, it was the moon of Ramadaan and according to his counting he completed had completed thirty fasts, and then at the time of the Eid moon, again the sky was cloudy or hazy, then he too will be commanded to keep one more fast (like everyone else). [Alamgiri, vol.1, pg.198; Durr-e-Mukhtar, vol.2, pg.122/123]

LAW 4: He kept fast by sighting the moon alone, and then broke the fast, or even if he gave testimony in the court of the Qadi, and the Qadi has not as yet given the command on the basis of his testimony, and he broke his fast, then even in this case, there is no Kaffarah for it. He will only keep the Qaza for that fast. However, if the Qadi had accepted his testimony and after that, he broke his fast, then the Kaffarah is necessary, even if he is a Faasiq. [Durr-e-Mukhtar, vol.1, pg.123]

LAW 5: For a person who has knowledge of the Science of Astronomy, to say that today the moon has been confirmed or not, on the basis of astronomical knowledge, has no validity, even though he may be 'Aadil', and even though there are numerous people like this who can say the same, because in Shariah the credibility is on the basis of physical sighting of the moon and on the basis of testimony (as stipulated by the Shariah). [Alamgiri, vol.1, pg.197]

LAW 6: In every testimony, it is necessary to say, 'I testify (or I give testimony),' because without saying this, it is not regarded as 'Shahaadat.' However, if it is cloudy, then for the moon of Ramadaan, it is not necessary to say it. It is sufficient for him to say that, 'I saw with my eyes the moon of this Ramadaan, today (or) yesterday, or on such and such a day.' Similarly, for this testimony, Da'wah (The Claim of sighting) and Majlis e Qaza (Judicial Assembly) and the command of

the Haakim (Muslim Authority) is not a condition, to the extent that if he gave gawaahi (i.e. presented testimony of his sighting) before any Haakim, then whosoever heard his testimony and he apparently knows that this person is 'Aadil', then for him to keep fast is necessary, even though he has not heard the command of the Haakim, for example if he left before the Haakim gave the command. [Durr-e-Mukhtar, vol.2, pg.123; Alamgiri, vol.1, pg.197]

LAW 7: The confirmation for Ramadaan in cloudy and hazy weather is valid even if presented by one Muslim who is Aaqil and Baaligh, and who is Mastur or Aadil, be this a male or a female; be it a handmaid or a slave, or even if it is someone who has been flogged for accusation of adultery, on condition that he has repented. Being 'Aadil' means that at least he is pious, and he abstains from major sins, and he is not persistent in committing minor sins, and he does not do such actions which are contrary to civility, such as by eating in the marketplace (whilst walking around). [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.123/124]

LAW 8: If a Faasiq even gives Shahaadat to sighting the moon of Ramadaan, his testimony is not worthy of being accepted. Now remains the issue as to whether it is necessary upon him to give testimony (if he saw the moon) or not? If he is optimistic that the Qadi will accept his testimony, then in such a situation it is necessary for him to go forth and testify. A Mastur is a Muslim who's Zaahir, i.e. outward appearance and conduct conform to the Shariah, but his Baatin (innermost) condition is not known. Even his testimony is not acceptable for other than Ramadaan. [Durr-e-Mukhtar, vol.2, pg. 123/124]

LAW 9: For the Aadil person who has seen the moon of Ramadaan, it is Waajib upon him to give the Shahaadat (of his sighting) on the same night, to the extent that if a slave-girl or female who is in Pardah (veiled) saw the moon, then for them too it is Waajib to go on the same night to present their testimony. The slave-girl in this situation does not require the permission of her master. Similarly, it is Waajib upon a free woman to go forth and give Shahaadat (of her sighting), and for this she does not need to seek the permission of her husband. However, this ruling is only applicable when the confirmation (of moon sighting) is only dependant on her testimony and without her giving testimony, the situation cannot be resolved; otherwise (if this is not the case), what need is there (for her to go give testimony when there are other witnesses)? [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.124]

LAW 10: It is not necessary upon the person before whom testimony is being presented, to ask, from where did you see the moon, and on which side was the moon, and how was it (i.e. its appearance), and how high was it etc. [Alamgiri, vol.1, pg.197] One should only question the witness if his (or her) testimony is doubtful, especially for Eid, because people tend to baselessly claim to have seen the moon (of Eid).

LAW 11: If the Imam (Badsha-e-Islam, i.e. the Muslim Ruler) or the Qadi saw the moon, then he has the right (i.e. the choice) of either personally giving the command for fasting, or he can appoint someone to take his Shahaadat (testimony), and he can then give Shahaadat before that duly authorised official. [Alamgiri, vol.1, Pg.197]

LAW 12: If the moon was seen in a rural area (i.e. like in a village) and there is no one there before whom testimony can be given, then in

this case the village folk should be gathered together and Shahaadat should be given in front of them. If the person (giving testimony) is Aadil, then it is necessary upon them to keep the fast. [Alamgiri, vol.1, pg.197]

LAW 13: If a person did not see the moon himself, but the person who saw it (i.e. the primary witness) made him witness to his Shahaadat, then the ruling concerning his (the secondary witness's) Shahaadat is the same as that of the actual primary witness who saw the moon, whereas all the conditions of 'Shahaadat alash Shahaadat'[1] are established. [Alamgiri, vol.1, pg.197, etc.]

LAW 14: If the horizon (i.e. sky) is clear, then unless many people do not give Shahaadat, the confirmation of sighting of the moon will not be valid. Now, remains the issue as to how many people are required for this? This is dependent on the Qadi. He will give the command based on as many witnesses as it takes to allow him to be completely satisfied, unless the testimony was for the sighting of the moon from the outskirts of the city, or from a high place, then in this case the testimony from one Mastur even will be acceptable for the moon of Ramadaan. [Durr-e-Mukhtar, vol.2, pg.126/127, etc.]

LAW 15: 'Jama'at-e-Katheera' (a large group of Muslims) is only a condition (pre-requisite), when Shahaadat is being passed for keeping fast, or for Eid. For any other (judicial) issue, if two males or one male and two females who are Thiqa (i.e. reliable and

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1. Shahaadat alash Shahaadat is testimony which is based on testimony of primary witnesses who have seen the moon and made the secondary witnesses, witness to their testimony.

trustworthy) have given Shahaadat, and the Qadi has given judgment based on their Shahaadat, then this Shahaadat is now sufficient, and will also be counted as being valid to commence fasting or to celebrate Eid. For example, if one person made a claim against another person, saying that the said person owes him such and such amount, and the time for payment was when Ramadaan comes, then he will pay what he owes, but he is not paying this amount. The defendant says, undoubtedly I owe him the said amount, and this was the time frame stipulated, but Ramadaan has not as yet come. Now, on this the plaintiff presented two witnesses who gave Shahaadat of having seen the moon. The Qadi then gave the judgement that he (the defendant) must pay the amount which he owes, so in this situation, even though the sky was clear and only two witnesses testified, but in regards to the commencing of the fast and concerning celebrating Eid, these two testimonies will be regarded as being sufficient. [Durr-e-Mukhtar, Raddul Muhtar, vol.1, pg.127/128]

LAW 16: If the sky is clear here, but the sky (horizon) is not clear elsewhere, and the Shahaadat was given in front of the Qadi and the Qadi gave judgement that that moon has been sighted. Now, if two or few people from there came here where the horizon is clear, and testified that, at the Court of a certain Qadi two people gave Shahaadat of having seen the moon on such and such night, and that Qadi gave the judgement in our presence, and the condition of their Da'wah (claim) is also established, then even the Qadi here will give the judgement based on those Shahaadats. [Durr-e-Mukhtar, vol.2, pg.128]

LAW 17: If few people come and say, that the moon was sighted at such and such place, but even if they give Shahaadat that the moon

was sighted at such and such place, and even if they give this Shahaadat that such and such person and such and such person saw the moon, and even if they give the Shahaadat saying, the Qadi of such and such place has given the command to the people to commence fasting, or end fasting; then it must be known that all these methods are not sufficient.[1] [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.128]

LAW 18: If the sighting of the moon was confirmed in any city and this has become famously known in the entire city, and from there, numerous Jama'ats come to another city and all of them gave this 'Khabar' (News/information) that on such and such day the moon was sighted there, and based on Ruyat (sighting) the people there commenced fasting on such and such day, then this has become confirmation for those here (i.e. in this city as well). [Raddul Muhtar, vol.2, pg.128]

LAW 19: If the sky was cloudy on the night of the Ramadaan moon, and if only one person gave Shahaadat and based on his Shahaadat the command to fast was also given, then if the Eid moon is now not seen due to cloudy weather, then Eid should be celebrated after completing thirty fasts. Also, if the weather is clear, they should not make Eid, unless Ramadaan was commenced with the confirmation of testimony by two Aadil witnesses. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.129]

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1. The reason for this not being acceptable and being insufficient to confirm sighting is because none of them was appointed as witness by those who saw the moon, thereby authorising them to testify based on the testimony of the primary eyewitness. They are merely giving Shahaadat that the moon was seen there and this is not really testimony as they were not authorised to do this.

LAW 20: If the weather is not clear, then with the exception of Ramadaan, be it Shawwal or Zul-Hijjah or all the other months, two males, or one male and two females must give testimony, and all must be Aadil, free-men (not slaves), and none of them should have been charged and punished for accusation of adultery, even if they have repented. It is also a condition that when testifying, the witnesses should say these words, I testify (or I bear testimony). [General Books, Shaami, vol.2, pg.130]

LAW 21: If two persons saw the Eid moon in a village (rural area), and the sky is clear and there is none there before whom they may give their testimony, they should do this in the presence of the village folk, and if they (the witnesses) are Aadil, then Eid should be celebrated. [Alamgiri, vol.1, pg.98]

LAW 22: If the Imam or Qadi saw the Eid moon alone (i.e. by himself), then for him to celebrate Eid or give the command of Eid is not permissible. [Durr-e-Mukhtar, vol.2, pg.125, etc.]

LAW 23: On the twenty-ninth of Ramadaan if some people gave this Shahaadat that we have seen the moon one day before, and based on this today is the thirtieth, then in this case, if these people were here, then their testimony will now not be acceptable, due to not giving testimony on time (i.e. as they should have given the Shahaadat when they saw it). However, if they were not here (i.e. it was seen elsewhere), and they are Aadil, then their testimony will be accepted. [Alamgiri, vol.1, pg.198]

LAW 24: If the moon of Ramadaan was not seen, so they completed thirty days of Sha'baan and then commenced fasting, and they had only kept twenty-eight fasts, when the Eid moon had been seen, then

in this case if after sighting the moon, Sha'baan was counted as thirty days, then they should keep one fast (after Eid), and if even the moon of Sha'baan was not seen, but they commenced the month of Sha'baan only after completing thirty days of Rajab, then they should keep two fasts Qaza (after Eid). [Alamgiri, vol.1, pg.199]

Law 25: If the moon was seen in the day before Zawaal or after, either way, it will be counted as the moon of the following (next) night. In other words, the month will commence from the night which is to come. Therefore, if the moon was seen during the daytime of the thirtieth Ramadaan, then this day is counted as being the day of Ramadaan, and not the day of Shawwal, and to complete that fast is Fard, and if it (the moon) was seen during the daytime on the thirtieth of Sha'baan, then it is the day of Sha'baan, and not of Ramadaan, so the fast of today (i.e. that day) will not be Fard. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.131]

Law 26: If the moon was sighted at one place, then that sighting is not only valid specifically for there, but it is for the entire world, but it will only be authorised for some other place, when the moon is confirmed for that day and date according to them, by way of proper confirmation of the Shariah. In other words, they should receive the testimony of actual eyewitness sighting, or Shahaadat of the command of the Qadi, or numerous Jama'ats (groups) should personally come from there and give Khabar that the moon was sighted at such and such place and the people there have kept fast or celebrated Eid.[1] [Durr-e-Mukhtar, vol.2, pg.132]

1: In other words, the Shahaadat from the East is even acceptable in the west and vice versa, on condition that it reaches from one place to the other based on proper testimony as stipulated by the Shariah, and not by impermissible means.

LAW 27: Ruyat e Hilaal (Confirmation of Moon sighting) cannot be proved through telegram and telephone, and neither is it accepted by way of rumours; and it being printed in calendars and newspapers is also not regarded as any (valid) proof and confirmation (of sighting).

In this day and age, it is commonly seen that on the twenty-ninth of Ramadaan many telegraphs are sent from one place to another, asking if the moon was sighted or not. If the telegraph comes from anywhere (saying that the moon was sighted) then that's it, Eid has come. This is simply impermissible and Haraam. What is a telegram? Firstly, it cannot be confirmed whether it is definitely from the person whose name is written in it, and let us assume that it is from him, then what proof do you have of this, and even if this too is proper, then telegrams generally have too many mistakes. Yes, instead of No, and No instead of Yes, is a common mistake. Let's accept (hypothetically) that the message came through completely correct, it must be noted that this is merely a kind of news (or information), and it is not Shahaadat (Testimony), and that to (it has reached) you through scores of different channels. If the one sending the telegram is not literate in English, then he will have to get the telegram written by someone else. How can we know what he asked him to write and what he really wrote! It was given to a person who in-turn gave it to the telegraph operator. It now reached the telegram office here, so it was given to the delivery person. What if he gave it to someone else, then in this case we cannot count how many people it has gone through before he received it, and even if he gave it to the rightful person, then too how many channels has it come through. Now take note of this, that the testimony of a Muslim Mastur, regarding whom it is not known whether he is Aadil or Faasiq, is not acceptable, so all the channels (hands) through which the telegram reached you, would all of them have been Muslims?

This is a rational probability, the reality of which remains unknown. Additionally, if the one who is receiving the telegraph does not know English, he too will get someone else to read it. If an unbeliever has read it (to him), then what credibility is there in this? Also, if a Muslim read it, how convinced are we that he read it correctly? If we add up the concerns, there are many such reasons which cause one to lose conviction in the telegram. The Fuqaha (Jurists) have not given any credibility to a letter, even if one recognises the writing and the signature of the writer, and even if it has his seal (stamp) on it, on the basis of الخط یشبہ الخط والخاتم یشبہ الخاتم 'A letter is alike to a letter, and a seal is alike to a seal.' Therefore, what about a telegram! واللہ تعالیٰ اعلم (And Allah Knows Best).

LAW 28: To sight the moon and to then point towards it with the finger is Makruh, even if you do this to show it to another person. [Alamgiri, vol.1, pg.197; Durr-e-Mukhtar, vol.2, pg.132]

Note: The issue of the telegraph was in the time of Sadrush Shariah (Alaihir Rahma) and systems and times have changed with technology, but the basis is still the same. Hence, telephonic, video and other messages or calls are not valid to confirm Shahaadat. We should thus abstain from following our desires, but we should strictly adhere to the Shariah as there is nothing more convenient and easier than the Shariah. If you see the moon, make Eid, if you do not, complete 30 days. Is this not the simplest and best method? Today, there is the issue of all having Eid on the same day. This is not necessary in the Shariah. There is no law in Shariah about a unified Eid. It is about celebrating Eid based on proper testimony of sighting, even though in one country Eid happens at different days in different cities due to not having received proper Shahaadat. The criteria is proper sighting and proper testimony. [Razvi Noori]

ACTS WHICH DO NOT BREAK THE FAST

AHADITH E MUBAARAKA

HADITH 1: It is in Sahih Bukhari and Sahih Muslim from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'The fasting person who forgetfully ate or drank, should complete his fast, for Allah has fed him and given him to drink.'

HADITH 2: Abu Dawud, Tirmizi, Ibn Majah and Daarimi have reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'One who was overwhelmed by vomiting, there is no Qaza for him, and for the one who vomited intentionally, the fast is Qaza on him.'

HADITH 3: Tirmizi reports from Anas ﷺ that a person presented himself before Rasoolullah ﷺ and said, 'I have an illness (infection) in my eye, so can I use Surmah (collyrium) in my eyes whilst I am fasting?' He ﷺ said, 'Yes.'

HADITH 4: Tirmizi reports from Abu Sa'eed Al Khudri ﷺ that Rasoolullah ﷺ said, 'Three things do not break the fast (of a fasting person), cupping, vomiting and nocturnal emission (i.e. wet dream).'

NOTE OF CAUTION

This section discusses those things which do not break the fast. Now, remains the issue as to whether these actions cause the fast to become Makruh or not. This section does not deal with that discussion, and it does not deal with whether that action is permissible or impermissible (i.e. this section merely explains those things which break the fast).

LAWS OF JURISPRUDENCE

LAW 1: Forgetfully eating or drinking something, or (forgetfully) being sexually intimate will not break the fast, be this a Fard fast or a Nafil fast, or if these things were there before the Niyyat, or after it; but even after being reminded about it, if one did remember that one was fasting, then the fast will now be nullified, on condition that these actions happened after being reminded, but in this case, Kaffarah (expiation) is not necessary. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.133]

LAW 2: If one sees a fasting person involved in any of these actions, then it is Waajib upon you to remind them (that they are fasting). If one does not remind them, one is sinful. However, if the person fasting is very weak and you know that if you remind them, they will stop eating and the weakness will increase to an extent that it will become difficult for him to fast, and if he does eat (what he is eating), then he will comfortably complete the fast, and he will also be able to complete his other Ibadaat properly, then in such a condition, to remind him is not the best option. Some of the Masha'ikh have said that if one sees a young person (in this condition), then he should remind him, and if he sees an old person (in this situation), then there is no harm in not reminding him, but this ruling is based on the majority, meaning that most youngsters are usually strong, and old people are usually weaker, and the reality is that it is not really based on being young or old, but rather it is based on strength and weakness. Therefore, if a young person is as weak (as earlier mentioned) then not reminding him is not disapproved, and if an old person is strong, then to remind him is Waajib. [Raddul Muhtar, vol.2, pg.133]

LAW 3: If a fly, smoke or dust enters the throat, it will not break the fast. This applies even if the dust is from flour, which flies when being ground by the mill, or when the flour is sieved. Same applies if it is the dust from grains, or sand which has been blown by the wind, or if dust entered the throat from the horse's hoof, or from the horse stamping its hoof, even if he remembers that he is fasting. However, if he intentionally breathes in smoke, then the fast will be broken, on condition that he remembered that he was fasting, no matter if it was the smoke from anything, to the extent that if the incense of fragrance etc. was burning and he placed his face near it and inhaled the smoke from it through his nostrils, the fast will be invalidated. Similarly, smoking Huqqa (Moghul pipe) will also break the fast, if he remembered that he was fasting. If one who smokes the Huqqa smokes it, he will also be liable for Kaffarah (expiation). [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.133/134]

LAW 4: When cupping (extracting blood) using a full cupping horn[1], or if one applied oil or surmah, the fast will not be broken, even though one may feel the taste of the oil or the Surmah in the throat. Even if the colour of the Surmah is evident in the saliva, it will still not break the fast. [Jauhira Nayyira, Shaami, vol.2, pg.133]

1: In using the cupping horn system, the area where the one performing the cupping intends to cup, a sharp object such as blade etc is used to make a slit, then the wide portion of the horn is place over the slit and the thin portion of the horn is placed against the mouth, and the blood is drawn by pulling (sucking) through the horn. That area is then sealed with dough etc. When this is removed, the bad blood is sucked out.

Law 5: If one kissed (someone) and there was no seminal discharge (Inzaal), the fast is not broken. Similarly, if a person looked at a female or even towards her private part, but he did not touch it, and he had seminal discharge, or if the semen was discharged due to time and overlooking (at the private part), or by thinking of intimacy etc., or if this happened by concentrating on this thought for a long time, then in all these situations, the fast will still not break. [Jauhira, Durr-e-Mukhtar, vol.2, pg.134]

Law 6: If one had Ghusl (took a bath) and he felt the coldness of the water inside (the body), or if he rinsed his mouth and he spat out all of the water, but some moistness is left in the mouth, and he swallowed this with the saliva, or if he mixed some medicine and the taste could be felt in the throat, or if he chewed or sucked up some 'Har' (i.e. a medicine which is a myrobalan type of nut), or if he swallowed some saliva, and some part of the Har entered the throat with the saliva, or if water entered the ear; or if he scratched the ear with a dried stem (etc.) and some wax from the ear came on to it, and if he then inserted the same wax coated stem (piece of stick) into his ear, and even if he does this a few times; or if a small particle remained in the mouth unknowingly and it is swallowed with the saliva, or if blood oozed from the teeth and entered the throat, but it did not go beyond the throat, then in all the above mentioned situations, the fast will not be nullified. [Durr-e-Mukhtar, vol.2, pg.134, Fathul Qadeer]

Law 7: If someone stabbed a fasting person with a spear or an arrow in his stomach, then even if its cutting edge or arrowhead has gone into the stomach, the fast will not be broken. However, if he inflicted this on himself and the cutting edge, or the arrowhead or stones remain inside, the fast is broken. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.135]

LAW 8: If whilst talking the lips became moist with saliva and one swallowed it, or if drool came out of the mouth and its flow did not as yet break and he sucked it (back) in and swallowed it, or if the nose filled up with mucus, and it even came out of the nose, but did not stop, and he pulled it up, and then swallowed it, or if phlegm came into the mouth and he swallowed it, then no matter how much it was, the fast will not break, but one should avoid doing these things. [Alamgiri, vol.1, pg.203; Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.138]

LAW 9: If a fly entered the throat, the fast will not break, and if one intentionally swallowed it, the fast will break. [Alamgiri, vol.1, pg.203]

LAW 10: If one was being sexually intimate forgetfully, and on remembering he immediately separated, or if he was engrossed in sexual intimacy before Subho Saadiq (true dawn), and on the appearance of Subho Saadiq he immediately separated, then the fast will not be broken, even if in both cases there was seminal discharge after separating. This is even if in both cases he separated after remembering, and after True Dawn appeared, wherein the reason for separating was not the intimacy. If on remembering, or on the appearance of true dawn he did not stop (i.e. separate) immediately, even if he just paused, and did not continue any movement, the fast will be broken. [Durr-e-Mukhtar, vol.2, pg.135]

LAW 11: If he was forgetfully eating and he remembered and immediately threw down the morsel, or if he was eating prior to Subho Saadiq and the moment True dawn appeared, he spat it out, the fast will not be broken, and if he swallowed it, then in both cases the fast will be broken. [Alamgiri, vol.2, pg.204]

LAW 12: If one had intercourse (penetration) in any part except the two private parts (i.e. the front and the rear), then unless there is no seminal discharge, the fast will not break. Similarly, even if one discharges semen by way of masturbation, even though this act is strictly Haraam, because in the Hadith the one who does this is considered cursed. [Durr-e-Mukhtar, vol.2, pg.136]

LAW 13: (Allah Forbid) if a person had intercourse with an animal or a deceased, and there was no seminal discharged, the fast will not be broken, and if there was seminal discharge, it will be broken. (Allah Forbid) If one touched or kissed an animal, or touched the vagina of animal, then the fast will not break, even though there may be seminal discharge. [Durr-e-Mukhtar, vol.2, pg.137]

LAW 14: If one had Ihtilaam (nocturnal emission) or if one made gheebat (back-biting), the fast will not break, even though gheebat is a serious major sin. The Holy Qur'an has mentioned that gheebat is like eating the flesh of your dead brother. The Hadith has mentioned that gheebat is more serious than committing adultery. (Even though the fast will not break), but the radiance and the glow of the vast will be lost. [Durr-e-Mukhtar, vol.2, pg.138]

Note: Intercourse through the rear private part is totally forbidden and a sinful act. As mentioned earlier, certain rules are mentioned in this book based on cases and case history, and the solution in such cases. This however does not make such acts permissible. For example, if in a law book it says that if a person murder someone in such and such manner, then the punishment is such and such. This is being mentioned to command the ruling and judgement in such a situation. This does not in any mean that to murder someone is permissible.

LAW 15: If one spent the morning in the state of Janaabat (impure state where Ghusl is Fard), and even if one remains a Junub (one who is in an impure state) for the entire day, the fast will not break, but to remain without making Ghusl for such a long time, that Namaaz becomes Qaza, is sinful and Haraam. It has been mentioned in the Hadith that, the Angels of Mercy do not enter the house in which there is an impure (Junub) person. [Durr-e-Mukhtar, vol.2, pg.138, etc.]

LAW 16: If one had intercourse with a Jin or a Pari (fairy), then until such time that there is no seminal discharge, the fast will not break. [Raddul Muhtar, vol.2, pg.147] This applies when they are not in human form. However, if they are in human form, then the ruling is the same as having intercourse with a human.

LAW 17: If one chewed a sesame seed or something equivalent to it (in size), and it entered the throat with saliva, then the fast will not be broken, but if the taste is felt in the throat, then the fast will break. [Fathul Qadeer]

ACTIONS WHICH BREAK THE FAST

AHADITH E MUBAARAKA

HADITH 1: Bukhari, Ahmed, Abu Dawud, Tirmizi, Ibn Majah and Daarimi have reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'That person who leaves the fast of one day in Ramadaan without a valid reason, and without any illness, then his fasts of an entire era cannot be used as a Qaza for it, even if he keeps it.'

In other words, the excellence which is afforded to one for keeping fast in the month of Ramadaan, he will never be able to get at any other time. When there is such a severe warning concerning not fasting, can you imagine how much more serious it is if one fasts and then breaks the fast (without a valid reason).

HADITH 2: Ibn Khuzaimah and Ibn Hib'ban in Sahih reported from Abu Umama Baahili ﷺ wherein in the narrator states, 'We heard from Rasoolullah ﷺ that, He ﷺ said, 'I was asleep and two people appeared to Me, and they held My arms and took Me towards a mountain and they said to Me, Climb! (i.e. Ascend).' I said, 'I do not have the ability to do this.' They said, 'we will ease it.' I ascended it, and when I came to the middle of the mountain, I heard very loud intense sounds. I asked, 'From where are these noises coming?' He said, 'these are the sounds of the Jahannamis (inmates of hell).' They then took me further, I saw a nation which was hanged upside down, and their jaws were being torn apart, from which blood was flowing. I asked, 'Who are these people?' They said, 'These are those who made their Iftaar before the prescribed time.'

HADITH 3: Abu Ya'la with the merit of Hasan reports from Ibn Ab'bas رضی اللہ تعالی عنہما that, there are three loops and principals of Deen, on which the foundation of Islam is established strongly. The one who omits even one of them is an unbeliever. His blood is Halaal. (The three things are) to bear testimony to the Shahaadat of Kalima Tauheed, the Fard Namaaz, and the Fasts of Ramadaan.

It is mentioned in one narration that the one who leaves out any one of them, is committing kufr with Allah. Neither are any of his Fard, nor are any of his Nafils accepted.

LAWS OF JURISPRUDENCE

LAW 1: The fast is nullified (i.e. broken) by eating, drinking or being sexually intimate, when the person remembers that he is fasting. [General Books, Durr-e-Mukhtar, vol.2, pg.147/148]

LAW 2: Smoking Huqqa, cigars, cigarettes and cheroot (i.e. cigar with both ends opened) etc. breaks the fast, even though in his mind (perception) one feels he is not allowing the smoke to reach the throat. Eating Paan (betel leaf), or only chewing tobacco will also break the fast, even if you have spat out the betel-leaf spittle, because its fine particles definitely reach the throat.

LAW 3: If one kept sugar or anything similar to it in the mouth, which dissolves when kept in the mouth, and if he swallowed the saliva, the fast is broken. Similarly, if there was some particle stuck between the teeth, which is equal to the size of a gram (chana) or bigger, and he ate it, or if it was less, but he took it out of the mouth and then ate it, or if blood came out from the teeth, and flowed into the throat, and the blood was equal to, or more than the saliva, and its taste could be felt

in the throat, then in all these situations the fast will break, and if it was less (than this) and the taste was not even felt (in the throat), then it will not be broken.[1] [Durr-e-Mukhtar, vol.2, pg.134/135]

LAW 4: If whilst fasting one had his tooth extracted, and blood came out and flowed in below the throat, then even if this happened whilst sleeping, the Qaza for that fast is Waajib. [Raddul Muhtar]

LAW 5: If one placed something in the rear private part (i.e. in the anus) and if the opposite end of that thing is outside the anus, the fast will not break, otherwise it will break. If it is something which is wet (moist) and its wetness reaches the inside, then it (the fast) will absolutely be regarded as broken. This same rule applies to the private part of a female. In this section (discussion) the female private part refers to the inner vagina. Similarly, if a person tied a piece of meat on a string and he swallowed the meat, but the other end of the string remained outside, and he quickly then pulled it out, not allowing it to breakup (i.e. be digested), then in this case the fast will not break, but if the other end of the string also went in, or some portion of the meat remained inside, the fast will be broken. [Durr-e-Mukhtar, vol.2, pg.135; Alamgiri, vol.1, pg.204]

LAW 6: If a female placed a piece of cotton wool (etc.) in her private part, and no part of it is outside at all, the fast will be broken. If a dry finger is placed inside the anus, or if a female placed a dry finger into her private part, it will not break the fast.

1: It is mentioned in Fathul Qadeer that if it is such a particle that can go down the throat without the help of saliva, then even that will break the fast. However, if it is so little that it can (only) go down with saliva, otherwise it cannot go down, then this will not break the fast.

If the finger was wet (moist) or if something was applied on the finger, then this will break the fast, on condition, that it was placed in that part of the anus, where the end of the clyster is placed when performing an enema. [Alamgiri, vol.1, pg.204; Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.135]

LAW 7: If one performed Istinja (washing after passing stool), by using more water than required, and the water reached the area where a clyster is usually placed, then in this case the fast will be broken, and one should not use excessive water, as there is a risk of illness in doing this. [Durr-e-Mukhtar, vol.2, pg.135]

LAW 8: If a male inserted water or oil into the opening from which he passes urine (i.e. inside the urethra), then in this case the fast will not break, even if it reaches the bladder. If a female drops this (water or oil) into the private part, it will break the fast. [Alamgiri, vol.1, pg.104]

LAW 9: If one has a wound which reaches the membrane of the brain, or the stomach, and medicine was placed in it, then (in this case) if it reaches the brain or the stomach, the fast will break. This will apply even if the medicine is liquid or dry. If it is not known whether the medicine reaches the brain or the stomach, but the medicine is passing through, then it will still be broken, but (in this case) if the medicine was dry (powder etc.) then the fast will not break. [Alamgiri, vol.1, pg.204]

LAW 10: If one had an enema administered, or if one sucked in medicine through the nostrils, or if one put oil into the ear, or if it went into the ear, it will break the fast. However, if water enters the ear, or is put into the ear, it will not break the fast. [Alamgiri, vol.1, pg.204]

LAW 11: If one was rinsing the mouth and without intent, water went down the throat, or if one was sucking water into the nostrils and it reached the brain, the fast will break, unless he has forgotten that he is fasting; then in this case it will not nullify the fast, even if he did so intentionally. Similarly, if someone threw something towards a fasting person and it went into his throat, the fast will be broken. [Alamgiri, pg.202]

LAW 12: If whilst asleep, a person drank some water or ate something, or if he opened his mouth and a drop of water or hail entered his throat, the fast will be broken. [Jauhira, Alamgiri, vol.1, pg.202]

LAW 13: If one swallowed someone else's saliva, or if he took his own saliva on his hand and then swallowed it, the fast is broken. [Alamgiri, vol.1, pg.203]

LAW 14: If one put a dyed thread in his mouth, due to which the saliva became tinted with its colour, and he then swallowed that saliva, the fast will be broken. [Alamgiri, vol.1, pg.203]

LAW 15: If one was twisting some thread, and he moved it around in his mouth to wet it, and then he repeated the same thing twice or thrice, it will not break the fast, unless some moisture from the thread separated from it and remained in the mouth, and he swallowed the saliva, then in this case the fast will break. [Jauhira]

LAW 16: If tears entered the mouth and one swallowed it, and it was only one or two drops, then the fast will not break; and if it was more than this, and the salty taste of it can be felt in the entire mouth, then the fast will break. The same rule applies to perspiration. [Alamgiri, vol.1, pg.204]

LAW 17: If the anus comes out (hangs out), then the ruling is that it should be properly wiped (cleaned) with a cloth, and then only should one get up, so that there is no moistness left on it at all. If some water was still on it and one stood up, causing the water to go inside, the fast has been broken. It is for this reason that the Fuqaha (The Jurists) have stated that the fasting person should not take (deep) breaths when performing Istinja (as is the normal procedure when making Istinja). [Alamgiri, vol.1, pg.204]

LAW 18: If one kissed a female or touched her, or was intimate with her, or hugged her and there was seminal discharge, then the fast has been broken, and if a female touches a male and he has seminal discharge, then the fast will not break. If he touched a female over her clothes, and the fabric is so thick that one cannot feel the body warmth, the fast has not been nullified, even if there was seminal discharge. [Alamgiri, vol.1, pg.304]

LAW 19: If one intentionally vomits a mouthful and he remembers that he is fasting, then the fast is definitely broken. If he vomited less than a mouthful, the fast will not break. If he vomited involuntarily, then whether it is a full mouth of not, and in any case, if it went back into the throat, or if he pulled it back into the throat, or if it did not go back, or even if he did not pull it back in, and if it is not a mouthful, the fast will not break, even if it went back into the throat or if he pulled it back himself; and if it was a mouthful and even if only the equivalent of a gram (chana) went down the throat, the fast will be nullified, otherwise not. [Durr-e-Mukhtar, vol.2, pg.151/152]

LAW 20: This ruling regarding vomiting is only applicable if food, bile or blood is present in the vomit. If phlegm comes up in the vomiting, the fast is definitely not broken. [Alamgiri, vol.1, pg.204]

LAW 21: The rule concerning a person who without a valid reason eats openly (i.e. publicly), is that he should be executed. [Raddul Muhtar, vol.2, pg.151]

CIRCUMSTANCES WHEN ONLY THE QAZA IS NECESSARY

LAW 1: If one was under the impression that it is not Subho Saadiq (True Dawn) as yet, and he ate, drank or was intimate, and later he realised that true dawn had already appeared; or if he was forced to eat or drink something and Ikraah-e-Shar'i[2] is established (in this situation), and even if he ate this with his own hand, then in this case, only that Qaza is necessary, in other words, he will only have to keep one fast to cover that fast. [Durr-e-Mukhtar, vol.2, pg.139, etc.]

LAW 2: If one forgetfully ate, drank, or was sexually intimate, or if he had seminal discharge due to looking, or if he had Ihtilaam (nocturnal emission), or if he vomited; then in all these cases if he was under the impression that the fast had been nullified, and he thus ate intentionally, then to keep Qaza of just the one fast is Fard. [Durr-e-Mukhtar, vol.2, pg.139]

1: This is the ruling in a Muslim Empire under the leadership of a Muslim Ruler.

2: Ikraah-e-Shar'i is when someone threatens the fasting person, telling him that if he does not break the fast, then he will kill him, or he will break his hands and legs, or he will cut off the persons nose or ears or some other body part etc., or that he will beat him up severely, and the fasting person feels that whatever this person is saying, he will surely do it.

LAW 3:

- If one put oil into the ear
- If one had a wound that reaches the membrane of the brain or the stomach and medicine was put into it, causing it to reach the stomach or the brain,
- If one had an enema administered
- If one sucked medicine into the nostrils
- If one ate stones, pebbles, paper or grass etc. which causes people to feel disgust
- If in Ramadaan one remained as if fasting without Niyyat
- If one did not make the intention at True Dawn, but only made it before Zawaal, and after making the Niyyat, he ate something
- If one had the Niyyat of Fasting, but he did not make the Niyyat for the fast of Ramadaan
- If a drop of rain or hail entered the throat
- If one swallowed a large amount of tears or perspiration

- If one was intimate with a very small girl who is not capable of intimacy[1]
- If one had intercourse with a dead person, or with an animal,
- If one was intimate in the thigh or stomach,
- If one kisses someone
- If one sucked on the lips of a female
- If one touched the body of a female, even if there is clothing in-between, but the warmth of the body can be felt, and in all these situations (of intimacy) there was also seminal discharge
- If one masturbated thereby having seminal discharge

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1. It must be noted that for a male to have any sexual intimacy with a male and for a female to have any such intimacy with a female is a cursed, forbidden and sinful act. The same applies to such intimacy with animals, minor children and deceased. One who does this invites the Wrath of Allah and will be severely punished for this huge sin in the hereafter. These situations are only being explained here to clarify the Shariah rulings in this regard. This point should be kept in mind when reading any other law in this relation throughout the Bahaar e Shariat or in any other authentic book of Islamic law. Giving examples of such cases in no way implies or makes such sinful acts permissible, but these are explained to clarify the law if (Allah forbid) such situations arise.

- If one had seminal discharge by way of 'Mubashirat-e-Faahisha'[1]
- If with the exception of the Ada (current fasts) of Ramadaan he caused any other fast to become nullified, even though it may have been the Qaza fast of Ramadaan
- If a female was sleeping and whilst she was asleep, intimacy took place with her
- If she was in a conscious state in the morning and made the Niyyat to fast, and then became insane, and intimacy was performed with her in that condition
- If one is under the impression that it is still night, and he ate Sehri
- If there was a doubt as to whether it was still night time, but one ate Sehri, whereas it was already morning
- If one made Iftaar and was under the impression that the sun has already set, whereas it had not as yet set
- If two people gave Shahaadat that the sun has set and two gave Shahaadat that it is daytime, and you made Iftaar, and later you realised that the sun had not set.

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1. Mubashirat-e-Faahisha: refers to a male touching his erect penis against the private parts of a female or the private parts of another male; or if a female rubs her private part against the private part of another female and there is nothing (clothes etc.) between them.

In all the above cases only the Qaza will be necessary and not the Kaffarah. [Durr-e-Mukhtar, vol.2, pg.140-145]

LAW 4: If a Musafir (traveller) took up residence; or if a female attained purification from Haidh or Nifaas; or if an insane person regained his/her senses; if one was ill and became well, the one whose fast was nullified, even if someone made him forcefully break his fast, or if water etc. is going into the throat by mistake;

if a person was a kaafir and he became a Muslim; if one was Na-Baaligh and became Baaligh; if one thought it was night time and ate Sehri, whereas it was already morning; if one thought the sun had set and made Iftaar, whereas the daytime still remained; then in all the above circumstances, it is Waajib to complete the remainder of the day like a fasting person would. (In the above circumstances) there is no Qaza upon the Na-Baaligh who became Baaligh and upon the kaafir who became a Muslim. All these others must keep the Qaza fast. [Durr-e-Mukhtar, vol.2, pg. 135-142]

LAW 5: If a Na-Baaligh became Baaligh in the day, or if a kaafir became Muslim in the day and it was a time wherein the Niyyat of Fasting can be made, and they did make the Niyyat, but then broke the fast; then the Qaza for that day is not Waajib upon them. [Raddul Muhtar, vol.2, pg.147]

LAW 6: If a child reaches the age of ten years, and he has the strength to fast, then he should be made to fast, and if he does not fast, he should be reprimanded and made to fast. If it is seen that he has the full strength to keep fast, but he kept the fast and then broke it, the command of Qaza will not be given to him, but if he breaks his Namaaz, he should be made to repeat it. [Raddul Muhtar, vol.2, pg.147]

LAW 7: If a menstruating female, or one in post-natal bleeding becomes paak (pure) after Subho Saadiq, and if she made the Niyyat of fasting before Zahwa e Kubra, then the fast for that day is not valid, be it Fard or Nafil. If a Mareedh (ill person) or Musafir (traveller) made Niyyat, or if a Majnun (insane person) regained his senses and then made Niyyat, then the fast kept by all of them is valid. [Durr-e-Mukhtar, vol.2, pg.146/147]

LAW 8: If one was engrossed in sexual intimacy before Subho Saadiq, or if he was forgetfully engrossed in it, and the moment true dawn appeared, he remembered, and on remembering, if he immediately pulled away, then there is nothing, and if he remained in this condition, then Qaza is Waajib, but there is no Kaffarah. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.147]

LAW 9: If the fast of a deceased person had become Qaza (i.e. he passed away and was liable for Qaza fasts), then his guardian should pay the Fidya (compensation/payment) on his behalf. In other words, this applies if the deceased had made a Wasiyat (Bequest) for the same, and he left behind sufficient funds; otherwise, it is not necessary for the guardian to fulfil it, but if he does so, it is better (more virtuous). [Alamgiri, vol.1, pg.207]

CIRCUMSTANCES WHEN KAFFARAH (EXPIATION) IS ALSO NECESSARY

LAW 1: If in Ramadaan a Mukal'laf (responsible and accountable person) Muqeem (resident, i.e. non-traveller), kept fast with the Niyyat (intention) of 'Ada' (keeping the current fast) of Ramadaan, and he had intercourse with a person who is capable of sexual arousal (lustful feelings), in their front or rear private part, be this whether there was seminal discharge or not, or if someone had intercourse with a fasting person; or if one ate something (food etc.) or some medicine, or if one drank water, or if one ate or drank something to get pleasure, or if one did such an act by which the (time) of Iftaar cannot be determined, and he determined that his fast is broken, and then he intentionally ate and drank, for example if he had phlebotomy or cupping done, or if he applied Surmah (collyrium), or was intimate with an animal, or if he touched a female, or kissed her, or slept beside her, or performed Mubashirat-e-Faahisha, but there was no seminal discharge in any of these situations, or if he placed a dry finger in the rear private part; and after doing any of these (the above mentioned), if he intentionally ate something, then in all the above cases, the Qaza and the Kaffarah (expiation) are both essential (i.e. necessary). Additionally, in the case where there was no chance of assuming it to be the time of Iftaar and he assumed that it was, and some Mufti gave the Fatwa (edict) that the fast had become invalid, and the Mufti is one in whom the people of the city have full confidence, and the person intentionally ate after the Mufti issued this Fatwa; or if he heard such a Hadith from which he could not really derive the proper understanding, and through this incorrect understanding he felt that the fast was nullified, and he intentionally ate, then in this case the Kaffarah is not necessary, even if the Mufti gave the incorrect Fatwa,

or if the Hadith which he heard could not be verified. [Durr-e-Mukhtar, vol.2, pg.147-149]

LAW 2: In the circumstances where Kaffarah becomes necessary after breaking the fast, the condition is that one must have made the Niyyat for the fast of Ramadaan from the night (i.e. before Subho Saadiq), and if he made the Niyyat during the daytime (after Subho Saadiq), and then broke it, the Kaffarah is not necessary. [Shaami, vol.2, pg.147]

LAW 3: If the Musafir reached home (i.e. his permanent residence) after Subho Saadiq, but before Zahwa e Kubra, and he made the Niyyat for fasting, and then broke it; or if a Majnun (insane person) regained his senses at that time and hence made the Niyyat of fasting, and then broke it, there is no Kaffarah. [Alamgiri, vol.1, pg.206]

LAW 4: For the Kaffarah to become necessary (essential) it is also necessary that after breaking the fast, no such thing took place, which is contrary to fasting; or something which is not within your control (without choice), through which one has the Rukhsat (permission) to make Iftaar; for example, if a female got her menstrual cycle, or began post-natal bleeding on the same day; or after breaking the fast on that day, one was afflicted by such an illness, in which one is exempt from fasting, then (in this case) the Kaffarah falls away; but it will not fall away due to travelling, because this is something which is within your control. Similarly, if you wounded yourself and the situation becomes such that you are not able to fast, then in this case also the Kaffarah will not fall away. [Alamgiri, vol.1, pg.206]

LAW 5: If one committed such an act which causes Kaffarah to become Waajib, but the King/Ruler then compelled him to go on a journey, then in this case the Kaffarah will not fall away.

LAW 6: If a male was forced to be sexually intimate, or if a female was forced to be sexually intimate by a male, and then during the intimacy, he or she became comfortable to partake wilfully, then in this case the Kaffarah is not necessary, because the fast has already broken initially. [Jauhira] Being compelled (or helpless) here, refers to Ikraah-e-Shar'i in which the person is facing the real threat of either being killed, or his limbs being cut off, or being severely beaten, and in this situation the fasting person realises that if he or she does not listen to the person, then he will do as he has threatened.

LAW 7: For Kaffarah to become necessary, it is not necessary that he or she eats a full stomach of food. Even eating a little will make it (Kaffarah) Waajib. [Jauhira]

LAW 8: If one applied oil or took part in backbiting, and he then felt that his fast has been broken (due to this); or some Aalim gave a Fatwa that the fast is broken, and the person ate and drank, then in this case, the Kaffarah is still necessary. [Durr-e-Mukhtar, vol.2, pg.149/150]

LAW 9: If one vomited, or he forgetfully ate, or was sexually intimate, and in all these situations he knew that the fast has not been nullified, but he still ate thereafter, then Kaffarah is not necessary. If he had Ihtilaam, and he knows that this did not break the fast, but he still ate thereafter, the Kaffarah is necessary. [Raddul Muhtar, vol.2, pg.148]

LAW 10: If he spat out saliva and then sucked it up; or if he swallowed the saliva of someone else, then in this case there is no Kaffarah, but if he swallowed the saliva to attain the pleasure of his beloved, or if he swallowed the saliva as Tabarruk of a pious person, then the Kaffarah is necessary. [Raddul Muhtar, vol.2, pg.148]

LAW 11: In the cases where there is no Kaffarah for breaking the fasts, the condition here is that, it must have happened only once, and he had not intended to commit this error (sinful act), otherwise one has to give Kaffarah for it. [Durr-e-Mukhtar, vol.2, pg.145]

LAW 12: If one ate raw meat, even though it may be that of the carrion, Kaffarah is necessary, unless it has become rotten and contaminated with worms, then in this case there is no Kaffarah. [Raddul Muhtar, vol.2, pg.141]

LAW 13: Eating sand will not make Kaffarah necessary, but if one eats Gil-e-Armani (Armenian bole), or that sand which he or she has a habit of eating, then Kaffarah will be Waajib. If one ate a little salt, Kaffarah is Waajib and if one ate a lot, it is not Waajib. [Jauhira, Alamgiri, vol.2, pg.205]

LAW 14: If one dipped bread (roti) in impure (Najis) gravy and then ate it; or if he usurped something belonging to someone else, and ate it, then the Kaffarah is Waajib; and if there was blood in ones saliva, even if the blood is more (than the saliva), and he swallowed it, or if he drank the blood, there is no Kaffarah. [Jauhira]

LAW 15: If one ate raw quince or pistachio; or roasted walnuts or dried ones; or if he swallowed roasted almonds, or an egg with its shell, or a pomegranate with its peel, then there is no Kaffarah, and if he ate dry (raw) pistachio or raw almonds by chewing it, and it also has the pith in it, then there is Kaffarah for this, and if he swallowed it roasted, then there is no Kaffarah, even though it may be split. If one swallows wet roasted almonds, there is Kaffarah for this. [Alamgiri, vol.1, pg.202]

LAW 16: If one ate the herbs of gram (chana), the Kaffarah is Waajib. The same rule applies to the leaves of trees, if they are commonly eaten, otherwise not. [Alamgiri, vol.1, pg.205]

LAW 17: If one ate the peel of a musk-melon or sweet-melon, then if it is dried up, and in such a state that people dislike eating it, then there is no Kaffarah; otherwise there is. If one ate some rice (Chaawal), millet (Baajra), black lentils (Masoor) and green lentils (Moong), there is no Kaffarah. The same ruling applies to raw barley. If it is roasted (cooked), then the Kaffarah is necessary. [Alamgiri, vol.1, pg.203-205]

LAW 18: If one took a sesame seed or some other thing to eat, which is equivalent to a sesame seed, and from outside, put it into the mouth and swallowed it without chewing, the fast has been nullified and Kaffarah is Waajib. [Durr-e-Mukhtar, vol.2, pg.153]

LAW 19: If someone else chewed a morsel (of food) and gave it to someone, and he ate it, or if he took it out of his own mouth and then ate it, there is no Kaffarah. [Alamgiri, vol.1, pg.203] This is on condition that he does not regard that which was chewed by the person to be pleasurable, or a Holy blessing (Tabarruk).

LAW 20: If a morsel of Sehri was in one's mouth and True dawn appeared, or if he was forgetfully eating and while the morsel was in his mouth, he remembered, but swallowed it, then in both cases Kaffarah is Waajib. If he took it out of his mouth and then again ate it, then only Qaza is Waajib and not Kaffarah. [Alamgiri, vol.2, pg.203]

LAW 21: If a female had intercourse performed with a Na-Baaligh or with a Majnun, or if she compelled the man to be intimate (with her),

then Kaffarah is Waajib on the female and not on the male. [Alamgiri, vol.1, pg. 204/205]

LAW 22: If one ate musk, saffron, camphor and vinegar, or if he drank the water (juice from) musk-melon, sweet-melon, cucumber or Baaqila (kind of bean), the Kaffarah is Waajib. [Alamgiri, vol.1, pg.205]

LAW 23: If a fasting person is brought forth to be executed in the month of Ramadaan, and he asked for water and someone gave him water, and he was then released (i.e. the execution was stayed), then the Kaffarah is Waajib on him. [Alamgiri, vol.1, pg.206]

LAW 24: If one is usually afflicted by intermittent fever on a particular day, and today was that day, and he assumed that the fever will come, so he broke the fast with intent, then in this case the Kaffarah falls away (i.e. there is no Kaffarah). Similarly, if a female is used to getting her menstrual cycle on a particular day, and today was the day her cycle comes, so she intentionally broke her fast, but the menstrual cycle did not come, the Kaffarah falls away. If one had full conviction that today he will have to fight the enemy and he broke the fast, but the battle did not take place, the Kaffarah is not Waajib. [Durr-e-Mukhtar, vol.2, pg.151]

LAW 25: The Kaffarah for breaking a fast (intentionally) is that if possible one should free one 'Raqaba,' in other words, to free one male or female slave. For example, if he does not have a handmaid or slave, or he does not have sufficient funds to buy one, or if he has the funds, but a 'Raqaba' is not available, just as it is the case nowadays here in India (and in other countries as slave trade is not existing), then one should keep sixty fast one after the other, and if one is unable to do this as well, then he (or she) should feed sixty needy persons a

stomach full meal for two meals. In the case of fasting, if in the midst (of keeping the sixty fasts), even one day is missed, one should start afresh from today again, and the fasts which were kept before this will not be counted, even if he had already kept fifty-nine fasts, and even if he missed out that one because of illness or some other reason, except in the case of a female, in the situation when she gets her menstrual cycle, then in this case, the days which she missed due to her menstruation will not be counted as missed. In other words, the fasts before the Haidh and the ones after the Haidh will be added up to make sixty and this will fulfil the Kaffarah. [Many books of Fiqh, Raddul Muhtar, vol.4, pg.447]

LAW 26: If one broke two fasts, then he is liable for two Kaffarah, even though he has not as yet discharged the Kaffarah of the first one. [Raddul Muhtar] In other words, if both fasts are from two separate Ramadaans. If both fasts are from the same Ramadaan, and he has not discharged the Kaffarah of the first fast as yet, then one Kaffarah is sufficient for both. [Jauhira] More Juz'iyaat regarding Kaffarah will be discussed in the Chapter on Zihaar, In'sha Allah.

LAW 27: Kaffarah will become Waajib on everyone, be it a freeman, a slave, male, female, King, or beggar. Even if a slave-girl knew that True Dawn has broken, and she mentioned to her master that true dawn has not broken as yet, and he was intimate with her, Kaffarah is Waajib on the slave-girl, and her master will only be liable for Qaza. [Raddul Muhtar, vol.2, pg.150]

THE MAKRUH ACTIONS OF FASTING

AHADITH E MUBAARAKA

HADITH 1 & 2: Bukhari, Abu Dawud, Tirmizi, Nasa'i and Ibn Majah have reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Allah has no need for a person who speaks vile words and does not abstain from this (sinful) manner, to leave his eating and drinking.'

A similar narration is present in Tabrani from Sayyiduna Anas ﷺ.

HADITH 3 & 4: Ibn Majah, Nasa'i, Ibn Khuzaimah, Haakim, Baihaqi and Daarimi have reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'There are many such fasting persons, who feel nothing except thirst from their fast, and there are many who stand (in Ibaadat) at night, who achieve nothing except for staying awake.'

A similar narration is present in Tabrani from Ibn Umar رضی اللہ تعالیٰ عنہما

HADITH 5 & 6: Baihaqi reports from Abu Ubaidah ﷺ and Tabrani from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Fasting is a shield, for as long as you do not tear it apart (i.e. destroy it).' It was asked, 'What causes it to be destroyed?' He ﷺ said, 'Lies and backbiting.'

HADITH 7: Ibn Khuzaimah, Ibn Hib'ban and Haakim have reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Fasting does not (merely) refer to abstaining from eating and drinking. Fasting is to abstain from vulgar and offensive speech.'

HADITH 8: Abu Dawud reported from Abu Hurairah ﷺ that a person asked Nabi ﷺ about a fasting person having sexual intimacy. Rasoolullah ﷺ gave him permission. Another person then came and asked the same question, so He ﷺ forbade him. The one whom he permitted was a very old person and the one whom he forbade was a young person.

HADITH 9: Abu Dawud and Tirmizi report from Aamir bin Rabee'a ﷺ. He says, 'On numerous occasions I saw Nabi ﷺ perform Miswaak whilst fasting.'

LAWS OF JURISPRUDENCE

LAW 1: To tell lies, backbite, be vulgar (swear), speak shamelessly, cause harm to someone, are all actions which are impermissible and Haraam at any given time, and during fasting they are Haraam at a greater level, and due to these actions, the fast becomes defective / disapproved (Makruh).

LAW 2: It is Makruh for a fasting person to taste or chew anything without a valid reason. One is allowed to taste something, if a woman's husband or the master of a handmaid or slave is ill-tempered, and if the salt (in the food) is less or more, it will cause him to become infuriated, so to taste (the food) in such a situation is allowed.

In regards to chewing, the reason where one is allowed to chew something, is if the child is so small that he or she is not able to eat the roti (bread), and there is also no soft food available to feed him, and there is neither any other woman there, such as one who is not fasting due to Haidh or Nifaas, who can chew the bread and then feed it to

him, then in this case to chew the roti etc., in order to feed it to the child is not Makruh. [Durr-e-Mukhtar, vol.2, pg.153]

The meaning of 'tasting' is not that which is commonly used today; in other words to eat a little bit of something to find out its taste; in this there is not only disapproval, but it will in fact break the fast, and if the conditions of Kaffarah exist, then even the Kaffarah will be necessary. In reality, 'tasting' means that it should be kept on the tongue and then tasted, and it should then be spat out. Nothing from it should be allowed to go down into the throat.

LAW 3: If one purchased something and it is necessary to taste it, because if not tasted it will lead to loss, then in this case there is no harm in tasting, otherwise it will be Makruh. [Durr-e-Mukhtar, vol.2, pg.153]

LAW 4: To taste something without an 'Uzr' (a valid Shar'i justification), which has been mentioned to be Makruh, is only applicable in the Fard Fast. There is no harm in doing so in Nafil Fasts, whereas there is a need for it. [Raddul Muhtar, vol.2, pg.153]

LAW 5: It is Makruh to kiss a female, hug her, or to touch her body, if there is a risk of having seminal discharge, or if there is a risk that one will end up being sexually intimate; and to suck on the lips or tongue whilst fasting is absolutely Makruh (i.e. be there a risk of seminal discharge or not), and the same applies to Mubashirat-e-Faahisha. [Raddul Muhtar, vol.2, pg.153]

LAW 6: To smell rose or musk etc. or to apply oil in the moustache or beard, or to apply Surmah (to the eyes) is not Makruh, unless Surmah is applied as a means of beautification (cosmetic), or if oil was applied

to lengthen the beard, whereas it is already one fist in length. These two things are Makruh even outside of Fasting, and thus even more so during fasting. [Durr-e-Mukhtar, vol.2, pg.155]

LAW 7: To use a Miswaak whilst fasting, be this whether the Miswaak is wet or dry, even if it was moistened with water, and be this before Zawaal or after Zawaal, it is not Makruh at any time. [General Books, Alamgiri, vol.1, pg.199]

LAW 8: To have phlebotomy done, or to have cupping done is not Makruh, if there is no risk of feeling weakness; and if there is risk of feeling weakness, then it is Makruh. One should rather delay it until after sunset. [Alamgiri, vol.1, pg.199-200]

LAW 9: It is Makruh for a fasting person to use excessiveness in rinsing the mouth and when putting water into the nostrils. Being excessive whilst rinsing the mouth means taking a mouthful of water, and to rinse the mouth, except in Wudu and Ghusl. To put water into the nose in order to bring coolness to the body, or to bring coolness (to the body) by taking a bath or wrapping a wet cloth on the body, are (all) not Makruh. However, if one wrapped a wet cloth over the body to display discomfort, then this is Makruh, as to display lack of resolution in Ibaadat is not a good thing. [Alamgiri, vol.1, pg.199; Durr-e-Mukhtar, vol.2, pg.156]

LAW 10: Passing air (flatulence) whilst in water does not break the fast, but it is Makruh. It is also Makruh for a fasting person to be excessive when performing Istinja. [Alamgiri, vol.1, pg.199]

Note: Mujaddid e Azam Aala Hazrat Imam Ahmed Raza Khan ﷺ states that, if when chewing on a Miswaak, it bristles (strands) come loose, or the taste is felt, then one should not make such Miswaak when fasting.

At any other time, it is commanded that in Istinja one should exert pressure downwards, but during fasting, this is Makruh.

LAW 11: To gather saliva in the mouth and then swallow it is disliked when one is not fasting, and whilst fasting, it is Makruh (disapproved). [Alamgiri, vol.1, pg.199]

LAW 12: During Ramadaan it is impermissible to do such things which cause one to become so weak, that one feels there is a predominant likelihood of breaking the Fast. A baker should thus bake bread until midday, and he should then take rest for the remainder of the days. [Durr-e-Mukhtar, vol.2, pg.157]

This command is (also) for builders, labourers and those who do physically challenging jobs. If there is a risk of becoming very weak, then one should lessen the work and fulfil the fasts.

LAW 13: If a person keeps fast and he will become so weak that he will not be able to perform his Namaaz whilst standing, then in this case the command is that he should keep the fast and perform his Namaaz whilst sitting. [Durr-e-Mukhtar, vol.2, pg.158]

This applies when he is unable to the extent which has been mentioned in the chapter of Namaaz of a Mareedh (Ill person).

LAW 14: To eat Sehri and to delay this (to the later time) is Mustahab. However, it is Makruh to delay it up to the time when one has doubt with regards to the breaking of True Dawn (Subho Saadiq). [Alamgiri, vol.1, pg.200]

LAW 15: It is Mustahab to be swift in Iftaar, but one should only make Iftaar when one is positively certain that the sun has set. One should not make Iftaar unless he is positively certain, even though the Muaz'zin may have called out the Azaan. The Iftaar should not be made too quickly (i.e. the fast should not be terminated) so quickly. [Raddul Muhtar, vol.2, pg.157]

LAW 16: One may make Iftaar based on the word of one Aadil, on condition that he has conviction in his words being truthful; if this cannot be verified, then one should not just make Iftaar on his word. Similarly, in this case, one should not even make Iftaar on the word of a Mastur.

Nowadays, in many Muslim areas, there is the tradition of firing the cannon. One may make Iftaar based on this, even if the one firing the cannon is a Faasiq, on condition that it is fired on the command of an expert in timings, and who is regarded as a reliable person in Deeni issues.

Nowadays, even the Ulama in general are not accomplished in this science, and as for the calendars (time tables) which are published, then most of them are incorrect, so to act based on these is impermissible. In many places, at the time of Sehri, the drum is beaten.

This too is regarded reliable with the aforementioned conditions, no matter what and how the one beating it may be. [Raddul Muhtar, vol.2, pg.145]

LAW 17: At the time of Sehri, even the crowing of the cock is not regarded reliable, because it is often seen that it starts to crow long before True dawn breaks, but during winter months, some cocks start to crow from as early as 2am, whereas there is much time remaining before Subho Saadiq. Similarly, they start crowing by hearing people talking and due to their movement, and by seeing brightness. [Raddul Muhtar, vol.2, pg.145]

LAW 18: To absolutely regard Subho Saadiq as the sixth of seventh portion of night is incorrect. As for the exact time of Subho Saadiq, then to understand this in detail, study the chapter on 'Times of Salaah', which has been discussed in Bahaar e Shariat volume 3.

SEHRI AND IFTAAR

AHADITH E MUBAARAKA

HADITH 1: Bukhari, Muslim, Tirmizi, Nasa'i and Ibn Majah report from Anas ﷺ that Rasoolullah ﷺ said, 'Eat Sehri, as there is Barakah (Blessing) in eating Sehri.'

HADITH 2: Muslim, Abu Dawud, Tirmizi, Nasa'i and Ibn Khuzaimah report from Amr ibn A'as ﷺ that Rasoolullah ﷺ said, 'The difference between our fasts and the fasts of the people of the book, is the morsel of Sehri.'

HADITH 3: Tabrani reported in Kabeer from Salmaan Farsi ﷺ that Rasoolullah ﷺ said, 'There is Barakah in three things, in Jama'at, in Thareed (an Arabian dish made from pieces of bread), and in Sehri.'

HADITH 4: It is in Tabrani Awsat and in the Sahih of Ibn Hib'ban from Ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'Almighty Allah and His Angels send Durood (blessings) upon those who eat Sehri.'

HADITH 5: Ibn Majah, Ibn Khuzaimah and Baihaqi report from Ibn Ab'bas رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'By eating Sehri, seek relief for the fasting of that day, and by performing Qaylula (brief midday rest), (seek relief) for standing in prayer at night.'

HADITH 6: Nasa'i reports from a Sahabi with the merit of Hasan. He says, 'I presented myself in the Court of Rasoolullah ﷺ and He ﷺ was eating Sehri. He ﷺ said, 'This is Barakah (a blessing) which Almighty Allah has given you, so do not leave it.''

HADITH 7: It is reported in Tabrani Kabeer from Abdullah ibn Ab'bas رضی اللہ تعالی عنہما that Nabi ﷺ said that, In'sha Allah, there will be no accountability upon three people for eating, as long as they eat Halaal:

1. A fasting person

2. The one who eats Sehri

3. One who ties his horse on the border (of the enemy lines)

HADITH 8: TO 10: Imam Ahmed reports from Abu Sa'eed Al Khudri رضی اللہ عنہ that Rasoolullah ﷺ said, 'All of the Sehri is Barakah (Blessing), so do not leave it, even if it means drinking a single sip of water, because Allah and His Angels send Durood (blessings) upon those who eat Sehri.'

There are similar narrations from Abdullah ibn Umar, Saa'ib ibn Yazid and Abu Hurairah رضی اللہ تعالی عنہم.

HADITH 11: Bukhari, Muslim and Tirmizi report from Sahl ibn Sa'ad رضی اللہ عنہ that Rasoolullah ﷺ said, 'People will always live well, for as long as they are swift in Iftaar.'

HADITH 12: Ibn Hib'ban reports in his Sahih from Sahl ibn Sa'ad رضی اللہ عنہ that Rasoolullah ﷺ said, 'My Ummah will remain on my Sunnah, for as long as they do not wait for the stars to make Iftaar.'

HADITH 13: Ahmed, Tirmizi, Ibn Khuzaimah and Ibn Hib'ban report from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'Almighty Allah has said, 'The ones most beloved to Me amongst My servants, are those who are swift in making Iftaar."

HADITH 14: It is in Tabrani Awsat from Ya'la bin Mur'rah ﷺ that He said, 'Three things are beloved to Allah; to be swift in Iftaar, to delay (eating) Sehri, and to keep one hand over the other hand in Namaaz.'

HADITH 15: Abu Dawud, Ibn Khuzaimah and Ibn Hib'ban report from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'This Deen (Islam) will always remain dominant, for as long as people will be swift in Iftaar, for the Jews and Christians delay (breaking their fasts).'

HADITH 16: Imam Ahmed, Abu Dawud, Tirmizi, Ibn Majah, and Daarimi report from Salmaan bin Aamir Ad-Dabbi ﷺ that Rasoolullah ﷺ said, 'When one of you ends his Fast (i.e. makes Iftaar), he should do so with dates or dried dates, as it is Barakah (a blessing), and if you do not find dates, then do so with water, as it is a purifier (cleanser).'

HADITH 17: Abu Dawud and Tirmizi report from Anas ﷺ that Rasoolullah ﷺ would make Iftaar with fresh dates before Namaaz, and if there were no (fresh) dates, then He ﷺ would do so with few dried dates, and if this too was not available, He ﷺ would drink few handfuls of water.

DUA FOR IFTAAR: Abu Dawud further reported that at the time of Iftaar, Rasoolullah ﷺ would recite this Dua:

اَللّٰهُمَّ لَكَ صُمْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ

Allahum'ma Laka Sumtu Wa 'Ala Rizqika Aftartu

O Allah! I have fasted for you, and I have made Iftaar
with sustenance provided by You

HADITH 18: Nasa'i and Ibn Khuzaimah report from Zaid bin Khalid Jahni ﷺ that he said, 'The one who provides for the Iftaar of a fasting person, and the one who provides supplies for a Ghazi (Muslim soldier), will also receive the same reward (as the one for whom he has provided).'

HADITH 19: It is in Tabrani Kabeer from Salman Farsi ﷺ that Rasoolullah ﷺ said, 'One who provided Halaal food or water for Iftaar, the Angels make Dua e Istighfar for him during the duration of Ramadaan, and Jibra'eel عليه الصلوة والسّلام makes (Dua) Istighfar for him on Laylatul Qadr.'

It is mentioned in one narration that the person who provides Iftaar (to someone) in Ramadaan from Halaal earnings, then the Angels send Durood (blessings) upon him during all the nights of Ramadaan, and on the Night of Qadr, Jibra'eel عليه الصلوة والسّلام makes Musafaha with him (i.e. shakes his hands).

One narration mentions that Rasoolullah ﷺ said, 'One who feeds water to a fasting person, Allah will feed him water from My Haudh (Pond), and he will never be thirsty again, and he will enter Jannat (in this condition).'

WHEN IS ONE EXEMPT FROM FASTING?

HADITH 1: It is reported in Sahihain from Ummul Mo'mineen A'isha رضی اللہ تعالی عنہا. She says, Hamza bin Amr Aslami ﷺ used to keep fast in abundance, so he asked Nabi Kareem ﷺ if he should fast whilst on journey, so He ﷺ said, 'If you wish to , then you may keep them, and if you do not wish to, then you do not have to (i.e. you have the choice).'

HADITH 2: It is in Sahih Muslim from Abu Sa'eed Al Khudri ﷺ. He says, 'On the 16th of Ramadaan we went out in Jihad with Rasoolullah ﷺ. Some from amongst us kept the fast whilst some did not. However, neither did the ones who were fasting find fault in the ones who were not fasting, nor did the ones who were not fasting find fault in those who were fasting.'

HADITH 3: Abu Dawud, Tirmizi, Nasa'i and Ibn Majah reported from Anas bin Malik Ka'ab ﷺ that Rasoolullah ﷺ said, 'Allah has pardoned (exempted) the Musafir (traveller) from half Namaaz (i.e. he will read two Raka'ats instead of the four Fard), and He has pardoned (exempted) the Musafir, a female who is suckling (her infant), and a pregnant female from fasting (i.e. they have permission, and they do not have to keep the fasts at that time, but they can discharge it afterwards).'

LAWS OF JURISPRUDENCE

LAW 1: All the following are valid reasons due to which one is exempt from fasting and if one does not fast in these circumstances, then one is not sinful;

1. During a journey
2. During Pregnancy
3. Whilst suckling the infant (i.e. breastfeeding)
4. In Illness (which hinders one from fasting)
5. Old age
6. Fear of Death
7. Ikraah (where there is a real threat of one's life etc being endangered)
8. Harm to ones intellect (state of mind)
9. In Jihad. [Durr-e-Mukhtar, vol.2, pg.157/158]

LAW 2: A journey here refers to a Shar'i Journey (i.e. that which the Shariah stipulates as a journey). In other words, to intend to go out on a journey, the distance of which from here to there (the one place to the other) is the distance of three days, even though the journey is for some impermissible reason. [Durr-e-Mukhtar, vol.2, pg.158]

LAW 3: If one travelled in the daytime (on a particular day), then to break the fast of that day, for the journey of today is not a valid reason. However, if he does break it, the Kaffarah is not necessary, but he will be sinful. If he broke the fast before travelling, and then embarked on the journey, then the Kaffarah is also necessary. If he journeyed in the day and forgot something at home, and returned home to collect it, and he broke his fast at his home, then Kaffarah is Waajib. [Alamgiri, vol.1, pg.206/207]

LAW 4: If a Musafir took up (permanent residence) before Zahwa e Kubra, and he has not as yet eaten anything, then it is Waajib for him to make the Niyyat of fasting. [Jauhira]

LAW 5: If a pregnant woman or one who is breastfeeding her infant truly fears that her life, or the life of the baby is in danger, then she is permitted not to fast during this time, even though the one breastfeeding the baby is the baby's mother or her wet nurse, even if she has taken up the job to feed the baby milk in Ramadaan. [Durr-e-Mukhtar, vol.1, pg.159]

LAW 6: If an ill person believes there is a predominant likelihood that the illness will increase or that it will take longer for him to become well, or if a healthy person believes there is a predominant likelihood that he will become ill (if he fasts), or if a maid or male servant believes that there is a predominant likelihood that they will feel such severe weakness which they cannot bear, then in all these situations, they are all permitted not to fast on that day. [Jauhira, Durr-e-Mukhtar, vol.2, pg.159]

LAW 7: In these cases, the condition is that of 'Ghalib Gumaan' (i.e. on the basis of predominant likelihood). Simply assuming this, is not sufficient. There are three categories of 'Ghalib Gumaan':

1. If the obvious signs of this are evident

2. If that person has personal experience (in this regard)

3. If a Muslim Physician who is Mastur, in other words a non-Faasiq, has informed him (or her) accordingly

If there are neither any signs (symptoms), and nor does one have any experience in this regard, or if a proper physician (as aforementioned) has not advised him accordingly, but if he made Iftaar (broke the fast) on the advice of a physician (doctor) who is an unbeliever or a Faasiq, then Kaffarah is necessary. [Raddul Muhtar, vol.2, pg.159]

If most of the physicians of today are not unbelievers, ten (many) are certainly Faasiq; otherwise to get a reliable (righteous) specialist physician in this era is becoming very rare. Neither can one really rely on their word, and nor can one break one's fast on their advice. You will find that such physicians ask people to abstain from fasting due to even very minor illnesses. They do not even realise in which illness fasting will be harmful and in which illness it would not be.

LAW 8: If a handmaid (baandi) does not get enough time to fulfil her Faraa'id (obligatory prayers) due to being in the service of her master, then this is not counted as a valid reason. She should fulfil her Faraa'id, and she is not obligated to remain in his service for that amount of time. For example, if the time of her Fard Namaaz is about to expire, then she should leave her duties and fulfil the Fard, and if she obeyed him and left her fast, then she must give Kaffarah. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.160]

LAW 9: If a female starts menstruating, or post-natal bleeding starts, her fast will break, and if she becomes completely paak (cleansed) from Haidh within the full ten days and nights, then in all such cases she will keep the fast of the next day. And if she became paak within fewer days, then if there is sufficient time until True Dawn in which she can have her bath and after that only a limited amount of time will remain, then too she must keep the fast for that day, and if after

she completes her bath, true dawn breaks, then there is no fast (for that day). [Alamgiri, vol.1, pg.207]

LAW 10: A menstruating female, or one in the condition of Nifaas has the option of either eating in privacy or eating openly. It is not necessary for her to remain like a fasting person. [Jauhira] However, it is better for her to eat in privacy, especially for a female who is in Haidh.

LAW 11: If one is faced with hunger and thirst to the extent that there is a real risk of annihilation, or there is fear of damage to one's sanity (mental state), then in such a case he/she should not fast. [Alamgiri, vol.1, pg.207]

LAW 12: If one was compelled to break the fast, he/she has the choice (to either break it or not), and if he/she is patient, then there is great reward in this. [Raddul Muhtar, vol.2, pg.158]

LAW 13: If one was bitten by a snake and his life is in danger, then in this situation, he should break the fast. [Raddul Muhtar, vol.2, pg.158]

LAW 14: Those who have broken their fasts due to some Uzr (a valid Shar'i justification/reason), then it is Fard upon them to keep the Qaza of those fasts (once the Uzr has ended), and Tarteeb (sequence) is not Fard in these fasts. Therefore, if one keeps Nafil fasts before these fasts, the Nafil fasts are valid, but the ruling is that the Qaza fasts should be kept after the Uzr has ended, and before the following Ramadaan comes. It has been mentioned in the Hadith, 'If a person has Qaza of the previous Ramadaan and he does not keep them, then the fasts of his current Ramadaan will not be accepted.' If one did not keep the Qaza fasts, and the next Ramadaan came, he should still first keep

the fasts of the current Ramadaan and he should not keep the Qaza (at this time). Even if a non-Mareedh (one who is not ill), or Musafir made the Niyyat of Qaza, it will still not be regarded as Qaza, but they (those fasts) will be regarded as the fasts of the current Ramadaan. [Durr-e-Mukhtar, vol.2, pg.160] That which is mentioned in the Hadith actually means that even though the fasts will be regarded as discharged, but they will not be accepted until such time that the Qaza fasts are kept.

LAW 15: If personally the Musafir (traveller), or the one travelling with him (i.e. his travel companion) will not be harmed in any way by fasting, then it is more virtuous for him to fast, otherwise it is better (advisable) not to keep the fast. [Durr-e-Mukhtar, vol.2, pg.160]

LAW 16: If these people (who did not keep fast due to some Uzr) die due to the very same Uzr (reason which exempts them from fasting), and they did not get sufficient time in which to keep the Qaza fasts, then it is not Waajib upon them, to make a Wasiyat for the payment of Fidya (before death), and if they still did make the Wasiyat, then it will be fulfilled from one third of their estate. However, if they had sufficient time to keep the Qaza fasts but did not do so, then it is Waajib for them to make a Wasiyat (for payment of Fidya). Also, if they did not keep the fasts intentionally, then it is Waajib to a greater extent to make this Wasiyat before leaving this world. If the person did not make any Wasiyat and the guardian fulfilled this on his behalf, then to do this is also permissible. However, it was not Waajib upon the guardian to fulfil this (payment of Fidya). [Durr-e-Mukhtar, vol.2, pg.160/161; Alamgiri, vol.1, pg.207]

Note: That which is mentioned in the Hadith actually means that even though the fasts will be regarded as discharged, but they will not be accepted until such time that the Qaza fasts are kept.

LAW 17: The Fidya for each fast is the same as the amount for Sadaqa e Fitr. The Wasiyat will only be executed from one third of the (deceased's) estate, if the deceased has left some heirs. If there are no heirs, and all that he is left will have to be used to discharge his Fidya, then in this case it is necessary to use all of it for the Fidya. Similarly, if only the husband or the wife is an heir (inheritor as per Shariah), then one-third will first be removed, and then only will their (the heirs) share of inheritance be given to them. After this, if anything is still left-over, and if it can be used to pay off the Fidya, then it should be spent for this purpose. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.161]

LAW 18: To make Wasiyat for the fasts is only Waajib for those fasts which he was able to keep. For example, he was liable for ten Qaza, but after the Uzr subsided, he only had the ability to keep five, and then he passed away, then the Wasiyat for only five fasts is Waajib. [Durr-e-Mukhtar, vol.2, pg.161]

LAW 19: A person cannot fast on behalf of another person. [General books, Alamgiri, vol.1, pg.207]

LAW 20: If the heirs (of a deceased person) give the compensation for Waajib I'tekaaf and Sadaqa e Fitr, then it is permissible to do so, and the amount for this is the same which is for Sadaqa e Fitr. If they wish to pay the Zakaat (owed by the deceased), then they should pay out that which was Waajib (upon him). [Durr-e-Mukhtar, vol.2, pg.163]

LAW 21: If a Shaykh Al Faani, meaning such an old person whose age is such that he will become weaker as the days go. If he is not able to keep fast any longer, meaning that there is no real hope that he will have sufficient strength to fast in the future, then such a person is

exempted from fasting, and it is Waajib upon him to give Fidya in lieu of every fast, in other words he should feed a Miskeen (needy person) a full stomach of food for two meals, or he should give the amount of Sadaqa e Fitr in compensation of each fast, to a Miskeen. [Durr-e-Mukhtar, vol.2, pg.163/164]

LAW 22: If such an old person (i.e. the Shaykh Al Faani) is not able to keep fast in the summer months due to the hot weather, but he is able to fast in the winter months, then he is permitted not to fast now, but for him to keep the (Qaza) fasts for this (the missed fasts) in the winter months is Fard upon him. [Raddul Muhtar, vol.2, pg.136]

LAW 23: If after giving the Fidya, he regains enough strength to be able to fast, then the Fidya will count as Nafil Sadaqa, (and) He should (now) keep the Qaza for those fasts. [Alamgiri, vol.1, pg.207]

LAW 24: He has the right of either giving the Fidya for all the fasts at the beginning of Ramadaan at once, or he may be give it at the end, and in this 'Tamleek' (to make someone Maalik) is not a condition, but even Ibaahat (consent) is sufficient. It is also not necessary for one to pay the amount of Fidya one has, to that number of Masakeen (i.e. it does not mean that if he has five Fidyas, he has to give it to five separate Miskeen), but one Miskeen can be given the Fidya of multiple days. [Durr-e-Mukhtar, vol.2, pg.163]

LAW 25: If one is liable for the Kaffarah of a (broken) oath[1] or for manslaughter[2], and he is unable to keep it due to old-age, then in this case there is no Fidya for this fast. If he is liable for the Fidya for breaking a fast or for Zihaar[3], then in this case if he is unable to keep the fast, he should feed sixty Miskeen. [Alamgiri, vol.1, pg.207]

LAW 26: If someone took a Man'nat (vow) that he will fast always, but if he keeps the fast continuously (as he vowed), then he will not be able to do any job, through which he may be able to earn a livelihood, then (in such a case) he is permitted to make Iftaar (i.e. not to fast) for the amount of days that are necessary. And for every fast which he misses, he should give Fidya, and if he does not even have the means to do this, then he should make Istighfar (seek repentance). [Raddul Muhtar, vol.2, pg.164]

LAW 27: If a person kept a Nafil fast with intent, then breaking it will make the Qaza necessary, and to fulfil this is Waajib. If he was under the impression that he is liable for a fast and he thus started fasting, and later he realised he is not liable for that fast, then in this case, if he immediately broke the fast, he is not liable for anything, but after knowing this, if he still did not break it, then he is now not permitted to break it. If he does break it now, the Qaza is Waajib upon him. [Durr-e-Mukhtar, vol.2, pg.164/165]

LAW 28: If one did not intentionally break a Nafil Fast, but it broke without any control, for example, if whilst fasting, a female got her menstrual cycle, then in this case the Qaza must still be kept. [Durr-e-Mukhtar, vol.2, pg.165]

LAW 29: If one kept Nafil fast on any one (or both) of the two Eids or during the Ayaam-e-Tashreeq, then for him to complete that fast is not Waajib and breaking it will also not make the Qaza Waajib.

1: The Kaffarah for a broken Oath (Qasm) is three fasts.

2: The Kaffarah for manslaughter (unintended killing) demands fasting for two months

3: The Kaffarah for Zihaar demands fasting for two months

In fact it is Waajib (in such a situation) to break that fast, and if he had taken a Man'nat to fast on any of those days, then in this case it is Waajib to fulfil the fasts, but it cannot be done on those days (as to fast on those days is forbidden). They should thus be kept on any other day. [Raddul Muhtar, vol.2, pg.165]

LAW 30: To break a Nafil fast without a valid Uzr (i.e. a justification stipulated by the Shariah) is impermissible. If the host does not partake in the meal with the guest, it will offend the guest, or if the guest does not eat, then the host will feel offended, then this is regarded as an Uzr to break the Nafil fast.

The condition is that one has conviction that he will keep the Qaza for that fast, and on condition that he breaks it before Zahwa e Kubra, and not after that. One is permitted to break it after Zawaal, if his parents are upset (that he is fasting), and this too he may break before Asar. He is not permitted to break it after Asar. [Alamgiri, vol.1, pg.208; Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.166]

LAW 31: If a person took a Qasm (oath) by saying that, if you do not break your fast, then there is Talaaq upon my wife, then in such a situation, he should let his Qasm be positive, i.e. he should break the fast, even if it is the Fast of a Qaza Fast.

LAW 32: If a person was invited (for a meal) by one of his brothers, then he is permitted to break the Nafil fast before Zahwa e Kubra. [Durr-e-Mukhtar, vol.2, pg.166]

LAW 33: A female should not keep the Nafil fast, the fast for a Man'nat, and the fast of a Qasm (Oath) without the permission of her husband, and if she has kept it, then the husband may ask her to break it. However, if she breaks it, the Qaza is Waajib upon her, but even to keep this Qaza, she needs to take the permission of her husband, unless there is separation between her and her husband. In other words, if he gave her Talaaq e Baa'in, or if he died. However, if there is no harm to the husband in her keeping fast, such as if he is on journey, or he is ill or he is in the state of Ehraam, then in these situations she is allowed to keep the Qaza without permission of her husband, even if he does not allow her to keep it (she may). However, even on these days, she cannot keep Nafil without his permission as well. To keep the fasts of Ramadaan and the Qaza of Ramadaan, she does not need to take her husband's permission, and even if he forbids her to keep them, she should still keep them. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.167]

LAW 34: With the exception of Faraa'id, even a bondswoman or a slave is not allowed to keep these without the permission of their master. If the master wishes, he may ask them to break it. They may keep the Qaza for this fast after being freed, or with the permission of the master. However, if a slave is responsible for Zihaar with any woman (i.e. when the husband compares his wife with a woman within his prohibited relationship e.g. his mother or sister), then she may keep the fasts of Kaffarah for this without the permission of the husband. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.176]

Law 35: If a servant or worker keeps a Nafil fast and will thus not be able to fulfil his/her duties, so in this case, he requires the permission of his employer, or the one who appointed him to the job; and if he is able to fulfil his duties (even whilst keeping the Nafil fast), then there is no need to seek permission. [Raddul Muhtar, vol.2, pg.176]

Law 36: A daughter does not have to take permission from her father, a mother does not need to take permission from her son, and a sister does not have to seek permission from her brother. If parents forbid the son from fasting as there is a fear of him becoming ill, he should obey the wishes of his parents. [Raddul Muhtar, vol.2, pg.167]

THE VIRTUES OF NAFIL FASTS

The Fast of Aashurah (The 10th of Muharram)

It must be noted when intending to fast on the 10th of Muharram, it is better to fast on the 9th of Muharram as well.

Hadith 1: It is in Sahihain from Ibn Ab'bas رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ personally kept the fast of Aashurah, and commanded that it should be kept.

Hadith 2: Muslim, Abu Dawud, Tirmizi and Nasa'i report from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'After the fasts of Ramadaan, the most exalted is the Fast of Aashurah, and most exalted Namaaz after the Fard Namaaz is Salaat ul Layl (i.e. Tahaj'jud).'

Hadith 3: It is in Sahihain from Ibn Ab'bas رضی اللہ تعالیٰ عنہما that, 'I did not see Nabi ﷺ seeking to fast on any day more preferable to him, than this day, (being) the day of Aashurah, or in this month, (being) the month of Ramadaan.'

Hadith 4: It is in Sahihain from Ibn Ab'bas رضی اللہ تعالیٰ عنہما that when Rasoolullah ﷺ arrived in Madina, he saw the Jews fasting on the day of Aashurah. He asked, 'What day is this, on which you are fasting?' They said, 'It is a blessed day, for it is the day on which Allah saved Hazrat Musa علیہ السلام and his people, and He (Allah) drowned Fir'awn and his people. Therefore, Musa علیہ السلام fasted on this day as a mark of gratitude, so we too fast on this day.' Rasoolullah ﷺ said, 'We have a greater right to act according to Musa علیہ السلام compared to you, and we are closer (to him),' so Rasoolullah ﷺ fasted on that day, and He ﷺ commanded the Muslims to fast as well.

HADITH 5: It is in Sahih Muslim from Abu Qatadah ﷺ that Rasoolullah ﷺ said, 'I have faith from Allah that the fasts of Aashurah will wipe out the sins of the preceding year.'

THE FAST OF ARAFAH (THE 9TH OF ZIL HIJJAH)

HADITH 6-10: It is reported in Sahih Muslim, Sunan Abu Dawud, Tirmizi, Nasa'i and Ibn Majah from Abu Qatadah ﷺ that Rasoolullah ﷺ said, 'I sense that the fast of Arafah will wipe out the sins of the preceding year, and the following year.'

Similar narrations are reported from Sahl bin Sa'ad, Abu Sa'eed Al Khudri, Abdullah ibn Umar and Zaid bin Arqam رضی اللہ تعالیٰ عنہم.

HADITH 11: Baihaqi and Tabrani report from Ummul Mo'mineen Siddiqa رضی اللہ تعالیٰ عنہا that Rasoolullah ﷺ used to say that the fast of the Day of Arafah is equal to thousands.

This ruling excludes those who are performing Hajj and are on the plains of Arafat. For them to fast on the Day of Arafah is Makruh, because it is reported by Abu Dawud, Nasa'i and Ibn Khuzaimah from Abu Hurairah ﷺ that Rasoolullah ﷺ forbade us from fasting on the Day of Arafah, whilst on the plains of Arafat.

THE SIX FASTS OF SHAWWAL

The six fasts of Shawwal are those which people also refer to as 'The Six Fasts after Eid.'

HADITH 12 & 13: Muslim, Abu Dawud, Tirmizi, Nasa'i, Ibn Majah and Tabrani have reported from Abu Ayub ﷺ that Rasoolullah ﷺ said, 'The one who kept the fasts of Ramadaan and then fasted the six days

of Shawwal thereafter, it is as if he has kept fast always (i.e. throughout the year).'

A similar narration is reported from Abu Hurairah ﷺ.

HADITH 14 & 15: Nasa'i, Ibn Majah, Ibn Khuzaimah and Ibn Hib'ban have reported from Thaubaan ﷺ and Imam Ahmed, Tabrani and Baz'zaz have reported from Jaabir ﷺ that Rasoolullah ﷺ said, 'The one who kept the six fasts after Eid ul Fitr, has kept the fast for the entire year; and the one who does one virtuous deed will receive (the reward of) ten virtuous deeds, so the fasts of Ramadaan are equal to that of ten months, and the fasts of those six days are equal to two months, so in this way it is (like) fasting for the entire year.'

HADITH 16: It is reported in Tabrani Awsat from Abdullah ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'The one who kept the fasts of Ramadaan, and then after it kept the six fasts of Shawwal, has become cleansed from sins, as if he was born from his mother's womb today.'

THE FASTS OF SHA'BAAN AND THE VIRTUES OF THE 15TH OF SHA'BAAN

HADITH 17: Tabrani and Ibn Hib'ban report from Muadh bin Jabl ﷺ that Rasoolullah ﷺ said, 'On the 15th of Sha'baan Allah Manifests His Tajal'li (Divine Blessings) towards the entire creation, and He forgives all, except the unbelievers and those who harbour enmity.'

HADITH 18/19: Baihaqi reported from Ummul Mo'mineen Siddiqa رضی اللہ تعالی عنہا that Rasoolullah ﷺ said, 'Jibra'eel ﷺ visited Me and said, 'This is the 15th of Sha'baan. In it Almighty Allah frees from Hell, as much as the hair on the backs of the goats of the Bani Kalb, except for an unbeliever, and He (Allah) does not direct His Divine Sight of Mercy

upon those who harbour enmity, and upon those who severe family ties, and upon those who drag their clothes (with pride), and upon those who disobey their parents, and upon those who are habitual alcoholics.''

The narration which is mentioned by Imam Ahmed from Ibn Umar رضی اللہ تعالیٰ عنہما also mentions a murderer.

HADITH 20: Baihaqi reported from Ummul Mo'mineen Siddiqa رضی اللہ تعالیٰ عنہا that Rasoolullah ﷺ said, 'Almighty Allah Manifests His Tajal'li on the eve of the 15th of Sha'baan. He forgives those who seek forgiveness, and He showers His Mercy upon those who seek His Mercy, and He leaves those who harbour enmity, in their (pathetic) condition.'

HADITH 21: Ibn Majah reports from Ali کرم اللہ وجہہ الکریم that Nabi Kareem ﷺ said, 'When the eve of the 15th of Sha'baan arrives, remain standing (i.e. remain awake in Ibaadat) on this night, and fast in the day, for Allah Manifests His Special Tajal'li on the sky of the earth from sunset, and He says, 'Is there anyone who seeks forgiveness, so that I may forgive him! Is there anyone who seeks sustenance, so that I may bless him with sustenance! Is there someone in calamity, so that I may grant him relief! Is there anyone in such and such a condition, and He announces this until the break of Fajr.''

HADITH 22: Ummul Mo'mineen Siddiqa رضی اللہ تعالیٰ عنہا says, 'I did not see Rasoolullah ﷺ keep as many fast in any other month, compared to what He ﷺ kept in Sha'baan.'

Ay'yaam e Baydh, The 3 Special fasts of every month (The Days of Whiteness, i.e. Radiance)

In every month there are 3 special fasts, known as Ay'yaam e Baydh. These are on the 13th, 14th, 15th of the Islamic Calendar (i.e. the lunar month).

Hadith 23 & 24: Bukhari, Muslim and Nasa'i report from Abu Hurairah ﷺ and Muslim reports from Abu Dardah ﷺ that Rasoolullah ﷺ advised me with regards to three things. From amongst them, one being that I should keep three fasts every month.

Hadith 25 & 26: It is in Sahih Bukhari and Muslim from Abdullah ibn Amr ibn A'as رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'There are three fasts in every month which are like fasting always.'

A similar narration is from Qur'rah bin Ay'yas ﷺ

Hadith 27& 28: Imam Ahmed, Ibn Hib'ban, Ibn Ab'bas and Baz'zaar report from Maula Ali ﷺ that Rasoolullah ﷺ said, 'The fasts of Ramadaan and the three fasts every month remove the weaknesses of the chest.'

Hadith 29: Tabrani reports from Maymuna bin Sa'ad رضی اللہ تعالی عنہا that Rasoolullah ﷺ said, 'Whosoever is able to, should keep three fasts every month, for every fast wipes out ten sins, and cleanses one from sins, just as water cleans clothing.'

Hadith 30: Imam Ahmed, Tirmizi, Nasa'i and Ibn Majah report from Abu Zarr ﷺ that Rasoolullah ﷺ said, 'If you intend to keep three fasts in a month, then keep it on the 13th, 14th, and 15th (of the month).'

HADITH 31: Nasa'i reports from Ummul Mo'mineen Hafsah رضی اللہ تعالیٰ عنہا that Rasoolullah ﷺ never left four things:

1. The Fast of Aashurah

2. Fasting during the ten days of Zul-Hijjah

3. The three fasts in every month

4. The two Raka'ats before Fajr

HADITH 32: Nasa'i reported from Ibn Ab'bas رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ would never remain without fasting during Ay'yaam e Baydh, either on a journey or when at home.

FASTING ON MONDAYS AND THURSDAYS

HADITH 33-35: It is in Sunan Tirmizi from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'Our deeds are presented on a Monday and Thursday, and I prefer that I should be fasting when my deeds are being presented.'

Similar narrations are reported from Usama bin Zaid رضی اللہ عنہ and Jaabir رضی اللہ عنہ.

HADITH 36: Ibn Majah reports from him as well (i.e. Abu Hurairah رضی اللہ عنہ) that Rasoolullah ﷺ used to keep fast on a Monday and Thursday. When He ﷺ was asked about this, He ﷺ said, 'On these two days Almighty Allah forgives every Muslim, except for those two people who have separated from each other. Concerning them, it is said to the Angels, 'Let them be, until such time that they have resolved their issues (with one another).''

HADITH 37: It is in Tirmizi Shareef from Ummul Mo'mineen Siddiqa رضی اللہ تعالی عنہا that Rasoolullah ﷺ would pay particular attention to the Monday and Thursday and keep fast in them.

HADITH 38: It is in Sahih Muslim Shareef from Abu Qatadah رضی اللہ عنہ that Rasoolullah ﷺ was asked about his reason for fasting on a Monday, so He ﷺ said, 'It is the day on which I was born, and it is the day on which Revelation (Wahi) descended upon me.'

FASTS OF SOME OTHER DAYS

HADITH 39: It is reported from Abu Ya'la and Ibn Ab'bas رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'For the one who fasts on a Wednesday, salvation from Jahannam will be recorded for him.'

HADITH 40-42: It is reported in Tabrani Awsat from them as well, that Rasoolullah ﷺ said, 'For the one who fasts on a Wednesday, Thursday and Friday, Almighty Allah will erect for him a Mansion in Jannat, the outside of which can be seen from inside, and the inside of which can be seen from the outside.'

It is mentioned in the narration of Anas رضی اللہ عنہ that, Allah will erect for him a Mansion of pearls, emeralds and topaz, and salvation from Hell will be recorded for him.

The narration of Ibn Umar رضی اللہ تعالی عنہما mentions that one who fasts on these three days, and then gives a little or a lot of charity on a Friday, then whatever sins he committed will be forgiven, and his condition will be as he was, when his mother had given birth to him. However, to fast specifically only on a Friday is Makruh.

HADITH 43: Muslim and Nasa'i report from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'From amongst the nights, do not specify the eve of a Friday to stand (in Ibaadat) and from amongst the days do not specify a Friday to keep fast.'

However, if someone was already keeping some type of fasts, and it happened to fall on a Friday, then there is no harm in this.

HADITH 44: Bukhari, Muslim, Tirmizi, Nasa'i, Ibn Majah and Ibn Khuzaimah reported from him as well, that Rasoolullah ﷺ said, 'Do not fast specifically on a Friday unless you fast a day before it, or after it.'

Ibn Khuzaimah's narration mentions that, Friday is (a day of) Eid, so do not fast on the day of Eid (i.e. on a Friday), unless you fast other fasts before or after it.

HADITH 45: It is in Sahih Bukhari and Muslim from Muhammad bin Ubaad ﷺ that Jaabir ﷺ was performing Tawaaf of the Holy Kaaba. I asked him, 'Did Nabi ﷺ disallow us from keeping fast on a Friday?' He replied, 'Yes, Qasm on the Rub of this House (i.e. the Kaaba)!'

THE FASTS OF NAZAR (MAN'NAT – VOWS)

A Shar'i Man'nat is that fast, which once a vow has been taken to observe it, fulfilling it becomes Waajib. There are certain unconditional pre-requisites for it:

1. It should be such a Man'nat, which is something that qualifies under the Waajib act. One cannot take a Man'nat (vow) to visit a sick person, or to go to the Masjid, or to go with the Janaazah, as these are invalid.

2. The Ibaadat should by itself be the objective. It should not be a means to another Ibaadat. Therefore, to take the Man'nat of performing Wudu, or Ghusl, or looking at the Mushaf is not a valid Man'nat.

3. The Man'nat should not be for that which the Shariah has already made Waajib upon him, be it in the present or in the future; for example, to take a Man'nat to pray the Zuhr of today, or to pray any Fard Namaaz is not valid, because these are already compulsory upon him.

4. The Man'nat which he has taken should be something which by itself, is not something which is sinful, and if it is sinful for some other reason, then the Man'nat is still valid. For example, to fast on the Day of Eid is forbidden, if he has taken a Man'nat to fast on Eid day, the Man'nat will be valid, even though the command is that he cannot keep it on that day, rather he will have to keep it on some other day, as this being forbidden is temporary, i.e. it is forbidden because it is the day of Eid, but fasting by itself, is actually something which is permitted.

5. It should not be the Man'nat of something which is totally impossible to fulfil. For example, if a person took a Man'nat, saying I will fast yesterday. This Man'nat is invalid (as yesterday has passed and it is totally impossible to do).

LAWS OF JURISPRUDENCE

LAW 1: For the Man'nat to be valid, it is also not necessary that the intention of it should be in the heart. If he intended to say something else and the words of Man'nat were uttered from the tongue, the Man'nat has become valid. If he intended to say, for the pleasure of Allah, I am liable to keep fast for one day, and instead of the day the word month was mentioned by him, so now it is Waajib for him to keep fast for the one month. [Raddul Muhtar, vol.1, pg.170]

LAW 2: If one took a Man'nat to fast on 'Ayaam-e-Manhiya' in other words the days of Eid, Baqr Eid and on the 11th, 12th and 13th of Zul-Hijjah, and he also went ahead and kept the fasts on these days, then even though it was sinful to do so, but the Man'nat will still be regarded as being discharged. [Durr-e-Mukhtar, vol.2, pg.170]

LAW 3: If one made a Man'nat to observe fasts for this year, then in this case he may keep fast for the entire year, excluding the 'Ayaam-e-Manhiya', and he may keep these fasts on any other days except these days. If he also kept the fasts on the 'Ayaam-e-Manhiya' the Man'nat has been discharged, but he is sinful. This rule is if he intended the Man'nat before the 'Ayaam-e-Manhiya', and if he intended it after the 'Ayaam-e-Manhiya.' In other words, if he intended the fasts of this year, on the eve of the 14th of Zul-Hijjah, then the Man'nat will be discharged by fasting until the end of Zil- Hijjah, because this (current) year ends at the end of Zil Hijjah. If he intended before

Ramadaan the fasts of this year, then he is not liable to keep the fasts which are in place of the fasts of Ramadaan (i.e. they are included). If he took a Man'nat to keep fasts one after the other (continuously), then even in this case he cannot fast on the forbidden days. He should not fast on those days, but he should keep the Qaza of those fasts afterwards, one after the other. If he remains even one day without fasting, then all the fasts which he kept before that day, will have to be repeated. If he intended a Man'nat to fast for the entire year, then after keeping fast for an entire year, he should still keep a further thirty-five or twenty-four fasts; in other words, in place of the month of Ramadaan, and for the five days of 'Ayaam-e-Manhiya,' even though he may have kept fast on these days, because in this situation they are not sufficient. However, if he said, I will keep the fast of one year continuously, then now there is no need for him to keep the fasts of those thirty days, but in this case if they are not kept one after the other (without a break except for the forbidden days), then he will have to start all over again. However, he should not fast on the forbidden days, but after the year ends, he should keep five fasts continuously (i.e. one after the other). [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.170]

LAW 4: In the words of Man'nat, the conjecture of Yameen (i.e. a Qasm) is also present, thus here there are six cases:

1. If one did not make any Niyyat with those words, neither that of Man'nat nor that of Yameen (Oath).

2. If he only made the Niyyat of Man'nat. In other words, He did not intend it being Yameen or not.

3. If he made the Niyyat of Man'nat and stipulated that it is not Yameen.

4. If he made the Niyyat of Yameen and stipulated that it is not Man'nat.

5. If he made the Niyyat of both Man'nat and Yameen.

6. If he only made the Niyyat of Yameen, and he did not make Niyyat of it either being or not being a Man'nat.

In the first three cases, it is only counted as being Man'nat, so if he does not fulfil it, he must keep the Qaza for it. In the fourth case, it is counted as Yameen (an Oath), and if he does not complete it, he will have to give Kaffarah. In the fifth and sixth cases, it is both Man'nat and Yameen. If he does not fulfil it, he must perform the Qaza for the Man'nat and discharge the Kaffarah for the Yameen. [Tanweer ul Absaar, vol.6, pg.171]

LAW 5: If he made a Man'nat to keep the fasts of this month, and the Ayaam-e-Manhiya fall within this month, he should not fast on those days, but he should keep the fasts in place of them afterwards, and if he already kept them (on the forbidden days), he is sinful, but the Man'nat has been discharged. In this case, it is not Waajib to keep fasts for the entire month, but he will keep the amount of fasts depending on the amount of days which are remaining in the month, from the day when he made the Man'nat, as it is Waajib upon him only on those days. If that month was the month of Ramadaan, then the Man'nat is not valid at all, because the fasts of Ramadaan are by themselves Fard. However, if he took a Man'nat of fasting in the month of Ramadaan and he passed away before Ramadaan, then it is also Waajib to make a

Wasiyat of feeding the needy (Miskeen) for one month. If one made a Man'nat to fast in a specific month, such as in Rajab or Sha'baan, then in this case it is necessary to fast for that entire month. If that month is 29 days, he should fast 29 days and if it has 30 days, he should fast 30 days; and he should not miss any fast. However, if he does miss a fast, then he should keep it afterwards, as in this case there is no need to repeat all the other fasts. [Raddul Muhtar, vol.2, pg.170]

LAW 6: If one made the Man'nat of fasting for one month, it is Waajib for him to keep the fast for a full 30 days, even though the month in which he kept it was a month with 29 days. It is also necessary that he should not keep any fasts on the Ayaam-e-Manhiya, because in this case if he keeps those fasts during the Ayaam-e-Manhiya, then he is already sinful for doing so, and those fasts are also not sufficient. Also, if he included the condition of fasting one after the other, or if he made this Niyyat in his heart, then it is necessary that he should not miss any. If he missed any fasts, even though it may be in the Ayaam-e-Manhiya, then from now, he must keep the fast of one month without any interruption. In other words, it is necessary that within those thirty days, there should not be such a day in which fasting is forbidden. If he did not specify the condition of keeping it one after the other (without interruption), and neither is it in the Niyyat, then in this case keeping thirty fasts separately will also allow the Man'nat to be discharged. If a female made a Man'nat to fast for an entire month, one after the other (uninterrupted), then if she gets a full month or more in the state of Tahaarat (i.e. purification without having Haidh), then it is necessary for her to start in such a time, so that the thirty days end before her Haidh commences; otherwise, she will have to keep thirty after the Haidh has ended, and if she gets Haidh before the month ends completely, then in this case she should keep as many fasts as she can before, and then after the Haidh she

should continue the remaining fasts one after the other without missing any. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.172]

Law 7: If one made a Man'nat to fast one after the other (uninterrupted), then to miss any is impermissible, and if one separately made Niyyat of keeping ten fasts, then to keep them all, one after the other is also permissible. [Bahr, Shaami, vol.2, pg.176]

Law 8: Man'nat is of two types, one is Mu'allaq (pending) where one says that if such and such of my issues is resolved, or if such and such person returns from his journey, then I am liable for this much Fasts, or Namaaz, or Sadaqa etc. for Allah.

The other type is Ghayr Mu'allaq, which is not dependent on whether something happens of not, in other words, he says, I am making compulsory upon myself this many fasts, or Namaaz, or Sadaqa etc. for the pleasure of Allah. In Ghayr Mu'allaq, even though one may specify a time or place, but there is no ruling stating that it cannot be fulfilled before this time frame, or differently, because even if he kept the fasts or performed those Namaaz etc. before the time, it will still be counted as being discharged. [Durr-e-Mukhtar, vol.2, pg.172/173]

Law 9: If one took Man'nat to fast for this Rajab, and he kept the fasts in Jamadil Aakhir and it was a month of twenty-nine days, then if Rajab also is a month with twenty-nine days, it will be counted as being discharged, and there is no need to keep one more fast. If it (Rajab) becomes a thirty day month, then he must keep one more fast. [Raddul Muhtar, vol.2, pg.173]

LAW 10: If he made Niyyat to keep fast this Rajab, and he fell ill in Rajab, then he should keep the Qaza during some other days, and when keeping this Qaza he has the choice of fasting continuously or fasting with a gap in-between them. [Durr-e-Mukhtar, vol.2, pg.174]

LAW 11: In Mu'allaq, one cannot keep the fasts before the condition is fulfilled. If one kept the fasts before, and the condition was met later, then those fasts must be repeated. The initial fasts will not be counted as its equal. [Durr-e-Mukhtar, vol.2, pg.173]

LAW 12: If one made Niyyat to fast for one day, then he has the choice of keeping it on any day except for the Ayaam-e-Manhiya. The same applies if he made intention to fast for two days or three days. However, if he made Niyyat to keep them one after the other, then to keep them one after the other is Waajib, otherwise he has the choice to keep them all together or with a gap in-between. If he intended to keep them with a gap and he kept all together, it is still permissible. [Alamgiri, vol.1, pg.209]

LAW 13: If one made Niyyat of keeping ten fasts all at once, and he kept fifteen fasts and in-between somewhere he missed one fast, and he cannot remember on which day he did not fast, then he should keep five more fasts uninterrupted again. [Alamgiri, vol.1, pg.209]

LAW 14: If a sick person took a Man'nat of keeping fasts for one month, and he did not regain good health, and he passed away, then he is not liable for anything, but if he became well for even one day, and he did not fast, then it is Waajib to make Wasiyat for Fidya for an entire month. If he kept fast on that one day, then still there must be a Wasiyat for the other days. Similarly, if a fit person took a Man'nat and he passed away before the month finished, it is also Waajib on him

to make Wasiyat for this, and if he took a Man'nat at night and he passed away in the same night, then too Wasiyat should be made. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.173]

LAW 15: If one took a Man'nat saying, it is Waajib upon me to keep fast for Allah, on the day on which such and such person returns. In this case, if the person returns before Zahwa e Kubra, and he has not eaten or drank anything, he should fast, and if the persons returns at night, then there is nothing. Similarly, if he returned after Zawaal or after he had already eaten something, or the one who took the Man'nat was a female and on that day she got her Haidh, then in all these cases there is nothing. However, if he said, 'It is Waajib upon me to fast always for the pleasure of Allah, on the day on which such and such person returns,' and if the person returned after he had eaten, then he is not liable for the fast of that day, but the fast of that day on all the weeks which follow have become Waajib on him. For example, if the person returned on a Monday, then he must fast on every Monday. [Alamgiri, vol.2, pg.208]

LAW 16: If one took this Man'nat that the fast of the day on which such and such person returns will be upon me always, and he took a second Man'nat in which he said, the fast of the day on which such and such person gets cured, is upon me for always. Then, if co-incidentally, the day on which he came, is the same day on which he became well, then in this case, he will only keep the fast of that one day every week. This is Waajib upon him. [Alamgiri, vol.1, pg.209]

LAW 17: If one took a Man'nat to fast for half the day, then this Man'nat is not proper (i.e. invalid). [Alamgiri, vol.1, pg.209]

Chapter 6

I'tekaaf

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- Virtues of I'tekaaf in the Light of Hadith 281
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VIRTUES OF I'TEKAAF IN THE LIGHT OF QUR'AN

Almighty Allah says,

وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمْ عَٰكِفُونَ فِي الْمَسَٰجِدِ

'And do not be intimate with (your) wives when you are performing I'tekaaf in the Masjid' [Surah Al Baqarah (2), Verse 187]

VIRTUES OF I'TEKAAF IN THE LIGHT OF HADITH

HADITH 1: It is mentioned in Sahihain from Ummul Mo'mineen A'isha Siddiqa رضی اللہ تعالیٰ عنہا that Rasoolullah ﷺ performed I'tekaaf during the last ten nights of Ramadaan.

HADITH 2: Abu Dawud reports from her (A'isha رضی اللہ تعالیٰ عنہا). She says, 'It is Sunnat (i.e. proven from Hadith) upon the Mu'takif (one performing I'tekaaf) that neither should he go out to visit the sick, and nor should he present himself in a Janaazah. He should also not touch a female, and nor should he be intimate with her. He should not go out for any need, except for that need which is necessary, and there is no I'tekaaf without fasting, and the I'tekaaf should be performed in a Masjid in which Jama'at takes place.'

HADITH 3: Ibn Majah reports from Ibn Ab'bas رضی اللہ تعالی عنہما that Rasoolullah ﷺ said concerning a Mu'takif; he abstains from sins and he acquires such great reward from his virtuous deeds, as if he has performed all the virtuous deeds.

HADITH 4: Baihaqi reported from Imam Husain رضی اللہ عنہ that Rasoolullah ﷺ said, 'For the one who has performed I'tekaaf for ten days in Ramadaan, it is as if he has performed two Hajj and two Umrah.'

LAWS OF JURISPRUDENCE

LAW 1: To remain in the Masjid with the Niyyah (intention) of doing so for the sake of Allah, is called I'tekaaf, and the conditions for this are; to be a Muslim, to be of sane mind (Aaqil), and to be pure from (impurity of) Janaabat, Haidh and Nifaas. To be Baaligh (i.e. to have reached the age of puberty) is not a condition, and if a Na-Baaligh who has a sense of understanding and respect, stays in the Masjid with the intention of I'tekaaf, then this I'tekaaf is proper. To be a freeman is also not a condition, so a bondsman (slave) may also perform I'tekaaf, but he has to solicit the permission of his 'Mawla' (i.e. his master), and he (the master) has the right of refusing permission. [Alamgiri, Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.176/177]

LAW 2: It is not a condition or pre-requisite of I'tekaaf for the Masjid to be a Masjid-e-Jaame' as it can also be performed in a Masjid-e-Jama'at. A Masjid-e-Jama'at is that Masjid in which an Imam and Muaz'zin have been appointed, even though five daily prayers do not take place there with Jama'at, and (I'tekaaf) in it is easier. (In actual Fact) I'tekaaf is absolutely proper in every Masjid, even if it is not a Masjid-e-Jama'at, especially in this era, where there are many such

Masjids in which there is neither an Imam nor a Muaz'zin. [Raddul Muhtar, vol.2, pg.176]

LAW 3: The greatest merit is to perform I'tekaaf in the Masjid-e-Haraam (Makkah), and thereafter the greatest virtue is in performing it in the Masjid-un-Nabawi على صاحبها الصلوٰة والتسليم and thereafter the greatest virtue is in performing it in Masjid-e-Aqsa, and after this, wherever there is the biggest Jama'at. [Shaami, Vol.2, Pg.176]

LAW 4: It is Makruh (disapproved) for a female to perform I'tekaaf in a Masjid, but she should rather perform I'tekaaf in her home. She should perform it in the area which she has set aside for performing her (daily) Namaaz, which is known as the 'Masjid-e-Bayt.' It is also Mustahab for a female to set aside a place in the house where she performs her Namaaz. This area should be kept pure and clean, and it is advisable to have that area (slightly) raised, like a platform etc. Men should also set aside a place in the house to perform their Nawafil, as it is Afdal (more meritorious) to perform the Nafil Namaaz at home. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.176]

LAW 5: If a female has not set aside a specific area for her Namaaz, then she cannot perform I'tekaaf at home. However, at that time, in other words when she intended to perform I'tekaaf if she specifically set aside an area for Namaaz, then she may perform I'tekaaf in that place. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.176]

LAW 6: A Khunsa (a person with reproductive organs of both sexes) cannot perform I'tekaaf in a Masjid-e-Bayt. [Durr-e-Mukhtar, vol.2, pg.176]

Law 7: I'tekaaf is of three types:

1. Waajib

This is when one has taken a 'Man'nat' (Vow) to perform I'tekaaf. In other words, he uttered it with the tongue. Merely intending this in the heart will not make it Waajib.

2. Sunnat-e-Mu'akkadah

This refers to the I'tekaaf for the full last ten days of Ramadaan. This is to remain in the Masjid with the Niyyat of I'tekaaf at the time of the setting of the sun on the 20th of Ramadaan, and to exit the Masjid on the 30th after sunset, or on the 29th after the moon has been sighted. If one makes the Niyyat (intention) of I'tekaaf on the 20th after Maghrib, then the Sunnat-e-Mu'akkadah has not been fulfilled. This I'tekaaf is Sunnat-e-Kifaayah, meaning that if omitted by all, then all (the entire community) will be held accountable, and if even one person performed it in the town, then all have been cleared of this responsibility.

3. All Other Types

With the exception of these, any other I'tekaaf is regarded as being Mustahab and Sunnat-e-Ghayr Mu'akkadah. [Durr-e-Mukhtar, vol.2, pg.177; Alamgiri, vol.1, pg.211]

Law 8: Neither is fasting, nor any specific time frame a condition to perform the Mustahab I'tekaaf. From the moment one makes Niyyat of I'tekaaf in the Masjid, and for as long as one is inside the Masjid, one will be counted as being a Mu'takif. When he exits, the I'tekaaf will be terminated. [Alamgiri, vol.1, pg.213] This is reward that one attains

without any effort, whereby one receives the reward (Sawaab) of I'tekaaf by simply making Niyyat of I'tekaaf, so we should try not to lose this (reward). It is advisable to write on the door of the Masjid, 'Make the Niyyat of I'tekaaf and you will attain the reward of I'tekaaf,' so that those who are unaware of this may become aware, and it may serve as a reminder for those who already know about it.

LAW 9: For Sunnat I'tekaaf, i.e. that which is performed during the last ten dates of Ramadaan (to be proper), fasting is a condition (pre-requisite). Therefore, if an ill person or Musafir performed I'tekaaf, but was not fasting, then the Sunnat (I'tekaaf) has not been fulfilled, and it will be regarded as Nafil. [Raddul Muhtar, vol.2, pg.178]

LAW 10: Fasting is also a pre-requisite in the I'tekaaf of Man'nat. Even if a person made the intention of I'tekaaf (of Man'nat) for a month and stipulated that he will not fast, then even in this case it is Waajib for him to fast, and if he made Niyyat of I'tekaaf (only) at night, then this Man'nat is not proper (i.e. it is invalid) as there can be no fasting at night. However, if he said, there is I'tekaaf upon me for one day and night, then this is valid. If he says, 'I make I'tekaaf for today,' and he has already eaten, then the Man'nat is not valid. [Durr-e-Mukhtar, vol.2, pg.177/178; Alamgiri, vol.1, pg.211]

Similarly, if he made the intention after the Zahwa-e-Kubra and he was not fasting, then this Man'nat is invalid, because he cannot make the Niyyat of Fasting now, and even if he is able to make the Niyyat of Fasting. For example, before Zahwa e Kubra, then even in this situation the Man'nat is invalid, because it will be Nafil Fast, and in this type of I'tekaaf, the Waajib Fast is required.

LAW 11: It is not necessary that the fast should be specifically kept for the I'tekaaf, but it is necessary to be fasting, even if it is not with the Niyyat of I'tekaaf. For example, if a person made Niyyat for the I'tekaaf of Ramadaan, then the Fasts of Ramadaan are sufficient for that I'tekaaf to be valid, and if he keeps the fast of Ramadaan but does not perform this I'tekaaf (which he intended), then in this case he should fast for one month and perform I'tekaaf with it. If he does not do this, in other words, if he kept fast but did not perform I'tekaaf (as he intended), and the next Ramadaan has come, then the Fasts of the second Ramadaan are not sufficient for this I'tekaaf (which he had initially intended). Similarly, if he kept fast for some other Waajib reason, then this I'tekaaf will also be invalid with these fasts, and it is now necessary for him to fast specifically for that I'tekaaf (which he intended). In the case, where he intended to perform I'tekaaf (for the entire Ramadaan as per Man'nat) and he neither kept fast, nor did he perform the I'tekaaf, and afterwards if he is keeping the Qaza of those fasts, then with these fasts, he may also perform the I'tekaaf of Man'nat. [Alamgiri, vol.1, pg.211; Durr-e-Mukhtar, Raddul Muhtar, vol.2]

LAW 12: If he had kept Nafil Fast and he then intended I'tekaaf for that day, then this Man'nat is invalid, because Nafil Fast is not sufficient for Waajib I'tekaaf, and this Fast cannot be regarded as Waajib. [Alamgiri, vol.1, pg.211]

LAW 13: If he made Niyyat of I'tekaaf for one month (and did not specify Ramadaan), he cannot fulfil this in Ramadaan, but he will have to fast specifically for that I'tekaaf. [Alamgiri, vol.1, pg.211]

LAW 14: If a female took a Man'nat to perform I'tekaaf, the husband has the right to stop her. In this case she will only fulfil it if the Baa'in (Talaaq) becomes applicable to her or after the death of her husband. Similarly, a handmaid can be stopped from his by her master. She will fulfil it only after she has been freed. [Alamgiri, vol.1, pg.211]

LAW 15: If the husband permitted the wife to perform I'tekaaf, and he now wishes to stop her from it, then in this case he cannot stop her. Also, if a master permitted his handmaid to perform it and then he stops her, then he is not at liberty to now stop her (after permitting her initially). If he stops her, he will be sinful. [Alamgiri, vol.1, pg.211]

LAW 16: If the husband permitted the wife to perform I'tekaaf for one month and if the wife wishes to perform I'tekaaf continuously for the entire month, then the husband has the right to command her to perform it a little at a time until the (I'tekaaf) of one month is fulfilled. However, if, he permitted her to do so in a specific month, then in this case he now has no choice (in this matter). [Alamgiri, vol.1, pg.211]

LAW 17: In the Waajib I'tekaaf, it is Haraam (forbidden) for the Mu'takif to leave the Masjid without any valid reason. If he leaves, the I'tekaaf will be invalidated, even though he does so forgetfully. Similarly, the Sunnat I'tekaaf will also be invalidated if he leaves (the Masjid) without a valid (Shar'i) reason. Likewise, if a female performed the Waajib I'tekaaf or Masnun I'tekaaf in the Masjid-e-Bayt, she is not permitted to leave there without a valid reason. If she comes out of there, even though she may be in the (same) house, the I'tekaaf is invalidated. [Alamgiri, vol.1, pg.212; Raddul Muhtar, vol.2, pg.180]

LAW 18: There are two reasons for which a Mu'takif may leave the Masjid;

1. Haajat-e-Tab'i

In other words, that which cannot be fulfilled in the Masjid, such as if he needs to pass urine or stool, cleanse impurities, or perform Wudu or Ghusl. The condition with regards to Ghusl and Wudu is that he should not be able to accomplish this in the Masjid. In other words, if there is no such thing in the Masjid wherein he can gather the water of the Wudu or Ghusl, so that not even a single drop of water falls in the Masjid, as it is impermissible to drop the water of Wudu or Ghusl in the Masjid. However, if there is a basin (or trough etc.) available (in the Masjid) and he is able to perform Wudu in it, in such a manner that a single drop does not spill into the Masjid, then in this case it is impermissible for him to leave the Masjid. If he leaves, the I'tekaaf will be invalidated. Similarly, if there is a place made in the Masjid for Wudu or Ghusl, or if there is a Haudh (pond) present there, he will now not be permitted to leave the Masjid.

2. Haajat-e-Shar'i

In other words, to go out for Eid or Jummah, or to go onto the Minaret to call out the Azaan, in the case when the access to the Minaret is outside. If the access to the Minaret is inside the Masjid, then even a non-Muaz'zin is permitted to go onto the Minaret, and this is not only specific to the Muaz'zin (i.e. if the access to the Minaret is inside the Masjid). [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.181]

Law 19: If he (the Mu'takif) went to answer the call of nature, he should return immediately after performing ablution. He is not permitted to wait. If the home of the Mu'takif is far away from the Masjid, and the home of his friend is near the Masjid, it is not necessary that he should go to answer the call of nature at the home

of his friend, but he may also go to his own home. If he has two homes, and one is nearby and one is far away, then he should go to the one which is closer, because some Masha'ikh have mentioned that if he goes to the one which is further away, then the I'tekaaf will be void. [Raddul Muhtar, vol.2, pg.180; Alamgiri, vol.1, pg. 212]

LAW 20: If Jummah (Namaaz) takes place at a nearby Masjid, then he should go there after the sun descends, at such a time in which he is able to perform his Sunnats before the second Azaan. If the Masjid is further away, then he may leave even before the sun starts to descend, but he should go estimating that he will reach there in time to perform his Sunnats before the second Azaan. He should not go too early, and this is based on his assumption, i.e. in the situation where he knows that when he reaches there, he will only have sufficient time to perform his Sunnats before the second Azaan. He should perform the four Raka'at of Sunnat after the Fard and then immediately return, and if he has to perform 'Zuhr Ihtiyaati' (i.e. Zuhr performed as a precautionary measure), then he should perform it after returning to the Masjid wherein he is performing his I'tekaaf. If he does not return after performing his latter Sunnats, but he remains there, or if he completes his I'tekaaf there, then even in this case his I'tekaaf will not be invalidated, but to do so is Makruh (disapproved). All these rules will only be applicable if Jummah does not take place at the Masjid in which he is performing his I'tekaaf. [Durr-e-Mukhtar, vol.2, pg.181/182]

LAW 21: If one performed I'tekaaf in a Masjid wherein Jama'at does not take place, he is permitted to leave the Masjid for Jama'at (at another Masjid). [Raddul Muhtar, vol.2, pg.182]

LAW 22: If one tied the Ehraam of Hajj or Umrah during the period of I'tekaaf, he should only go after performing his I'tekaaf, and if the time is insufficient, meaning that if he completes the I'tekaaf, then the Hajj will become void, then in this case he should go for Hajj and then thereafter he should repeat the I'tekaaf afresh. [Raddul Muhtar, vol.2, pg.182]

LAW 23: If the Masjid (in which he is performing I'tekaaf) has collapsed, or if he was removed from the Masjid forcefully, and he immediately went to another Masjid, the I'tekaaf will not be invalidated. [Alamgiri, vol.2, pg.212]

LAW 24: If one left the Masjid to save someone who is drowning or burning, or if he left to give testimony, or if he went out for Jihad when everyone was asked to come for Jihad, or if he went to visit a sick person; or to join Janaazah Namaaz, even though there is no other person to there to read the Janaazah Namaaz, then in all the above situations the I'tekaaf is invalidated. [Alamgiri, vol.2, pg.212]

LAW 25: If a female was Mu'takif in a Masjid (which is disapproved of) and she has been given Talaaq, then she should return home and complete the I'tekaaf (at home). [Alamgiri, vol.2, pg.212]

LAW 26: If when making Niyyat for I'tekaaf of Man'nat one said that he will go out to visit the sick, and for Janaazah Namaaz, or to partake in educational gatherings, then this condition is permissible. If he now leaves for these reasons, the I'tekaaf will not be invalidated. However, it is not sufficient to make this Niyyat in one's heart, but it is necessary to utter it with the tongue (i.e. audibly). [Alamgiri, vol.2, pg.212; Raddul Muhtar, vol.2, pg.184, etc.]

LAW 27: If he (the Mu'takif) goes out to pass urine or stool and he is stopped on the way by his debtor, the I'tekaaf is invalidated. [Alamgiri, vol.2, pg.212]

LAW 28: It is Haraam for a Mu'takif to perform Watee (i.e. to bed a female) or to kiss her, touch her or embrace her, i.e. for a Mu'takif all these are all Haraam. In any case, intercourse will invalidate the I'tekaaf, even if there is Inzaal (seminal discharge) or not, and even if this is done with intent or forgetfully, be it in the Masjid or outside, and be it in the day or at night. If with the exception of in intercourse, there is Inzaal in any of the other above-mentioned issues, the I'tekaaf is invalidated, otherwise not. If one has Ihtilaam (nocturnal emissions), or one had seminal discharge due to thinking of something, or by looking, then the I'tekaaf will not be invalidated. [Alamgiri, vol.2, pg.213, etc.]

LAW 29: If a Mu'takif forgetfully ate something in the day, the I'tekaaf is not invalidated. Swearing (being vulgar) and fighting does not invalidate the I'tekaaf, but it becomes void of Noor (light) and blessings.

LAW 30: A Mu'takif is permitted to perform Nikah, and if he has given his wife the Raj'i (revocable) Talaaq, he is even allowed to revoke it, but if he leaves the Masjid for any of these reasons, the I'tekaaf will be invalidated. [Alamgiri, vol.2, pg.213; Durr-e-Mukhtar, vol.2, pg.184] For him (the Mu'takif) to perform Rij'at (revoke the Talaaq) by way of intercourse or kissing etc. is Haraam, even though the Rij'at will take place.

LAW 31: If a Mu'takif ate something which is Haraam or took an intoxicant (drug) etc. at night, the I'tekaaf will not be invalidated. [Alamgiri, vol.2, pg.213] However, he is accountable for the sin of that Haraam and he must make Taubah (repent sincerely).

LAW 32: If he is overcome by unconsciousness and insanity for a lengthy period of time, which does not allow him to fast, then the I'tekaaf will be invalidated, and the Qaza for it is Waajib, and this applies even if he regains good health after many years. If he becomes demented, then after regaining health, the Qaza is Waajib upon him. [Alamgiri]

LAW 33: The Mu'takif should only eat, drink and sleep in the Masjid. If he goes out of the Masjid for these reasons, the I'tekaaf will be invalidated. [Durr-e-Mukhtar, vol.2, pg.184, etc.] When eating and drinking, it is very important to be careful not to mess the Masjid.

LAW 34: None other than a Mu'takif is permitted to eat or drink in the Masjid, and if one wishes to do any of these, he should make the Niyyat of I'tekaaf and enter the Masjid. He should then perform some Namaaz and Zikr e Ilaahi and thereafter partake in it (eating or drinking). [Raddul Muhtar, vol.2, pg.184]

LAW 35: It is permissible for a Mu'takif to buy or sell something in the Masjid to fulfil his own necessities or that of his children and family, on condition that those items are not in the Masjid. In addition, even if they are present in the Masjid, they should be so few that they do not take up space (in Masjid), and if he buys or sells with the intention of business, then this is not permissible, even though the items are not in the Masjid. [Durr-e-Mukhtar, Raddul Muhtar, vol.2, pg.184]

LAW 36: If the Mu'takif remains silent with the Niyyat of Ibaadat, in other words, if he regards remaining silent as something which will afford him Sawaab, then to do so is Makruh Tahreemi. And if he remains silent, regarding it as a means of Sawaab, then there is no harm in remaining silent, and if he remained silent to avoid partaking in evil talk, then this is not Makruh, but is in fact a very honourable act, because it is Waajib to save the tongue from evil talk. That which neither warrants sin nor Sawaab, i.e. that which is Mubah is also Makruh for the Mu'takif, because Mubah (lawful) conversations be it due to need or without need inside the Masjid, eats away your virtuous deeds just as fire eats away at wood. [Durr-e-Mukhtar, vol.2, pg. 185]

LAW 37: (The question arises that) If a Mu'takif should not remain completely silent and he should not speak as well, then what should he do? (The answer to this is that) He should recite the Qur'an e Majeed; he should read Hadith Shareef and recite Durood Shareef in abundance. He should teach and learn knowledge of Deen, and he should study the lives and ways of Nabi Kareem ﷺ and the other Ambia عليهم الصلوٰة والسلام and the narratives related to the Awliyah and Saliheen, and he should write on the issues of Deen. [Durr-e-Mukhtar, vol.2, pg.185]

LAW 38: If a person took a Man'nat to make I'tekaaf for one day, the night is not included in this. He should enter the Masjid before the time of Fajr commences, and he should return after the sun has set. If he takes a Man'nat to make I'tekaaf for two or three days or for more than that, or if he made Niyyat of I'tekaaf as Man'nat for two or three nights or more than that, then in both situations if he only takes this to mean the days or only the nights, then the Niyyat is valid. In the first situation, the Man'nat is proper and I'tekaaf is only Waajib during

the days. In this situation, he has the choice to either make the I'tekaaf of all the days continuously, or he may spread them out. In the second situation, the Man'nat is invalid (not proper), because the condition for I'tekaaf is fasting and there is no fasting at night. In addition, in both situations if both the days and night are being referred to, or if there was no Niyyat, then in both situations, the I'tekaaf of the day and night are Waajib, and to perform I'tekaaf for the said number of days without a break is necessary, and they cannot be spread out (over a period of time). Also, in this situation, it is necessary that the I'tekaaf should commence on the night which appears before that day. Thus, he should enter into the I'tekaaf before sunset, and he should only exit on the final day after sunset. If he intended the Man'nat of the day, and he says, 'I meant the night when I said day', then this Niyyat is not valid. The I'tekaaf of both the day and the night is Waajib. [Jauhira, Alamgiri, vol.2, pg.213/214; Durr-e-Mukhtar, vol.2, pg.196/197]

LAW 39: If a person took a Man'nat to perform I'tekaaf on the day of Eid, he should fulfil it on any other day on which it is permitted to keep fast. If he made Niyyat of Yameen (swearing an Oath), he should give Kaffarah, and if he fulfilled it on the day of Eid, then the Man'nat has been discharged, but he is sinful. [Alamgiri, vol.1, pg.214]

LAW 40: If a person made a Man'nat for I'tekaaf on a particular day or month, then he may discharge this even before (the said day); in other words, as long as it is not Mu'allaq (suspended). If he took Man'nat of I'tekaaf in the Masjid Shareef, he may also perform the I'tekaaf in another Masjid. [Alamgiri, vol.1, pg.214]

LAW 41: If he took a Man'nat to make I'tekaaf in the month which has already passed, then this is invalid. Allah Forbid, if a person took a Man'nat and then became an apostate (murtad), the Man'nat has fallen away, and if he becomes a Muslim again, then the Qaza for that is not Waajib. [Alamgiri, vol.1, pg.214]

LAW 42: If a person took a Man'nat to perform I'tekaaf for one month but then passed away; then in this case for every day, an amount equivalent to Sadqa e Fitr should be given to a Miskeen (deserving person). This is on condition that the Niyyat was of Man'nat, and it is Waajib upon him to discharge the Man'nat, and if he did not discharge the Man'nat, but his heirs gave Fidya on his behalf, then too it is permitted. If a sick person took a Man'nat and then died; then if he had become well even for a single day (during his illness), then for every day, the amount equivalent to Sadqa e Fitr should be given out, and if he did not recover even for a single day (during the illness), then nothing is Waajib. [Alamgiri, vol.1, pg.214]

LAW 43: If a person made took a Man'nat to perform I'tekaaf for one month, then it is his choice to make I'tekaaf in whichever month he decides to. However, it is Waajib for him to sit in I'tekaaf continuously. If he says my aim of saying one month only referred to the days and not the nights, then this will not be accepted. The I'tekaaf of both the day and the night is Waajib. If he said three days, then too the ruling is the same. However, if whilst taking the Man'nat he says that the I'tekaaf is only for the days in the one month and not for the nights, then in this case only the I'tekaaf of the days are Waajib, and now he even has the choice to perform the I'tekaaf of the thirty days over a time frame. If he says that he will make I'tekaaf for the nights of one month and not in the days, then there is nothing. [Jauhira, Durr-e-Mukhtar, vol.2, pg.187]

LAW 44: If one leaves the Nafil I'tekaaf, there is no Qaza, as this ends right there. If a person sat for the Masnun I'tekaaf, in other words, for the last ten days of Ramadaan, and he broke this, then in this case, he should only keep Qaza for the one day which he broke. It is not Waajib for him to make Qaza of the entire ten days. If he broke the Man'nat of I'tekaaf, then in this case if it was stipulated with regards to a particular month, then he should also perform Qaza for the remaining days. However, if it is Waajib to keep it continuously, then one should commence with I'tekaaf afresh, and if was not Waajib continuously (one after the other), he should complete the remaining I'tekaaf. [Raddul Muhtar, vol.2, pg.182]

LAW 45: The Qaza of I'tekaaf does not only apply if it was broken intentionally, but if one left it out due to some valid Shari' excuse. For example, if one left it out due to some illness, or if he left it because he had no other choice. For example, if a female has Haidh and Nifaas, or if a person was afflicted by unconsciousness or insanity for a lengthy period of time, then Qaza is also Waajib for this. If only few have been left out, then there is no need for Qaza for all, but the Qaza for those few left out should be performed. If all were omitted, then the Qaza of all of it must be done. In Man'nat, it is Waajib to fulfil it one after the other (altogether), so the Qaza as well must be kept one after the other (i.e. without any break). [Raddul Muhtar, vol.2, pg.186]

وَالْحَمْدُ لِلّٰهِ عَلٰى الآئِهٖ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى اَفْضَلِ اَنْبِيَاءِ وَعَلٰى وَاٰلِهٖ وَصَحْبِهٖ وَاَوْلِيَاءِهٖ۔ وَ عَلَيْنَا مَعَهُمْ يَآ اَرْحَمَ الرَّاحِمِيْنَ وَاٰخِرُ دَعْوٰنَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

METHOD FOR CALCULATING NISAAB & ZAKAAT PAYABLE BASED ON SILVER, FOR WHICH THE NISAAB STIPULATION IS FIXED AT 52.5 TOLA

One Tola = 11.664 grams **52.5 Tola = 612.36 grams**

Take the current local price of silver and multiply it by 612.36 grams, to get the current standard Nisaab (Threshold for Zakaat).

Example

1. If the current silver price is R7.81 per gram
2. Take R7.81 and multiply it by 612.36 grams = R4782.00
3. Nisaab is thus 4782.00 as per the current rate
4. For example, if you have 4782.00 based on the above example, then the Zakaat payable will be 4782 x 2.5% = R119.55 (Zakaat Payable)
5. Alternatively take R4782.00 (i.e. whatever is the amount on which you need to pay Zakaat based on the rules explained in this book, and divide it by 40. This will also give you the Zakaat which is payable.

Important Note: When working out Zakaat on your gold and silver jewellery etc. The Zakaat payable is not based on current price of that jewellery, but it is based on the current price of weight of the gold or silver.

In other words, if a person has 111 grams of gold. He or she will multiply it by the current local price of gold for the said carat of gold. Thereafter he or she will calculate 2.5% of it (i.e. one fortieth) which will be the Zakaat payable.

Example

1. If the current local gold price of 24 carat gold is R534.00 per gram

2. As per the above example take 111 grams and multiply it R534.00, which equals R59, 274. This will be the current gold value for the said weight.

3. Take 2.5% of the value of that gold which is R59, 274 x 2.5% = R1481.85. So the Zakaat payable on 111 grams of gold will be R1481.85.

4. Alternatively you can divide the value by 40 and it will also give you the same amount, which in this example is R1481.85 which is the Zakaat payable on the weight of that gold.

Zakaat is currently worked out based on silver as the silver price per gram is cheaper than gold currently. If the gold became cheaper than silver, the Nisaab would be calculate based on gold prices.

Silver Nisaab is as per 52.5 Tola Silver = **612.36Grams (612)**
Gold Nisaab is as per 7.5 Tola Gold = **87.48 Grams**

I have attempted to present the above mentioned formula to make calculating Nisaab, and your Zakaat on money, gold and silver etc. easier. [Sag e Mufti e Azam Muhammad Afthab Cassim Qaadiri Razvi Noori]

STRIVE TO PROTECT YOUR IMAAN

It is the responsibility of every Muslim to strive to protect his or her Imaan, and the Imaan of those Muslims around them. The most valuable gift that Almighty Allah has bestowed upon us, is the 'Gift of Imaan'. We must all strive sincerely in the path of Allah and His Rasool ﷺ, as this is the means of protecting our Imaan. As Muslims, we need to inculcate an 'Atmosphere of Knowing' amongst ourselves.

We need to know what is acceptable in our Religion and what is not. We must educate ourselves and our children concerning the different deviant sects that have come out of Islam and are portraying themselves as Muslims, yet they intend to cause harm to the Imaan of the Muslims. These sects are wolves in sheep skin. In reality they are the thieves of Imaan. They intend to destroy the Imaan of the unsuspecting Muslims.

These corrupt non-Sunnis (deviants) try to lure the simple Muslims towards their web, by using their false claims of Namaaz, Fasting and other important practices of Islam. We need to protect ourselves and our children from these mischief mongers and deviant sects. These enemy of Islam disguised in the garb of Muslims know that by gaining closeness to Sayyiduna Rasoolullah ﷺ, a person becomes close to Allah. It is for this reason that their point of attack is the personality of Sayyiduna Rasoolullah ﷺ. These so-called 'Muslims' have tried for centuries to remove the blessed practices such as Moulood, Urs, Gyarhwee Shareef and Esaal-e-Sawaab etc from our communities.

The aim of doing this is because they know that by partaking in such practices a Muslim gains closeness to the pious servants of Allah, thus granting them closeness in the Most Majestic Court of the Creator, Allah Almighty. It must be noted that the love for the Beloved Rasool ﷺ is the soul of our Imaan.

The Mujaddid of the 14th Century, Imam e Ahle Sunnat Aala Hazrat Ash Shah Imam Ahmed Raza Khan رحمۃ اللہ علیہ states the following concerning the Beloved Rasool's ﷺ unique personality. He explained that from the Blessed Hair of His ﷺ Blessed Head, up to His ﷺ Sacred Feet, The Beloved Rasool ﷺ is the Manifestation of Allah Almighty's Magnificence. He also explains that Nabi ﷺ is such a unique human, that no other human is like him in any way. In reality, He ﷺ is such a splendid, unique and exalted human, that the Qur'an refers to him as Imaan, whereas Imaan in-turn refers to him as its soul.

We should thus strengthen our souls and hearts by increasing in ourselves the love for the Beloved Nabi ﷺ. We should inculcate in our children the love for the Beloved Nabi ﷺ, and the love for the pious servants of Allah. As Sunni Sahihul Aqida Muslims, we should protect our families and friends from the traps and vices which the hypocrites have set in our paths. We need to become true in our claim. We alL claim to love Sayyiduna Rasoolullah ﷺ, yet we befriend those who slander the Beloved Nabi ﷺ or make them partners and agents in our Deeni matters.

One who has true Imaan will never befriend any person who slanders the Nabi ﷺ, His ﷺ Companions, His ﷺ Noble Family, and all those who love respect and revere them. If one, after knowing the corrupt

beliefs of those who are trying to mislead us still befriends them and keeps contact with them, then such a person is disloyal to the Beloved Nabi ﷺ. We must remain steadfast in our Aqida.

We must openly announce and publicise the correct and proper teachings of Islam. We must be true in accepting that Allah is free from all defects and shortages. We must accept that the Beloved Rasool ﷺ has been blessed with knowledge of the unseen, He ﷺ is Noor, He ﷺ has been blessed with the authority of intercession, He ﷺ has been blessed with being Wasila (the greatest means of acceptance in the court of Allah), He ﷺ has been blessed with being the Final Messenger, He ﷺ has been blessed with being the Distributor of Kauthar, He ﷺ has been blessed with the power to assist those in need, and He ﷺ has been blessed with the power of hearing our Durood, no matter how distant we may be.

We need to remain steadfast on the path of the Ahle Sunnat Wa Jama'at, which is the true path of the Sahaba-e-Kiraam, Tabi'een, Tab'be Taabi'een, The A'ima-e-Mujtahideen and the Awliyah-e-Kaamileen. This is the way to protect our Imaan and this is the only way to achieve salvation in the hereafter. This blessed path is today known as 'Maslak e Aala Hazrat'.

Further, we should be wary of those 'leaders/scholars' who associate openly with those who support the deviants. We should never follow those who sit with those who are corrupt. We should not respect anyone due to their name and status, but we should respect someone due to their firmness in Imaan.

We must also be wary of those scholars, who think nothing of attending the venues and programs of those who support and publicise the deviants, such as wahabis, deobandis, shias and minhajis (tahiris) etc. One of most notorious fitnas of this era is the tahiri fitna of the deviant tahir minhaji, whose objective is to erase the distinction of the true believers. We should keep away from this destructive movement and all those who have even the slightest affiliation or association with it. Shame on those who call themselves leaders of Muslims, yet they ignore the command of staying away from the corrupt. They open the doors of 'contamination'. When those 'prominent scholars' who are regarded as leaders of the Ahlus Sunnah, attend venues and programs of the supporters of budmazhabs, they have been disloyal to the course of the Ahlus Sunnah. They should never forget that soon death will overtake them, and they will be answerable in the Court of Almighty Allah for misleading the innocent Sunni public.

Allah protect our Imaan and save us from the deviants, their agents, their sympathisers and those who take lightly the hazards of sitting in the company of such people. Aameen

Sag e Mufti e Azam
Muhammad Afthab Cassim Qaadiri Razvi Noori

Bahaar e Shariat

Volume 16

[Islamic Morals & Etiquettes]

Comprising approximately
800 Hadith & 550 Laws of Fiqh

Compiled By
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Translated into English through the
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By a humble servant of Allah
Muhammad Afthab Cassim al-Qaadiri
Razvi Noori

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بسم الله الرحمن الرحيم

Choicest and Countless Blessings upon our Beloved Prophet ﷺ and His Holy Offspring and Companions

I have been told that Maulana Afthab Qasim has translated some volumes of "Bahaar-e-Shariat", the great work of the great scholar Sadrush Shariah, Maulana Allama Amjadi Ali Qaadiri Razavi Aazami.

May Allah accept this work and give him reward for his efforts.



Mohammed Akhtar Raza Qaadiri
29th Shabaan Al Moazzam 1431 Hijri [Madina Tayyaba]

Dua by Mumtazul Fuqaha Janasaheen Huzoor Sadrush Shariah, Huzoor Muhadith-e-Kabeer Allama Mufti Zia-ul-Mustafa Qaadiri Amjadi Qibla

بسم الله الرحمن الرحيم

الحمد لله لوليه والصلوة على نبيه وعلى اله واصحابه المتادبين بادابه

امابعد

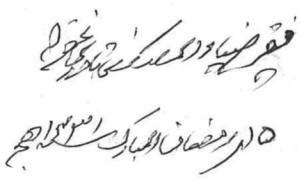
The Kitaab before me, 'Bahaar-e-Shariat' is an exceptionally beautiful English translation. The book consists of a vast number of Shariah Rulings, to solve the issues and needs of people which present themselves in their daily lives. The one who practices and acts upon the Rulings and Laws mentioned in this book will be able to fulfil his necessary requirements and is also able to guard himself in an Islamic mould, it is this which is the true objective in life.

Hazrat Maulana Afthab Cassim Saaheb deserves to be commended, for the sentiment in his heart to inculcate true Islamic teachings amongst the English speaking Muslims and by doing so; he has fulfilled the debt (i.e. the obligation) of the Ulama. (I pray that) Allah grants his efforts the acceptance and gratitude that it deserves, granting him a generous reward (Aameen). Maulana has compassion and sensitivity in his heart in regards to keeping the Muslim Community established

and steadfast. It is for this reason that he is always absorbed in writing and compiling Deeni books and engrossed in the translation and compilation of numerous reliable Kitaabs, such as 'Kanz ul Imaan' and Bahaar-e-Shariat which he has translated in eloquent English.

He has also published the translations of numerous books in English, allowing them to reach the homes of the English speaking populace, causing the waves of Islam to rise passionately within the hearts of thousands of people.

(I pray that) Allah grants Maulana superb reward and grants him countless blessings in all accomplishments in his age and in his religious affairs, granting him acceptance. (Aameen)



Faqeer Zia-ul-Mustafa Qaadiri
15th Ramadaan-ul-Mubaarak 1431 Hijri

Dua by Mujahid-e-Ahl-e-Sunnat, Hazrat Allama Sayed Shah Turab-ul-Haq Qaadiri Razvi Noori

بسم اللہ الرحمن الرحیم

I was delighted to hear that the very diverse book 'Bahaar-e-Shariat', by Sadrush Shariah Badrut Tariqah Hazrat Allama Hakeem Muhammad Amjad Ali Aazmi علیہ الرحمہ has been translated into English by Hazrat Maulana Afthab Cassim Saaheb and is about to be published. Since the mother tongue of the young Faadil is English, this translation will definitely benefit those who read English. Even though the translator has already translated other volumes of Bahaar-e-Shariat but because Volume 16 deals with laws relating to our daily lives and to Islamic Morals and Etiquettes that are beneficial to both the experts and the general masses, it was published first. In translating Bahaar e Shariat, the translator has fulfilled a great need of the English speaking Muslims, especially those in South Africa and in other countries where English is spoken. Hazrat Maulana Muhammad Afthab Cassim Saaheb, has also translated many parts of the world renowned Kanz ul Imaan, the world renowned Translation of the Qur'an by A'la Hazrat Imam Ahmed Raza Khan Muhadith-e-Bareilvi علیہ الرحمہ.

It is my earnest Dua that Almighty Allah accepts these efforts of Maulana, through the blessing of His Beloved Prophet ﷺ rewarding him abundantly with a blessed reward.

آمین ثم آمین بجاہ النبی الکریم علیہ وعلیٰ الہ افضل الصلوۃ والتسلیم

Sayyid Shah Turabul Haq Qaadiri
Ameer Jamaát-e-Ahl-e-Sunnat, Pakistan, Karachi

An Introduction to Bahaar-e-Shariat

By Hazrat Maulana Qaisar Ali Razvi Misbahi

Bahaar-e-Shariat is the dynamic work of Khalifa-e-A'la Hazrat Sadrush Shariah Badrut Tariqah Faqih-e-Azam Hazrat Allama Maulana Ash Shah Amjad, Muhadith-e-Ghoswi علیه الرحمه. Bahaar-e-Shariat is without doubt an 'Encyclopaedia of Hanafi Fiqh' which has been a means of direction for the Muslims for the last 95 years. Today, there is hardly a Darul Ifta that does not carry a copy of Bahaar-e-Shariat. With the exception of Darul Iftas, there are also numerous Mosques the world-over that have classes in which the Bahaar-e-Shariat is taught to the worshippers; numerous Muslim Colleges and Universities in the World have introduced Bahaar-e-Shariat as a part of the syllabus for those studying to become Ulama. Undoubtedly, in the present time, there has not been any other Book of Fiqh that has been written in the Urdu language, which compares to Bahaar-e-Shariat. The world-renowned 'Fatawa Alamgiri' was compiled by the devoted efforts of hundreds of the most learned Ulama of the time but Qadi Sadrush Shariah علیه الرحمه compiled a voluminous book like Bahaar-e-Shariat single handedly. This great and memorable service of Faqih-e-Azam Qadi Sadrush Shariah علیه الرحمه is of such magnitude, that the Muslim Ummah will forever remain indebted to him. 17 Volumes were originally written by Sadrush Shariah علیه الرحمه and due to ill health, he was not able to go any further, so the last three Volumes were written by his students on his request. Bahaar-e-Shariat is divided into volumes in the following format:

Volume 1	Book of Imaan and Aqaa'id (Correct Beliefs)
Volume 2	Book of Tahaarat (Purification)
Volume 3	Book of Salaah (Prayer)
Volume 4	Book of Salaah, Book of Illness & Death
Volume 5	Book of Zakaat (Alms)
Volume 6	Book of Hajj (Pilgrimage)
Volume 7	Book of Nikah (Marriage)
Volume 8	Book of Talaaq (Divorce)
Volume 9	Book of Slaves, Oaths, Expiation & Punishment
Volume 10	Book of Abandoned Children, Unclaimed Property, Missing Person, Partnerships & Appropriations
Volume 11	Book of Sales

Volume 12	Book of Guarantees, Transfer of Debt, Judiciary, Evidence & Testimony
Volume 13	Book of Claims, Admissions
Volume 14	Book of Muzaribat, Deposits, Loans, Gifts, Hiring
Volume 15	Book of Compulsions, Inhibition, Partitions, Cultivation, Sacrificing (Zibah), Halaal & Haraam Animals, Qurbani, Aqeeqah,
Volume 16	Book of Morals & Etiquettes
Volume 17	Book of Intuitions, Wastelands, Pawns
Volume 18	Book of Offences, Reprisal, Blood money
Volume 19	Book of Bequests
Volume 20	Book of Inheritance

Issues in Bahaar e Shariat have been explained in the light of Qur'an and Hadith, in a very simple manner, thus making it beneficial for the general public and for the professionals alike. Allah bless the custodian of Maslak-e-A'la Hazrat, the embodiment of knowledge and sincerity, the Khalifa of Huzoor Taajush Shariah, our beloved Hazrat Allama Maulana Muhammad Afthab Cassim Sahib Qaadiri Razvi Noori, who recognised a very important necessity of the time and translated the above mentioned Book into the English language. In carrying out this memorable service, he has presented such an everlasting gift particularly to the Muslims of South Africa and to Muslims the world-over which the Men of Knowledge and Intellect will be proud of for centuries to come. This is not my devotion but it is a fact, that the amount of effort that Hazrat Maulana Afthab Cassim, Head of Imam Mustafa Raza Research Centre has put into propagating and publicising the teachings of Maslak-e-A'la Hazrat through writing, publishing books in English and through other endeavours, in such a short period of time, is itself a unique service. This is the result of his unselfish and sincere efforts, together with the blessings and the Duas of Huzoor Taajush Shariah Qibla and Huzoor Muhadith-e-Kabeer Qibla. It is my sincere Dua in the Court of Almighty Allah, that Allah Almighty blesses Hazrat Maulana Sahib Qibla with long life and good health. Aameen

A Seeker of Duas
Muhammad Qaisar Ali Razvi Misbahi
Khateeb & Imam Musjid-e-Khalid, Unit 9, Chatsworth

Translator's Note (Second Edition)

بسم اللہ الرحمٰن الرحیم

اَلْحَمْدُ لِلّٰہِ رَبِّ الْعَالَمِیْنَ حَمْدَ الشَّاکِرِیْنَ وَالصَّلٰوۃُ وَالسَّلَامُ عَلٰی سَیِّدِ الْاَنْبِیَاءِ وَالْمُرْسَلِیْنَ

وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ اَجْمَعِیْنَ

All Praise is to Allah, Cherisher and Sustainer of the Worlds. Durood and Salaams upon the Leader of the Ambia and Mursaleen ﷺ and upon his Noble Family and Illustrious Companions. Bahaar-e-Shariat is the distinguished masterpiece of the eminent and celebrated Khalifa of the Mujad'did-e-Deen-o-Mil'lat A'la Hazrat Ash Shah Imam Ahmed Raza Khan Qaadiri رحمۃ اللہ علیہ and the great Faqih of the era, Sadrush Shariah Qadi Hakeem Allama Abul Ulaa Amjad Ali Aazmi Razvi رحمۃ اللہ علیہ. By the Grace of Allah and the Mercy of the Holy Prophet ﷺ Volume 16 of this masterpiece is in your hands. I must thank Almighty Allah through the Wasila of the Beloved Rasool ﷺ for affording me the opportunity to translate this distinguished work of Huzoor Sadrush Shariah رحمۃ اللہ علیہ. The articles which follow in this book will introduce Huzoor Sadrush Shariah رحمۃ اللہ علیہ and Bahaar-e-Shariat to you in greater detail. Alhumdulillah, I have been working on the translation of the entire Bahaar-e-Shariat for the past few years and this translation is now in the process of being published. I sincerely pray that Almighty Allah blesses me with the strength to complete this honourable task, through the Wasila of Nabi-e-Kareem ﷺ and through the Karam of Huzoor Ghaus-e-Azam رحمۃ اللہ علیہ and all our Masha'ikh-e-Kiraam. Like all my other translations, I have tried to keep the language and the manner of translation very simple, so that the readers may find the book simple to understand, as the aim of translating a document is so that it is easily understood. Readers will find footnotes on many pages, which explain important terms and other important points that required further explanation. All verses of the Holy Qur'an have also been referenced with the Surah and Ayat number. I have also included in this book an introduction to Fiqh and Imam Azam Abu Hanifa رحمۃ اللہ علیہ who is the Imam of the Hanafis. This will allow us to better appreciate the importance of acquiring knowledge of Fiqh. It must also be noted that all the laws mentioned in this book are in accordance with the Hanafi School of Fiqh. If

there is any shortcoming in this book, it should be attributed to the translation and should not be attributed to the eminent author, Sadrush Shariah in any way. I must place on record my special thanks and appreciation to Murshid-e-Kaamil Huzoor Taajush Shariah Rahbar-e-Tariqat Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla; Mumtaz-ul-Fuqaha Huzoor Muhadith-e-Kabeer Allama Zia-ul-Mustafa Qaadiri Amjadi Qibla and Mujaahid-e-Ahl-e-Sunnat, Hazrat Allama Sayed Shah Turabul Haq Qaadiri Qibla for their special Duas and words of encouragement. I would further like to thank all those who have supported us morally and financially, in the publishing of this book. In doing so, I must firstly thank my beloved parents Haji Cassim Goolam Rasool and Hajiya Khadija Goolam Rasool for there valuable duas and my wife Fathima Cassim for her moral support. I must thank all those who assisted with this second addition and I would have failed in my duty in doing so if I do not thank Brother Muhammad Rukhsar Qaadiri Amjadi for the lengthy hours he put in to proofread this book before it went to press. Allah reward him immensely for his sincere and true efforts. Aameen

I must also thank Shehzada-e-Taajush Shariah Hazrat Allama Asjad Raza Khan; son in-law of Huzoor Taajush Shariah Hazrat Allama Mufti Shuaib Raza, Shehzada-e-Sadrush Shariah Allama Mufti Jamaal Mustafa and my dear colleague Allama Maulana Arif Barkaati for their kind support and duas. I would also like to thank Hazrat Maulana Turab Ali al-Qaadiri Razvi and Hazrat Maulana Qaisar Ali Razvi for their continuous support and encouragement; and to all the other Ulama who sent their congratulatory messages and Duas on the publishing of this book. May Allah through the blessing of Rasoolullah ﷺ reward all those who assisted in any way possible in making this publication a success, with a befitting reward. Aameen

Sag-e-Mufti-e-Azam
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The Importance of Fiqh & A Brief Introduction to Imam Azam Abu Hanifa

Compiled from the Book 'Imam Azam Abu Hanifa' By Mujaahid-e-Ahl-e-Sunnat, Hazrat Allama Sayed Shah Turab-ul-Haq Qaadiri Razvi Noori

Fiqah refers to Islamic Jurisprudence and is the explanation of the Shariah in the light of the Qur'an and Sunnah. There are four well-known schools of Jurisprudence, namely; Hanafi, Shafi'I, Hambali and Maliki. Fiqh plays a very important part in the life of every Muslim. The learned Jurists (Fuqaha) have derived the important rulings of the Shariah based on the commands of Qur'an and Sunnah. The importance of Fiqh and the excellence in understanding the Deen has been mentioned clearly in the Holy Qur'an and the Hadith.

Fiqh in the Light of the Qur'an

Intellect, acumen and understanding are great blessings of Allah. It is necessary for a Muslim to be blessed with these if he wishes to understand the Holy Qur'an, The Hadith and the secrets and laws that have been mentioned therein. Almighty Allah says

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

'Verily, in it are signs for those who understand' [Surah 30 Verse 24]

In another verse of the Holy Qur'an Allah ta' aala says

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

'Verily, in it are signs for those who deliberate.' [Surah 30, Verse 21]

Almighty Allah says

وَتِلۡكَ ٱلۡأَمۡثَالُ نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ يَتَفَكَّرُونَ

'And We present these examples for the people, so that they may contemplate' [Surah 59 Verse 21]

Allah Ta'aala says;

قَدۡ فَصَّلۡنَا ٱلۡأٓيَٰتِ لِقَوۡمٖ يَفۡقَهُونَ

'Undoubtedly, we have explained the signs in detail; for those who understand.' [Surah 6 Verse 98]

The above mentioned verses of the Holy Qur'an make it very clear that to attain Tafaquh fid Deen, i.e. proper understanding and appreciation of the Deen; one has to be blessed with intellect and the capability to understand. Those who have been blessed with the knowledge of Deen and especially with the knowledge of Fiqh are those who have been bestowed with special blessings by Allah. The Holy Qur'an makes it very clear that those with knowledge and those who are unaware are not alike. Almighty Allah says

قُلۡ هَلۡ يَسۡتَوِي ٱلَّذِينَ يَعۡلَمُونَ وَٱلَّذِينَ لَا يَعۡلَمُونَۗ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلۡأَلۡبَٰبِ

'(O Beloved) Say you; Are those who know and those who know not equal? Surely, it is the wise alone that recognize the guidance.' [Surah 39 Verse 9]

Almighty Allah says

وَمَن يُؤۡتَ ٱلۡحِكۡمَةَ فَقَدۡ أُوتِيَ خَيۡرٗا كَثِيرٗاۗ

'And he, who has been blessed with wisdom, has surely been blessed with great virtue.' [Surah 2 Verse 269]

It must be noted that the Mufasireen (commentators of the Qur'an) have mentioned that wherever in the Qur'an the mention of Wisdom has come, it refers to the knowledge of Fiqh. The importance of Fiqh, i.e. understanding the Deen is also evident from this verse of the Holy Qur'an. Almighty Allah says

فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُواْ فِى ٱلدِّينِ وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُوٓاْ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

'And it is not possible for all the believers to go out (at once); then why should a delegation not come forth from every grouping, so that they may attain the understanding of Religion, thereafter returning to their people, warning them, in the hope that they may remain guarded. [Surah 9 Verse 122]

Whilst explaining this verse of the Holy Qur'an, Sadrul Afaadil Allama Sayyid Na'eemud'deen Muradabadi عليه الرحمه says; 'It is not necessary for every person to become an Aalim or Faqih. However, every individual has to attain sufficient knowledge to be able to differentiate between that which is lawful, unlawful, to know what Fard is and what Waajib is. To acquire this amount of knowledge is Fard-e-Ain upon every Muslim and to acquire more knowledge than this is Fard-e-Kifaayah. It has been mentioned in the Hadith, that it is Fard upon every Muslim to acquire knowledge (of Deen).' [Tafseer Khaza'inul Irfaan]

The Excellence of a Faqih in the Light of Hadith

Up this point we have mentioned the importance of Fiqh in the light of the Holy Qur'an. This has been further explained and clarified in the Hadith Shareef مَنْ يُرِيْدِ اللهُ بِهِ خَيْراً يُفَقِّهْهُ فِى الدِّيْنِ Hazrat Ameer Mu'awiyah ﷺ has reported that the Beloved Rasool ﷺ said 'If Allah wills to bestow someone with special virtue; He makes him a Faqih of the Religion'. [Bukhari, Muslim, Mishkaat]

خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْاِسْلَامِ اِذَا فَقِهُوْا

Hazrat Abu Hurairah ﷺ reported that Rasoolullah ﷺ said; 'Those who were good in the days of ignorance are also good in Islam, if they have understanding of the Deen.' *[Bukhari, Muslim, Mishkaat]*

In this Hadith, Rasoolullah ﷺ mentioned that people are bestowed with being better, on the basis of Fiqh, i.e. on the basis of their understanding of their Deen. This also proves that according to Rasoolullah ﷺ, one of the best qualities in a person is for him to have knowledge of Fiqh. Once the Holy Prophet ﷺ made the following Dua for Hazrat Abdullah ibn Ab'bas رضى الله تعالى عنهما by saying; اَللّٰهُمَّ فَقِّهْهُ فِي الدِّيْنِ O Allah! Make him a Faqih of the Religion *[Bukhari]*

Hazrat Ibn Ab'bas رضى الله تعالى عنهما says that Rasoolullah ﷺ said

فَقِيْهٌ وَاحِدٌ اَشَدُّ عَلَى الشَّيْطَانِ مِنْ اَلْفِ عَابِدٍ

'One Faqih is more superior over shaitaan than a thousand worshippers.' *[Tirmizi, Ibn Majah, Mishkaat]*

From this Hadith it is evident that a single Faqih (Jurist) is more powerful over shaitaan than a thousand devout worshippers. The reason for this is that due to the knowledge which Allah has bestowed upon him and due to his understanding of the Deen he is able to recognise and avoid the traps and the trickery of shaitaan. In reality, he becomes the one who assist others to be protected from the trickery and deception of shaitaan. In Ilm-ul-Hadith, there are two things that are fundamental. The first being, the authenticity of the chain of transmission and its narration; the second being its meaning and understanding it. The Muhaditheen of the Ummah memorised and preserved the words and chain of transmission of the Hadith, whereas the distinguished Fuqaha carried the responsibility of understanding its true meaning and wisdom. It should also be noted that the distinguished Fuqaha also have complete expertise and proficiency in

the subject of Hadith. One incident pointing to the importance and excellence of the Fuqaha is as follows: Khateeb Baghdadi mentions that a Group of Muhaditheen were present when a woman who used to bathe deceased females came forth and asked a question, 'Can a female who is menstruating give Ghusl to a female who has passed away or not?'

Imam Yahya bin Mu'een, Abu Hatheema, Zuhair bin Harb and Khalf bin Saalim etc. who are regarded amongst distinguished Muhaditheen رحمهم الله were present there. Each one of them began to look at the other and none of them was able to give an answer immediately. At that moment, Imam Abu Thaur رحمة الله عليه who with the exception of being a Muhadith was also a Mujtahid and a Faqih, passed by. The lady approached him and queried regarding the said issue. He said, 'Yes, a female who is menstruating is permitted to give Ghusl to a deceased female.' The reason being that once Rasoolullah ﷺ said to Hazrat A'isha رضی الله تعالی عنها 'Your menstruation is not in your hand'. It is also mentioned in the Hadith that whilst in the condition of Haidh, Hazrat A'isha رضی الله تعالی عنها used to sprinkle water in the hair of the Prophet ﷺ and she would comb a path in his hair. So, if in such a condition, water can be poured onto the head of a living person then why can a deceased not be given Ghusl?' When the distinguished Muhaditheen heard this Fatwa of Imam Abu Thaur رحمة الله عليه they began to discuss the chain of transmission of the Hadith he had mentioned, mentioning who its narrators were and how it was narrated. When the woman heard this, she said 'Where were you all this while?' In other words, she tried to say that if that were the case, why then did they not give the answer'. *[Tareekh-e-Baghdad Volume 6 Page 67]*

Imam Azam Abu Hanifa

All that has been mentioned up to this point makes the importance of Fiqh and the status of the Fuqaha very evident. It must be noted that amongst the Four Great Imams of Fiqh, the most superior and blessed status has been afforded to Imam Abu Hanifa and it is for this reason that even the greatest Imams in History have referred to him as Imam-e-Azam رضی الله عنه.

The Imam of the Shafi'i Madhab, Hazrat Sayyiduna Imam Ash Shafi'i ﷺ says:

اَلنَّاسُ عِيَالٌ فِي الْفِقْهِ عَلَى اَبِيْ حَنِيْفَةَ مَنْ لَّمْ يَنْظُرْ كُتُبه لَمْ يَتَبَحَّرْ فِي الْعِلْمِ وَ لاَ يَتَفَقَّه

'All the Ulama and Fuqaha amongst the people are the descendants of Imam Abu Hanifa ﷺ in the issue of Fiqh and Imam Abu Hanifa ﷺ is the distant ancestor. Without reading and studying his books neither can anyone become a big Aalim nor can he become a Faqih.'

Imam Abu Hanifa Nu'man bin Thaabit ﷺ was born in Kufa. There is a difference of opinion amongst the Ulama regarding the year of his birth, some say 70 Hijri and some mention that he was born in the year 80 Hijri. Shareh Bukhari Mufti Muhammad Shariful Haq Amjad عليه الرحمه says, 'Many people give preference to his birth being in 80 Hijri but many of the Muhaqiqeen have given preference to 70 Hijri. According to this humble servant (Shareh Bukhari), 70 Hijri is the correct date.' His name was Nu'man bin Thaabit and his title 'Abu Hanifa'. Regarding the excellence of Imam Abu Hanifa ﷺ, Shaykh Abdul Haq Muhadith Delhwi ﷺ writes: 'Some of the Ulama have mentioned that mention of Imam Abu Hanifa ﷺ has been made in the Taurat. There is a narration from Hazrat Ka'ab bin Ahbar ﷺ that in the Taurat which was revealed upon Hazrat Moosa ﷺ, we have found that Almighty Allah says; *"There will be a Noor in the Ummat of Muhammadur Rasoolullah ﷺ and its title will be Abu Hanifa."* This is verified by the title Siraajul Ummat which has been afforded to Imam Abu Hanifa ﷺ. *[Taáruf Fiqh wa Tasawuf pg 225]*

Allama Maufiq bin Ahmed Makki ﷺ (575 A.H.) reports that it is narrated on the authority of Hazrat Abu Hurairah ﷺ that Rasoolullah ﷺ said, *'A man will be born in my Ummat, who will be known as Abu Hanifa. He will be the lamp of my Ummah on the Day of Qiyaamah.' [Manaaqib lil Maufiq pg 50]*

Hazrat Anas ﷺ reports that Rasoolullah ﷺ said, *'A person will be born in my Ummat, who will be named Nu'man and his title will be Abu Hanifa. He will revive the Deen of Allah and my Sunnah.' [Manaaqib lil Maufiq pg 55]*

Imam Abu Hanifa is a Taabi'ee

A Taabi'ee is one who saw a Companion of the Holy Prophet ﷺ with the eyes of Imaan. This is the next level of excellence that has been awarded to anyone after the status of the Companions of Rasoolullah ﷺ. Hazrat Imam Azam Abu Hanifa رضي الله عنه was afforded with the honour and the status of being a Taabi'ee. Allama Ibn Hajar Makki رضي الله عنه says, *'It is reported from Imam Zahabi رضي الله عنه and proven from an authentic narration that as a child, Imam Abu Hanifa رضي الله عنه was blessed with seeing Hazrat Anas bin Maalik رضي الله عنه. He used to apply a reddish dye. Most of the Muhaditheen agree that a Taabi'ee is one who saw any Sahabi.'* [Al Khairaatul Hasaan pg 73]

One narration mentions that Hazrat Anas bin Maalik رضي الله عنه passed from this world in 90 Hijri and another narration mentions that he passed from this world in 93 Hijri. In both cases, it would be correct to accept that Imam Abu Hanifa رضي الله عنه did make ziyarat of him. When Hafiz Ibn Hajar Shafi'i was asked with regards to Imam Abu Hanifa رضي الله عنه being a Taabi'ee, he answered with the following words, 'Imam Abu Hanifa was blessed with seeing a Mubaarak Jamaát of Sahaba-e-Kiraam. According to one narration he was born in 80 Hijri in Kufa. At that time, amongst the Sahaba-e-Kiraam that were present in Kufa, was Hazrat Abdullah ibn Abu Ufa رضي الله عنه. He either passed away in 88 Hijri or just after that. At the same time, Hazrat Anas bin Malik رضي الله عنه was in Basra. He passed from this world in 90 Hijri or just after that. Ibn Sa'ad has mentioned with a very authentic merit, that Imam Abu Hanifa رضي الله عنه saw Hazrat Anas bin Malik رضي الله عنه. With the exception of these Sahaba-e-Kiraam, numerous other Sahaba were present in numerous other cities at this time, who lived after this. Imam Suyuti رضي الله عنه says that Imam Abu Ma'shar Tabri Shafi'i رضي الله عنه mentioned Hadith in his books, which Imam Azam رضي الله عنه mentioned which he narrated from Sahaba-e-Kiraam رضي الله تعالى عنهما. He mentions that Imam Abu Hanifa رضي الله عنه met with the following seven companions of Rasoolullah ﷺ:

1. Sayyiduna Anas bin Malik
2. Sayyiduna Abdulla bin Haarith bin Jaza'
3. Sayyiduna Jaabir bin Abdullah
4. Sayyiduna Mu'qil bin Yasaar
5. Sayyiduna Waathila ibnil Asqa'
6. Sayyiduna Abdullah bin Unais
7. Sayyidatuna A'isha bint Ajrad رضي الله تعالى عنهم اجمعين

Imam Azam reported 3 Hadith from Hazrat Anas ﷺ; 2 Hadith from Sayyiduna Waathila ﷺ; and 1 Hadith each from Sayyiduna Abdullah bin Unais, Sayyidatuna A'isha bint Ajrad and Sayyiduna Abdullah bin Jaza'. He also reported a Hadith from Sayyiduna Abdullah bin Abi Ufa ﷺ and all these Ahadith are reported other than this chain of transmission as well. [Tabayazus Sahifa pg 7] It is further mentioned in Durr-e-Mukhtar that Imam Abu Hanifa ﷺ met with twenty companions of Rasoolullah ﷺ and it has been mentioned in Khulaasa Akmaal fi Asma'ir Rijaal that he saw 26 Sahaba-e-Kiraam. If we accept that Imam Azam Abu Hanifa ﷺ was born in 80 Hijri then it must be noted that the following Sahaba-e-Kiraam were still physically in this world at that time in numerous cities. Those who are known to have been physically in this world in that time are:

1. Hazrat Abdur Rahman bin Abdul Qari	[81 Hijri]
2. Hazrat Taariq bin Shihaab Kufi	[82 Hijri]
3. Hazrat Umar bin Abu Salma	[83 Hijri]
4. Hazrat Waathil ibnil Asqa	[83, 85 or 86 Hijri]
5. Hazrat Abdullah bin Jaza'	[85 Hijri]
6. Hazrat Amr bin Hareeth	[85 Hijri]
7. Hazrat Abu Umama Baahili	[86 Hijri]
8. Hazrat Hazrat Qabisah bin Zuwaib	[86 Hijri]
9. Hazrat Abdullah bin Abu Ufa	[87 or 88 Hijri]
10. Hazrat Utbah bin Abdus Salma	[87 Hijri]
11. Hazrat Miqdam bin Ma'di Kurb	[87 Hijri]
12. Hazrat Sahl bin Sa'ad	[88 or 91 Hijri]
13. Hazrat Abdullah bin Basr	[88 or 96 Hijri]
14. Hazrat Abdullah bin Tha'lba	[89 Hijri]
15. Hazrat Saa'ib bin Khilad	[91 Hijri]
16. Hazrat Saa'ib bin Yazid	[91, 92 or 94 Hijri]
17. Hazrat Mahmood bin Rabi'	[91 or 99 Hijri]
18. Hazrat Malik bin Aus	[92 Hijri]
19. Hazrat Anas bin Malik	[92, 93 or 95 Hijri]
20. Hazrat Malik ibnil Hawareeth	[94 Hijri]
21. Hazrat Mahmood bin Lubaid	[96 Hijri]
22. Hazrat Abu Umama Ansari	[100 Hijri]
23. Hazrat Abu Tufail Aamir bin Waathila	[102 or 110 Hijri]
24. Hazrat Abul Badah	[117 Hijri]

His Character

Imam Abu Hanifa ﷺ possessed exemplary character and moral values. Abu Nu'aim ﷺ says as follows, 'Imam Abu Hanifa ﷺ had a pleasant face. He was well dressed and fragrant and his gatherings were virtuous. He was a very caring, kind person and showed much affection and care towards his companions.' Umar bin Ham'mad ﷺ says, 'He was very handsome and well dressed. He used a lot of fragrance. When he approached or when he emerged from his home, the scent of his fragrance would reach there even before he arrived.' [Khateeb Baghdadi Vol 13 Page 330]

Hazrat Abdullah ibn-e-Mubaarak ﷺ said to Hazrat Sufyan Thauri ﷺ, 'Hazrat Imam Azam Abu Hanifa ﷺ remained miles away from committing gheebat. I have never ever heard of him backbiting in regards to any of his opponents.' Sufyan ﷺ said, 'By Allah! He was a very intelligent person. He did not wish to place any such thing of his good deeds which would be a source of destroying his virtuous deeds.' Once, a woman intended to sell a bail of silk fabric to him. He asked her regarding the price of the fabric. She mentioned that she would charge a 100 for it. He said that she was asking for a very minimal price as the fabric was much more valuable. The lady then said that she would charge 200. Again he objected and said that it was too cheap, so she increased the price by another 100. This went on, until the price reached 400. He said, 'This is even more valuable than four hundred.' She said, 'Are you mocking me?' He gave her 500 and then purchased the fabric. His piety and truthfulness benefited his business instead of plunging him into any loss. Subhaan'Allah! Look at the character and the manner in which Imam Abu Hanifa ﷺ did business.

His Fear for Allah and Piety

Hafiz Ibn Hajar ﷺ whilst discussing the piety and Allah fearing of Imam Abu Hanifa writes as follows in Al Khairatul Hasaan: 'Asad bin Amr ﷺ says that at night, the sound of Imam Azam Abu Hanifa's weeping could be heard. He would weep to the extent that his neighbours would feel sad for him. Waqi'ﷺ says that he was faithful and trustworthy and Allah's Grandeur and Magnificence was well embedded in his heart. He gave

precedence to the Pleasure of Allah, over everything else and even if he had to be cut into pieces with a sword, he would not have left seeking the pleasure of his Creator. His Rub became so pleased with him, like he is pleased with an Abraar. Imam Azam Abu Hanifa ﷺ was from amongst the Abraar.' [Al Khairatul Hasaan page 12]

Hazrat Abdullah ibn Mubaarak ﷺ says, 'I have not seen a person more pious than Imam Azam Abu Hanifa ﷺ. What can be said about such a person, before who heaps of wealth is placed, yet he does not even raise his eyes to look towards it. He was lashed for this reason but still he remained patient. What can be said about that person, who for sake of Allah's Pleasure endured hardships but he did not accept wealth and the like and he did not desire (wealth or its like) like others usually do, for which people make hundreds of excuses and efforts to attain it. By Allah! He was different from all those scholars who desired that the world should follow them. He used to flee from it. [Manaaqib lil Maufiq] After presenting a lengthy discussion on Imam Abu Hanifa ﷺ Imam Ibn Hajar Shafi'i ﷺ says, 'When he would perform his Namaaz at night then the sound of his tears falling on the grass mat could be heard, just as one hears the raindrops fall. The sign of his fasting could be seen in his eyes and on his face. (All I can say) is that, Allah have Mercy on him and be pleased with him.' [Al Khairatul Hasaan]

His abstention from the company of the Rulers

Once, the Abbasi Khalifa sent him 200 Dinars. He returned it by saying, 'I have no right over it'. Once, the Ameerul Mo'mineen of the era sent forth a beautiful servant to him but he did not accept. He said, 'I do all my chores with my own hands. Thus, I have no need for a slave-girl (maid).'

Once, the Governor made a request to him by saying, 'Sir! You should visit me every now and then, so that I too may acquire some benefit.' He boldly replied, 'What will I get from meeting with you? If you treat me with compassion then I will fall within your payroll and if you become upset with me and then distance me after granting me closeness then for me it is a means of embarrassment. So, I have no need for the wealth which you possess and none can rob me of the wealth (i.e. knowledge) which I possess.'

Love for His Parents

Even though he was blessed with such vast knowledge and excellence, Imam Abu Hanifa was a humble and affectionate personality. He showed dear love to his parents and honoured them with the honour that they deserved. His mother would often pity him due to the hardships he was forced to face in striving for the truth. Imam Azam Abu Hanifa ﷺ personally mentions the following: 'When I would be lashed (for speaking the truth), my mother would say to me; 'Abu Hanifa! Knowledge has brought you to this level of endurance. Leave this knowledge and live the life of the ordinary people in the world.' I said, 'My Beloved Mother! If I have to leave knowledge, how then will I attain the Pleasure of Allah?'

Imam Abu Hanifa says, 'I give out 20 Dirhams of khairaat (charity of good virtue) every Friday, for the Esaal-e-thawaab of my parents and I have taken a vow for this. I give 10 dirhams for my father and 10 dirhams for my mother.' With the exception of this, he used to distribute other things as Sadqa on behalf of his parents as well. [Al Khairatul Hasaan 196]

Imam Azam's Intelligence and Insight

Imam Azam ﷺ was a very intelligent and wise personality. It was his intelligence and wisdom that complimented his personality. Imam Ali bin Aasim ﷺ says, 'If the intelligence of Imam Azam Abu Hanifa ﷺ had to be weighed with the intelligence of half the people of the world then the intelligence of Imam Abu Hanifa ﷺ would supersede them all.' A few incidents relating to the intelligence of Imam Abu Hanifa ﷺ are being presented below.

First Incident: A man had an argument with his wife and during the course of the argument; she had a cup of water in her hand and was walking towards him with it. He said, 'If you drink water from that cup, then there are three Talaaqs upon you; if you drop it (pour it) onto the ground then too there are three Talaaqs upon you; and even if you give it to some other person to drink, there are three Talaaqs upon you.' After his anger subsided, he realised what he had done and thus took his case before the

learned Ulama but none could find a solution to stop the Talaaq from applying on his wife. Finally, he went to Imam Azam Abu Hanifa ﷺ and presented his case. He said, 'Put a rag into the cup and soak the water into it. In this way, your condition will be fulfilled and your wife will be saved from Talaaq.'

Second Incident: There was a wealthy Raafdhi (Shia) residing in the city of Imam Abu Hanifa ﷺ. He had an abundance of wealth. He always hosted gatherings but during these gatherings, he would audaciously claim that (Allah Forbid) Hazrat Uthman-e-Ghani ﷺ was a Jew. Hazrat Imam Azam Abu Hanifa ﷺ went to his home. He recognised Imam Azam ﷺ based on his knowledge and standing in the community. Imam Azam ﷺ commenced a conversation with him and whilst talking to him, he said; 'I have brought a proposal of marriage for your daughter. He is the son of a Sayed and also a very wealthy person. He has memorised the Qur'an-e-Paak and he stays away for most parts of the night praying. In an entire night, he completes the recitation of the entire Qur'an. He is very afraid of Allah.' When the Raafdhi heard this, he said, 'Sir! It is very difficult to find a person of such standing. Please be swift in this arrangement. I do not want any delays in this. I have been in search of a son in-law like this.' Imam Azam ﷺ said, 'There is however one issue. He has such a quality which you will not be pleased with.' He asked what this was, so Imam Azam ﷺ said, 'He is a Jewish by faith.' He said, 'Being an Aalim, you are advising me to marry my daughter to a Jew!' Imam Azam ﷺ said; 'If you are not willing to marry your daughter to a wealthy and reputable Jew then could Rasoolullah ﷺ have given two of his daughters into the marriage of someone if he was a Jew?' On hearing what Imam Azam ﷺ had to say, he immediately repented and changed his view in regards to Hazrat Uthman ﷺ. These incidents and all that has been mentioned in this discussion point to the intelligence and wisdom of Imam Azam Abu Hanifa ﷺ. There is no doubt that he is Imam Azam. Imam Abu Hanifa ﷺ passed from this world in 150 Hijri.

We pray that Almighty Allah showers the rains of Mercy over his Holy Grave and blesses us through his Blessings and knowledge.

A Brief Account of The Author

Faqih-e-Azam Hind, Sadrush Shariah Hazrat Allama Muhammad Amjad Ali عليه الرحمه والرضوان was amongst one of the most prominent and illustrious personalities of India. Huzoor Sadrush Shariah, Badrut Tariqat Hazrat Allama Shah Amjad Ali Aazmi the son of Hakim Jamaalud'deen, son of Maulana Khuda Bakhsh, son of Moulana Khairud'deen was born at a place known as Karimud'deen which is situated in the district of Ghosi, in the well known town of Azamgarh in India. His father and grandfather both were renowned scholars in Religious theology and expert specialists in Unani medicine. When his grandfather, Hazrat Maulana Khuda Bakhsh عليه الرحمه went to perform Hajj, he received the permission for the recitation of Dala'il al-Khayrat in Madinatul Munawwarah from the Shaikhud Dalaa'il. He was also a great Saahib-e-Karaamat. He received his elementary education from his grandfather, thereafter studying under the watchful eye of elder brother Maulana Muhammad Siddique عليه الرحمه. After completion of his elementary studies, he was enrolled for higher education at the Madrassa Hanafiya in Jaunpur. This was a very famous and reputable Islamic University in that time. There, he studied under the guidance of a very reputable and distinguished Aalim-e-Deen of the time, Jaami' Ma'qulat Wa Manqulat, Hazrat Allama Maulana Hidayatullah Khan Rampuri Jaunpuri, who passed away in 1326/1908.

Maulana Hidayatullah Khan عليه الرحمه was the student of the personality, who was known for first inspiring the Movement for Independence in India, namely; The Imamul Falsafa, Mujahid-e-Jalil, Hazrat Allama Fazl-e-Haq Khayrabadi عليه الرحمه. After observing his immense wisdom and acumen, Ustaazul Asaatiza Allama Hidayatullah Khan, counted him amongst his most reputable students which can be better understood from the words of Allama Sayed Sulaiman Ashraf Bihari (Professor of the Religious Faculty at Aligarh Muslim University): Hazrat Ustaazul Asaatiza was kind and attentive towards all his students but he would place his special attention over three of his students. He used to say, *'I wish to take whatever is in my heart and pass it on to these three students.'* (The 3 students being mentioned were Maulana Muhammad Siddique, Maulana Amjad Ali and Maulana Sulaiman Ashraf).

It is for this very reason that once his beloved teacher said as follows regarding him: *'I managed to find one (true) student and that too, in my old age.'* After completion of his studies in Jaunpur, on the request of his teacher, he journeyed to Madrasatul Hadith in Pillibhit to specialise in Hadith where he studied Hadith at the feet of Hafizul Hadith, Hujjatul Asr Allama Wasi Ahmed Surti عليه الرحمه who passed away in 1334/1916. He graduated and attained his Degree in 1320/1905. As a student, his teachers and management of the Madrassa acknowledged his acumen and intellect alike. This can be gathered from the report presented by the Director of the Madrassa which he had published in Tohfa-e-Hanafiya in Patna. The report reads as follows: *'Alhumdulillah, Hazrat Maulana Maulvi Shah Muhammad Salaamatullah Saheb Rampuri took the exams for our students on the 6th of Zil Hijjah 1324. After completing the books of his course, Maulvi Amjad Ali also studied the Sihah Sit'ta, Musnad Shareef, Kitaabul Athaar Shareef, Mu'atta Shareef, Tahaawi Shareef with great enthusiasm and dedication throughout the year. He studied by both listening and reading and thus, excelled in his examination with distinction. The examiner was completely impressed with his ability, acumen, intellect and talent. The Dastaar was then tied on his head.'*

After graduating and acquiring his degree, he was immediately engaged as the Principal of Madrassa Ahl-e-Sunnat which was one of the most reputable Madrassas in Patna, Bihar. The excellence and repute of this Madrassa can be understood from the fact that before the arrival of Huzoor Sadrush Shariah عليه الرحمه illustrious personalities like the distinguished student of Allama Fazl-e-Haq Khayrabadi, Allama Maulana Abdul Aziz Mantaqi and Hafizul Hadith Huzoor Muhadith-e-Surti عليه الرحمه held the positions of Shaikh-ul-Hadith at this Madrassa. The first book that he was asked to teach whilst at the Madrassa was 'The Hidaya Volume 2'. He explained the issues presented therein with such proficiency and so clearly, that the Ulama and all those present there were astonished. The Manager of the Institute, Qazi Abdul Waheed awarded him the responsibility of handling all the Educational Affairs of the Madrassa. After the passing away of Qazi Abdul Waheed, he did not remain there for too long. He then journeyed to Lucknow where he studied 'Ilm-ut-Tibb' for two years. After completion of this course, he returned home and commenced serving the people by starting a clinic. His clinic began to progress successfully. When

Huzoor Muhadith-e-Surti علیہ الرحمہ heard that Sadrush Shariah علیہ الرحمہ had started practicing and had opened a clinic for this purpose, he became very sad. At this time, The Faqih of Faqihs of the Century, The Imam amongst Imams, the Great Reviver of Islam, A'la Hazrat Imam Ahl-e-Sunnat رضی اللہ عنہ Imam Ahmed Raza Khan required the services of a teacher at the Darul-Uloom Manzar-e-Islam. Sadrush Shariah then left his clinic and proceeded to Bareilly. At Bareilly, he first served as a teacher. When Huzoor Sadrush Shariah intended to visit Bareilly Shareef from Pilliphit, Huzoor Muhadith-e-Surti علیہ الرحمہ wrote a letter to A'la Hazrat, Imam Ahmed Raza Khan رضی اللہ عنہ asking him to inspire him to continue in the field of Ilm-e-Deen. Within a few months, Mujaddid-e-Deen-o-Millat Imam Ahmed Raza Khan رضی اللہ عنہ arranged for Sadrush Shariah to reside permanently in Bareilly Shareef. He was entrusted with many responsibilities by Imam Ahmed Raza Khan رضی اللہ عنہ. Important affairs such as, The Educational Affairs of Madrassa Manzar-e-Islam, The management of Anjuman Ahl-e-Sunnat, The management of the printing press, arrangement of manuscripts, proofing of books that were being prepared for publishing, issuing Fatawa and dispatching important postage entrusted to him. Due to his potential and his devotion and sincerity, Imam Ahmed Raza رضی اللہ عنہ looked at him with great respect and due to this he had immense trust and faith in him. After approximately fifteen years, he journeyed to Ajmer Shareef in 1343/1924 to take up the position as Principal at Darul Uloom Mu'eenia Uthmania. He remained there until 1350 and quenched the thirst of those who came in search of knowledge. The most intelligent and bright students travelled from all corners of the country to humble themselves before him, quenching their thirst for true knowledge and wisdom.

Shaykh-ul-Ulama Allama Ghulam Jilani Ghoswi writes: *'The standard of education at Darul Uloom Mu'eenia excelled to such a high level, that it became famous all over. Students journeyed from the Northern Provinces, Bihar and Hyderabad etc. to acquire knowledge from him, after hearing of his manner of teaching. Those who lived in Ajmer Shareef say that never before did they see such an atmosphere and environment of learning which they saw in his era.'*

He returned to Bareilly Shareef in 1351 and for 3 years he served as a teacher at the Darul Ifta. In 1354, Nawab Haji Ghulam Muhammad Khan

Sherwani, the Governor of Dadon Aligarh invited him to take up the post as principal at Madrassa Haafizia Sa'eedia which he accepted. He remained there for seven years and taught during this time with sincerity and devotion, producing dynamic and capable scholars. He was truly proficient in the art of teaching and instructing. With the exception of instructing the students through the customary books and the set books, he also taught them in other fields through other books as well. He taught the books that were part of the syllabus but at the same time he taught those books that were not part of the syllabus. He did this by explaining to students the footnotes and commentaries in regards to these books. He used to even spend time after Madrassa hours to tutor the students. He would even teach in the days when there was no Madrassa. His manner of teaching and instruction gained prominence throughout the country. He would explain absolutely difficult and intricate issues to the students in a very simple manner, that even a very weak student would be able to understand his explanation. There came a time when the Aligarh Muslim University intended to initiate a department which would specialise in Eastern education which would allow students to study right and achieve an M.A. and for this, they were in search of scholars who understood the current day situation and the manner of instruction in the current day classroom. Amongst those who were appointed to plan this faculty, was Sadrush Shariah عليه الرحمه.

The Roving Ambassador of Islam Allama Abdul Aleem Siddiqi Meerati عليه الرحمه presented the contents to a syllabus which he prepared, for correction and setting, to Huzoor Sadrush Shariah (alaihi rahma). Whilst delivering a discourse at the Annual Jalsa of Madrassa Haafizia Sa'eedia Maulana Habibur Rahman Sherwani paid tributes to the Allama Amjadi Ali عليه الرحمه as a person and as a professional with these words: *'There are only four or five teachers in the continent that I regard as completely proficient and appointed on merit, and Maulana Amjad Ali is amongst them. The fact that students are becoming Faazils at his hands and acquiring certificates of merit is clear evidence of his proficiency. He is not just a Maulvi by name.'*

When there was the need to appoint a Principal for Darul Uloom Manzar-e-Islam, students were prepared and sent over to him for lessons. Huzoor

Hujjatul Islam Maulana Haamid Raza Khan ﷺ observed his manner of teaching from a distance. After he had observed him teaching, he returned and said as follows: *'When Maulana Amjad Ali was answering the students, it seemed like a vast sea that in which waves (of knowledge) were rising.'*

It is the blessing of the teaching of Huzoor Sadrush Shariah علیه الرحمه that those who are his students directly or indirectly can be found throughout the globe today propagating Islam. There is probably not a single Madrassa or Darul Uloom in the Indo-Pak sub-continent that does not have at least one teacher that has not attained his blessings. His works in the field of Fiqh are undoubtedly shining evidence of his services. Why should this not be so, when with the exception of his special intelligence and expertise, he was blessed with serving in the field of Jurisprudence as a Mufti under the guidance of such a great and expert Jurist and Imam of the era, as Mujadid-e-Azam Imam Ahmed Raza علیه الرحمه a personality whose expertise and proficiency in Fiqh is not only accepted by us but also the refuters. This is the reason that not only did Mujadid-e-Azam acknowledge and have full faith in his understanding of issues of Fiqh and in matters related to Fatawa. However, Imam Ahmed Raza Khan had full confidence in Allama Amjad Ali Khan on account of his diligence and competence in the mission entrusted to him.

Whilst paying tribute to his excellence, Imam Ahmed Raza Khan ﷺ said: *'You will find the quality of understanding the religion (Tafaqquh) to a greater degree in Maulvi Amjad Ali incomparable to others present here. The reason being that he is proficient in announcing, writing and examining the various Fatawa. He writes down what I say in response to the inquiries sought in this behalf. He has an adoptive nature and he grasps the point of the issue without much effort. He has acquired familiarity with methods and procedures which are an asset for him in this profession'* This alone shows that Imam Ahl-e-Sunnat acknowledged that Huzoor Sadrush Shariah's proficiency as a Mufti and regarded him as being masterful in this regard. When the senior Ulama of the time would find difficulty in resolving any issue, they would present their problems to Huzoor Sadrush Shariah علیه الرحمه.

Once, Maulana Israar-ur-Rahmaan Saaheb of Hyderbad Dakkan sent a query to him on the 18th of Rajab 1346 which consisted of a few issues that needed

to be resolved. In the beginning of his Istifta, he writes: 'These issues are of such a nature that not every one will be capable to write a satisfactory answer to it. After much deliberation, I noticed that Almighty Allah, through His Grace and Blessing, and through the blessing of the Holy Prophet ﷺ made you worthy of this position. May Almighty Allah grant you abundance in your knowledge, age, blessings and may the Muslims benefit from your blessings. Aameen Thumma Aameen.' Other learned and great personalities like Hazrat Maulana Ziaúd'deen Pillibhiti علیہ الرحمہ, Imam-un-Nahw Allama Ghulam Jilani Meerati علیہ الرحمہ and Khair-ul-Azkiya Maulana Ghulam Yazdani Ghoswi also referred to him whenever they faced issues in Fiqh etc which found difficult to resolve. Huzoor Sadrush Shariah علیہ الرحمہ took Bai'at at the hands of the Mujadid-e-Deen-o-Millat Imam Ahl-e-Sunnat, A'la Hazrat Ash Shah Imam Ahmed Raza Khan رضی اللہ عنہ. He was blessed with the Khilafat and the Wakaalat from Huzoor A'la Hazrat رضی اللہ عنہ and great personalities like Hazrat Allama Hashmati Ali Khan علیہ الرحمہ took the Bai'at of A'la Hazrat رضی اللہ عنہ through the hands of Sadrush Shariah علیہ الرحمہ. Imam Ahmed Raza Khan رضی اللہ عنہ admired his effort and his sincerity and devotion at the Darul Ifta and in every other field that he partook in. He spent his days and nights working and sincerely striving for the betterment of the Ummah. It was due to this dedication and his striving sincerity that Imam Ahmed Raza رضی اللہ عنہ said: *'Maulana Amjad Ali Sahib is a work machine'*

Sadrush Shariah علیہ الرحمہ contributed greatly to the the initiation and finalisation of the world-renowned translation of the Holy Qur'an by Imam Ahmed Raza, entitled Kanz-ul-Imaan. It is regarded as the most unique Urdu translation of the Holy Qur'an. Huzoor Sadrush Shariah was fundamentally and psychologically capable as a religious scholar but he was also conversant with the politics of the day. Whenever and wherever the need arose, he defended and decorated the Muslims. Allah Almighty blessed Huzoor Sadrush Shariah with proficiency in many different sciences and branches of knowledge but he had an intrinsic inclination towards Tafseer, Hadith and Fiqh. His expertise in Fiqh is why Imam Ahmed Raza رضی اللہ عنہ conferred the title '*Sadrush Shariah*' to him. Huzoor Sadrush Shariah initially started writing marginal notes on the voluminous book of Imam Abu Ja'far Tahawi on Hadith, entitled 'Sharh Ma'ani'ul Athar' and in a short period of seven months, he completed a comprehensive annotation of more than 450

pages on this masterpiece. Another distinguished work of Huzoor Sadrush Shariah is his Fatawa Amjadia, which is in four volumes, comprising of several of his Fatawa. Bahaar-e-Shariat is that universally acclaimed book of Huzoor Sadrush Shariah which can be justifiably called the Encyclopaedia of Hanafi Fiqh.

Huzoor Sadrush Shariah wrote 17 parts of the 20 part book. The remaining three volumes were completed by his students. It must be noted that the world renowned book Fatawa-e-Alamgiri also known as Hindiya was compiled by the efforts of more than five hundred outstanding scholars at that time. Huzoor Sadrush Shariah on the other hand, wrote the famous Bahaar-e-Shariat single handedly. This book has been written in such a beautiful and simple manner that not only can the Ulama make use of it but even the general public is able to derive benefit through it.

A'la Hazrat Ash Shah Imam Ahmed Raza Khan رضي الله عنه personally listened to the first six parts of Bahaar-e-Shariat as Huzoor Sadrush Shariah recited it to him. After listening to the first six parts, Huzoor A'la Hazrat رضي الله عنه mentioned to Sadrush Shariah عليه الرحمه that he had his blessings to continue and there was now no need to read it to him anymore. This was the confidence that Imam Ahmed Raza رضي الله عنه had in the work of Sadrush Shariah. Sadrush Shariah found time to do all this even though he spent most of his time instructing students. The students of Huzoor Sadrush Shariah عليه الرحمه include some of the greatest Ulama of the time. Some of the names of his students are as follows:

1. Sh'er Besha-e-Sunnat, Allama Hashmat Ali Khan
2. Muhadith-e-Azam Pakistan, Mufti Sardar Ahmed
3. Huzoor Mujahid-e-Millat, Allama Habibur Rahmaan
4. Imam-un-Nahw Allama Sayyid Ghulam Jilani Meerati
5. Hafiz-e-Millat Allama Abdul Aziz Muhaddith
6. Amin-e-Shari'at, Maulana Rifaqat Hussain Muzafarpuri
7. Shamsul Ulama Qadi Shamsud'deen Jaunpuri
8. Khairul Azkiya Allama Ghulam Yazdani Aazmi
9. Sayyidul Ulama Hazrat Sayed Aal-e-Mustafa Marehrawi
10. Fakhrul Amasil Allama Muhammad Sulaiman

11. Shaykh-ul-Hadith Hazrat Allama Abdul Mustafa Aazmi
12. Allama Abdul Mustafa Azhari (son of Sadrush Shariah)
13. Khalil-ul-Ulama Maulana Mufti Khalil Khan Barkaati
14. Shaykh-ul-Ulama Hazrat Allama Ghulam Jilani Ghoswi
15. Ra'is-ul-Muhaditheen Allama Mubinud'deen Amrohwi
16. Abul Mahasin Allama Mohammad Mohsin
17. Faqih-e-Azam Allama Mufti Sharif-ul-Haq Amjadi
18. Hazrat Maulana Mohammed Ilyas Siyalkoti
19. Hazrat Maulana Mufti Mohammed A'jaz Razvi
20. Hazrat Maulana Mufti Waqarud'deen Amjadi
21. Hazrat Maulana Taqaddus Ali Khan

There were also many great and blessed personalities in the time of Huzoor Sadrush Shariah who would be regarded as his contemporary Ulama. Some of the contemporary scholars in the time of Huzoor Sadrush Shariah were as follows:

1. Sadrul Afadil Allama Sayyid Na'imud'deen Muradabadi
2. Hujjatul Islam, Allama Hamid Raza Khan
3. Mufti-e-Azam-e-Hind Allama Mustafa Raza Khan
4. Malikul Ulama Allama Zafrud'deen Bihari
5. Umdatul Mutakal'limin Sayyid Sulaiman Ashraf Bihari
6. Hazrat Allama Sayyid Ahmed Ashraf ibn Ashrafi Miya
7. Muhadith-e-Azam Hind Sayed Muhammad Kichauchavi
8. Hazrat Maulana Hakim Barakat Tonki
9. Hazrat Allama Wakil Ahmed Sikandarpuri
10. Hazrat Allama Maulana Fadl-e-Haq Rampuri
11. Hazrat Allama Mu'inud'deen Ajmeri
12. Hazrat Maulana Noorul Hasan Rampuri
14. Maulana Qadi Abdul Wahid Sahib
15. Hazrat Allama Ziaud'deen Pilibhiti
16. Mubaligh-e-Islam Allama Abdul Aleem Siddiqi Meerati
17. Hazrat Maulana Sayyid Misbahul Hassan

Huzoor Sadrush Shariah عليه الرحمه blessed some great and learned personalities with his Khirqa. In other words, he honoured them with being amongst his Khulafa. Some of the names of his Khulafa are as follows:

1. Sher Besha-e-Sunnat, Allama Hashmat Ali Khan
2. Muhadith-e-Azam Pakistan Maulana Sardar Ahmed
3. Hafiz-e-Millat Allama Abdul Aziz Muhadith-e-Muradabadi
4. Shaykh-ul-Ulama Allama Ghulam Jilani Aazmi
5. Mufti-e-Azam Kanpur, Mufti Rifaqat Husain Kanpuri
6. Hazrat Allama Hafiz Qari Muhammad Muslihud'deen Siddiqui (Uncle and father in-law of Mujahid-e-Ahle Sunnat Allama Sayed Shah Turab-ul-Haq Qaadiri Razvi Noori)
7. Allama Ghulam Yazdani Ghoswi

Huzoor Sadrush Shariah عليه الرحمه married four wives and was blessed with many pious children from all his wives. Below are the names of his respected wives and children:

1st wife: Mohtarama Karima Khatun Sahiba:

- Hakim Shamsul Huda Marhum
- Zubeda Khatun marhuma
- Maulana Mohammed Yahya Marhum
- Allama Abdul Mustafa Azhari Marhum
- Allama Ata-ul-Mustafa Marhum

2nd wife: Mohtaramah Safiy an Nisa Sahiba

- Ra'isa Khatun Marhuma

3rd wife: Mohtarama Rabi'a Khatun Sahiba

- Muhammad Ahmed Marhum
- Qari Raza-ul-Mustafa Sahib

4th wife: Mohtarama Hajra Bibi Sahiba

- Mohtarama Sa'ida Khatun Marhuma
- Mohtarama Aisha Khatun
- Muhadith-e-Kabeer, Hazrat Allama Maulana Zia-ul-Mustafa Qaadiri Amjadi
- Muhammad Marhum
- Maulana Sana-ul-Mustafa Sahib
- Allama Baha-ul-Mustafa Sahib
- Maulana Fida-ul-Mustafa Sahib

Huzoor Sadrush Shariah travelled from this mundane world into the hereafter on Monday, the 2nd of Zil Qadah 1327 Hijri, coinciding 6th September 1948 at 11pm whilst intending to journey for his second Hajj and Ziyaarat. Allah ta'aala, grant him a special closeness in the shade of His Mercy. Aameen

Important Shari' Terminology

There are a few important technical terms of Shariah that need to be explained here, as they will be helpful throughout this book.

Fard-e-E'tiqaadi (Explicit Obligatory Act): refers to a command of Shariah which is proven by the distinct evidence of Shariah (in other words by such proof that is beyond any doubt). According to Hanafi scholars, one who denies this is an absolute infidel. There is Ijma (consensus of the learned Muslim scholars) that the one who denies any Fard-e-E'tiqaadi, the ruling regarding which is commonly known and obvious as to be related directly to an issue of Obligation in Religion then such a person is not only himself an infidel but one who doubts the infidelity about such a denier, is himself regarded as an infidel. Nonetheless, one who deliberately leaves out even once, any Fard-e-E'tiqaadi such as Namaaz, Ruku, Sujood without a valid reason permitted by Shariah is a fasiq (a transgressor), guilty of having committed a major sin and is deserving of the torment of hellfire.

Fard-e-Amali (Implicit Obligatory Act): This is a command of which is not as explicit (as Fard-e-E'tiqadi) but in view of the consensus of the Mujtahideen, (if) the command is based on the evidence of Shariah one is regarded as guilty of transgression (if left out) and one will not be relieved of his responsibility unless he fulfills it and such as the case when it is Fard in any Ibaadat (worship), then that (Ibaadat) will be regarded as invalid and nullified if that particular (action) is not fulfilled. To reject (deny) it without valid reason is an act of transgression and misguidance. However, if there is one who based on the views of Shariah, is worthy of arguing a certain view (This refers to a Mujtahid) then he has the right to differ with it on the basis of any evidence of the Shariah. (An example) of this is the differences between the righteously guided A'ima-e-Mujtahideen (viz. Imam Abu Hanifa – Imam Shafi'i, Imam Ahmed bin Hambal – Imam Maalik), where one Imam considers something to be Fard whilst the other does not. For example, according to the Hanafi School of thought the Masah (to pass wet hands over the head in Wudu) of one-fourth of the head in

wudu (ablution) is Fard and according to the Shafa'i school of thought, even the masah of one strand of hair is sufficient (to fulfil the Fard); whilst according to the Maaliki school of thought the Masah of the entire head (is Fard). Another Example is that according to the Hanafi School of thought, to recite the Bismillah and to make the intention for wudu is Sunnat, whereas these are regarded as Fard according to the Hambali and Shafi'i Schools of thought; i.e. saying Bismillah is Fard for Hambalis and Niyyat is Fard for Shafi'is; and with the exception of these, there are numerous other examples. In Fard-e-Amali, every person should adhere to the (principles of) the Imam of whom he is a Muqallid (adherent). It is unlawful (impermissible) to follow any other Imam besides your own Imam without any legitimate reason of Shariah.

WAAJIB-E-E'TIQAADI (EXPLICIT COMPULSORY ACT): is that which is proven as essential through Daleel-e-Zan'ni (a tradition reliably transmitted by one or a few people). Fard-e-Amali and Waajib-e-Amali are the two categories of this and it is enclosed within these two.

WAAJIB-E-AMALI (IMPLICIT COMPULSORY ACT): is that Waajib-e-E'tiqaadi that even though one does not fulfill it, there is the probability that one will be absolved of his responsibility. However, its necessity (to be fulfilled) is given precedence. If the Waajib-e-'Amali is omitted in any Ibaadat (worship) where it is regarded as necessary to be fulfilled (in other words it is an essential part of that Ibaadat) then without it being done, such Ibaadat will be regarded as defective but valid. A Mujtahid has the right to disagree with (differ regarding) the rules of a Waajib, based on evidence in the light of the Shariah. To intentionally omit even a single Waajib is a minor sin (Gunah-e-Sagheera) and to do so more than once (i.e. a few times) is a major sin (Gunah-e-Kabeera).

SUNNAT-E-MU'AKKADAH (REGULAR EMPHASISED PRACTICE OF THE HOLY PROPHET ﷺ): It is a practice which was always (regularly) practiced by the Holy Prophet ﷺ but he occasionally omitted it to show it as permitted (i.e. so that it is not regarded as Fard). It (can also be understood) in the sense of it being an importantly emphasised practice, to which he ﷺ did not completely close off the part of it being omitted. To

leave it out is Isa'at (bad but less than abhorrent) and to practice it is Thawaab (deserving of reward). To miss it on the odd occasion is deserving of a warning of serious consequences and to leave it out habitually is deserving of punishment.

SUNNAT-E-GHAIR-MU'AKKADAH (Not A Regular Practice But Deserving Of Reward): It is that desired action in the light of Shariah, that leaving it out is regarded as undesirable but it is not regarded as undesirable to the extent where (one who omits it) has been warned of receiving punishment for doing so, even if the Holy Prophet ﷺ regularly practiced it or not. To practice it is to attain reward and to omit it even habitually does not incur warning of serious consequences.

MUSTAHAB (DESIRABLE ACTION): This refers to that practice, which in the view of the Shariah is desirable and omitting it is not regarded to be undesirable, even though it was practiced by the Holy Prophet ﷺ himself and it was something that was encouraged; or even if the Learned Scholars of Islam (Ulama) were pleased with it (being practiced) even though it may not have been mentioned in the Ahadith. It is worthy of reward if it is done and if it is not done then there is absolutely no accountability.

MUBAH (LAWFUL): The law regarding this is alike, either if it is done or not (In other words either doing it or not doing it, are both lawful).

Haraam-e-Qat'ai (Explicitly prohibited): This is comparable to Fard. To intentionally carry out such an action is a major sin and transgression (of the law) and to abstain from (such an action) is Fard (an obligation) and deserving of reward.

MAKROOH-E-TAHREEMI (DISAPPROVED TO THE POINT OF BEING FORBIDDEN): This is comparable to Waajib. By committing such an action, the Ibaadat becomes defective and one who commits such an action is regarded as sinful, even though the sin of such an action is less than that of committing a Haraam (Forbidden / Prohibited) offence; the committing of such an offence on a few occasions' amounts to it being regarded a major sin (Kabeera).

ISA'AT (BAD ACTION): The committing of such an action is bad and one who commits it occasionally deserves chastisement, whereas making it a habitual action causes one to be culpable of punishment. This (Isa'at) is comparable to Sunnat-e-Mu'akkadah.

MAKROOH-E-TANZEEHI (UNDESIRABLE ACTION): That action which is regarded as undesirable in the Shariat but it is not to the extent where there is warning of any punishment for committing it. This is comparable to Sunnat-e-Ghair Mu'akkadah.

KHILAAF-E-ULA (CONTRARY TO WHAT IS BEST): This means to do something which was best not done. However, if it is done, then there is no harm or any chastisement for it. This is comparable to Mustahab.

One will find numerous discussions regarding these technical terms of Shariat, but this (which has been presented) is the essence of the research done.

وللہ الحمد حمدً کثیرًا مبارکً فیہ مبارکا علیہ کما یحب ربنا ویرضی

Dedication

In The Love & Honour of A True
Aashiq-e-Rasool ﷺ

Whose every breath was taken in the sincere
Love Of Allah's Habeeb ﷺ, Our Leader and
the True And Devoted Companion
of our Master ﷺ

Hazrat Bilal-e-Habshi رضی اللہ عنہ

I would like to dedicate this translation to:

Murshid-e-Barhaq, Huzoor Taajush Shariah,
Rahbar-e-Tariqat Hazrat Allama Mufti
Mohammed Akhtar Raza Khan Qaadiri
Azhari Qibla

Huzoor Muhadith-e-Kabeer, Ja Nasheen-e-
Sadrush Shariah Hazrat Allama Zia-ul-
Mustafa Qaadiri Amjadi Qibla

بسم اللہ الرحمن الرحیم

نحمدہ و نصلی علی رسولہ الکریم

Lawful and Unlawful

This chapter discusses the issues in Shariah, which are either regarded as *'Mamnu'* (unlawful / disallowed) or *'Mubah'* (Lawful / allowed).

In the terminology of Shariah, Mubah refers to that, which is alike in the letter of the law, whether performed or not. In other words doing it or not doing it are both lawful and neither is there any (guarantee) of reward or any (warning) of chastisement for either performing it or omitting it.

There is also no abhorrence in doing it (i.e. it is not regarded as Makruh). The discussion regarding both categories of 'Makruh' (abhorrent/disapproved actions) has been discussed in Chapter two of Bahaar-e-Shariat.

The issues in this volume have been divided into chapters. The first chapter will deal with the rules regarding eating and drinking, as 'mans' physical life is related to eating and drinking (i.e. sustenance).

Chapter 1

The Etiquettes Of Eating

It has been mentioned in the Holy Qur'an

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحَرِّمُواْ طَيِّبَـٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓاْ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٨٧﴾ وَكُلُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَـٰلًا طَيِّبًا ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿٨٨﴾

"O you who believe! That which Allah has ordained as Halaal (Lawful) upon you, do not proclaim it to be Haraam (forbidden) and do not transgress the limitations. Verily Allah loves not the transgressors; and eat of the Halaal pure sustenance which Allah has given you, and Fear Allah, on Whom you have brought Imaan." [Surah 5 Verses 87-88]

كُلُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيْطَـٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ

"Eat of the sustenance which Allah has provided for you and do not follow in the path of shaitaan. Undoubtedly, he is your open enemy. [Surah 6 Verse 142]

يَـٰبَنِىٓ ءَادَمَ خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُواْ وَٱشْرَبُواْ وَلَا تُسْرِفُوٓاْ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿٣١﴾ قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَـٰتِ مِنَ ٱلرِّزْقِ ۚ قُلْ هِىَ لِلَّذِينَ ءَامَنُواْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا خَالِصَةً يَوْمَ ٱلْقِيَـٰمَةِ ۗ كَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَـٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُواْ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَـٰنًا وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

"O Offspring of Adam! Adorn yourself when going into the Musjid; and eat and drink; and do not be lavish (commit transgressions) and undoubtedly He loves not those who are lavish. O Beloved! You Say: Who has forbidden that adornment which Allah has provided for His servants; (and) the purely wholesome sustenance! You say: They are for the believers, in this world; and on the Day of Reckoning, especially for them only. In this manner do We explain in detail the verses, for the people of knowledge. You say: My Rub has forbidden (made Haraam) immodest actions, (be it) that which is open or that which is concealed; and sins and unlawful transgressions; and associating partners to Allah, for which He has not granted any right; and to attribute that to Allah, regarding which you have no knowledge of."
[Surah 7 Verses 31-33]

لَّيۡسَ عَلَى ٱلۡأَعۡمَىٰ حَرَجٞ وَلَا عَلَى ٱلۡأَعۡرَجِ حَرَجٞ وَلَا عَلَى ٱلۡمَرِيضِ حَرَجٞ وَلَا عَلَىٰٓ أَنفُسِكُمۡ أَن تَأۡكُلُواْ مِنۢ بُيُوتِكُمۡ أَوۡ بُيُوتِ ءَابَآئِكُمۡ أَوۡ بُيُوتِ أُمَّهَٰتِكُمۡ أَوۡ بُيُوتِ إِخۡوَٰنِكُمۡ أَوۡ بُيُوتِ أَخَوَٰتِكُمۡ أَوۡ بُيُوتِ أَعۡمَٰمِكُمۡ أَوۡ بُيُوتِ عَمَّٰتِكُمۡ أَوۡ بُيُوتِ أَخۡوَٰلِكُمۡ أَوۡ بُيُوتِ خَٰلَٰتِكُمۡ أَوۡ مَا مَلَكۡتُم مَّفَاتِحَهُۥٓ أَوۡ صَدِيقِكُمۡۚ لَيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن تَأۡكُلُواْ جَمِيعًا أَوۡ أَشۡتَاتٗاۚ

There is no problem to the blind, nor any consequence to the cripple, nor prohibition to the ill and nor to any from amongst you, that you may eat in the homes of your offsprings, or the homes of your fathers, or the homes of your mothers, or at the homes of your brothers, or at the homes of your sisters or at the homes of paternal uncles (father's brothers), or at the homes of your paternal aunts (father's sisters) or at the homes of your maternal

uncles (mother's brothers) or at the homes of your maternal aunts (mother's sisters), or in those places of which the keys are in your custody, or in the house of your friend. There is no sin on you, whether you eat together or individually. [Surah 24 Verse 61]

We shall initially present in this section a few Ahadith relating to the virtues and merits of eating.

HADITH 1: It is reported in Sahih Muslim Shareef from Huzaifa ﷺ that Rasoolullah ﷺ said that, 'food on which بسم الله (Bismillah) is not recited is permissible for shaitaan to eat. This means that shaitaan partakes in your meal if you do not recite بسم الله before eating.'

HADITH 2: It is reported in Sahih Muslim from Hazrat Jaabir ﷺ that Rasoolullah ﷺ said, 'When a person enters a house and proclaims بسم الله on entering and before eating, then shaitaan says to his accomplices, 'Neither will you get any shelter nor anything to eat in this house'. If one does not say بسم الله when entering the house, he says, 'Now you have found a place of shelter and if he does not say بسم الله before eating, then he says to his brood, 'Now you have found a place of shelter and food to eat.''

HADITH 3: It is in Sahih Bukhari and Sahih Muslim from Umar ibn Abi Salma رضی الله تعالی عنهما. He says, 'As a child[1] I was in the care of Rasoolullah ﷺ and whilst eating, I would eat from all over the plate. Rasoolullah ﷺ said, 'Recite بسم الله eat with your right hand, and eat from the portion of the plate which is before you.''

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1. Umar ibn Abi Salma ﷺ was the step-son of Sayyiduna Rasoolullah ﷺ and the son of Umm-ul-Mo'mineen Umm-e-Salma رضی الله تعالی عنها

HADITH 4: Abu Dawud, Tirmizi and Haakim narrate from Hazrat A'isha رضی الله تعالی عنها that Huzoor ﷺ said, 'When a person commences eating, he should take the Name of Allah, in other words he should recite بسم الله and if he has forgotten to recite the بسم الله at the beginning, then he should say:

بِسْمِ اللهِ اَوَّلَهُ وَ اٰخِرَهُ

It is mentioned as follows in the narrations of Imam Ahmed, Ibn Majah, Ibn Hib'baan and Baihaqi:

بِسْمِ اللهِ فِیْ اَوَّلِهٖ وَ آخِرِهٖ

HADITH 5: Imam Ahmed, Abu Dawud, Ibn Majah and Haakim narrate from Wahshi bin Harb رضی الله عنه that Rasoolullah ﷺ said, 'Eat together (in a group) and say بسم الله (before eating). There shall be abundance in this for you.'

It is further mentioned in the narration of Ibn Majah that the people said, 'Ya Rasool'Allah ﷺ! We eat but our stomachs are not filled (i.e. we are still hungry)'. He ﷺ said, 'Possibly you eat individually'. They acknowledged this and he ﷺ said, 'Eat together and say بسم الله (and) there shall be barkat (blessings in abundance).'

HADITH 6: It is in Sharhus Sunnah from Abu Ayub رضی الله عنه. He says, 'We were in the Holy Presence of Rasoolullah ﷺ and the food was presented to us. In the beginning, we noticed such barkat, like we had never seen in any meal before, but towards the end we noticed a scarcity of it (i.e. the Barkat became less). We said, 'Ya Rasool'Allah ﷺ! Why did this happen?' He ﷺ said, 'All of us proclaimed بسم الله

before eating. Then, one person sat down to eat without proclaiming بسم الله so shaitaan shared in the meal with him."

HADITH 7: Abu Dawud narrated on the authority of Umay'ya bin Makhshi ﷺ. He says, 'once a person was eating his meal without saying بسم الله He had completed eating his meal; except for one morsel. He then raised the morsel saying, بِسْمِ اللهِ اَوَّلَهُ وَ اٰخِرَهُ Rasoolullah ﷺ smiled and said, 'shaitaan was eating with him. When he took Allah's Name, then he (shaitaan) spewed out whatever was in his stomach.' This could also mean that by proclaiming بسم الله the blessing of the meal that was lost is regained.'

HADITH 8: It is in Sahih Muslim from Hazrat Huzaifa ﷺ. He says that 'whenever we partook in a meal with Huzoor ﷺ we would never touch the food, until Huzoor ﷺ would commence eating. On a particular occasion whilst we were present with Huzoor ﷺ a girl came in running, as if she was being pushed forward by someone. She intended to put her hand into the food, but Huzoor ﷺ held her hand. Then a Bedouin Arab came in running, as if someone had thrust him forward. Huzoor ﷺ held his hand as well and said 'When the Name of Allah is not proclaimed on any food, it becomes Halaal for shaitaan to eat; shaitaan entered with the girl, so that he may join her in the meal, thus I caught her hand. Then he entered with the Bedouin, so that he may partake in the meal with him, so I caught his hand. I swear an oath (By Him) in whose Divine Power is My Life! His hand is in my hand with their hands.' Thereafter, Huzoor ﷺ proclaimed the بسم الله and commenced eating.'

Imam Ahmed, Abu Dawud and Nasa'i have presented similar narrations.

HADITH 9: Ibn Asakir has reported on the authority of Uqba bin Aamir ﷺ that Huzoor ﷺ said, 'That food on which the Name of Allah was not mentioned causes illness and there is no barkat blessing in it, and the amends (Kafarah) for it is that if the eating cloth has not yet been gathered, you should say بسم الله and eat something (even if it is a little), and if the eating cloth has already been gathered, say بسم الله and clean your fingers.'

HADITH 10: Dailmi reported from Hazrat Anas ﷺ that Rasoolullah ﷺ said, 'when eating or drinking, say,

بِسْمِ اللهِ وَ بِاللهِ الَّذِیْ لاَ یَضُرُّ مَعَ اسْمِهِ شَیْءٌ فِیْ الْاَرْضِ
وَ لاَ فِیْ السَّمَاءِ یاَ حَیُّ یا قَیُّوْمُ

thus that meal or drink will not cause you any illness, even if it has been poisoned.'

HADITH 11: It is in Sahih Muslim from Ibn Umar رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'When eating food, eat with the right hand and when drinking water, drink with the right hand.'

HADITH 12: It is in Sahih Muslim from Ibn Umar that Rasoolullah ﷺ said, 'No one should eat any food or drink any water with the left hand, for to eat and drink with the left hand is the manner of shaitaan.'

HADITH 13: Ibn Majah reported from Abu Hurairah ﷺ that Nabi ﷺ said, 'Eat and drink with the right hand; and take and give with the right hand, for shaitaan eats and drinks with the left hand and takes and gives with the left hand.'

HADITH 14: Ibn ul Najaar reported from Abu Hurairah ﷺ that Huzoor ﷺ said, 'It is the manner (way) of the Ambia عليهم السلام to eat with three fingers.'

Hakeem reported from Ibn Ab'bas رضى الله تعالى عنهما that Huzoor-e-Akram ﷺ said, 'Eat with three fingers, for it is Sunnat and do not eat with all five fingers, for it is the way of the village dwellers.'

HADITH 15: It is in Sahih Muslim from Ka'ab ibn Maalik ﷺ that Rasoolullah ﷺ used to eat with three fingers and he would clean his hands before wiping them.

HADITH 16: It is in Sahih Muslim from Jaabir ﷺ that Nabi ﷺ commanded us to clean our fingers and plates, and he ﷺ said, 'You know not which portion of the food holds the blessing'.

HADITH 17: It is in Sahih Bukhari and Muslim from Abdullah ibn Umar رضى الله تعالى عنهما that Nabi ﷺ said 'Do not wipe your hands after eating; until such time that you have cleaned them or you allow someone else to clean your fingers'. In other words, you may allow such a person to do this who does not think of it as distasteful and offensive, such as your students or your mureedeen (disciples) as they regard the left over food portions of their teachers (Ustaaz) or Sheikh (Murshid) to be Tabaruk (sacred) and they gladly take this to be a beneficial opportunity.

HADITH 18: Imam Ahmed, Tirmizi and Ibn Majah report from Nubaisha ﷺ that Rasoolullah ﷺ said, 'whosoever cleans his plate (i.e. wipes it clean by using fingers etc.) after eating; that plate will make Istighfar for him (ask for the forgiveness on his behalf).' It is also mentioned in the narration of Razeen that the plate says 'Allah

grant you salvation from Jahanum (Hell fire), like you have granted me deliverance from shaitaan.'

HADITH 19: Tabrani has reported from Ibn Ab'bas رضى الله تعالى عنهما that Huzoor ﷺ forbade blowing in food and water.

HADITH 20: It is in Sahih Muslim from Jaabir رضي الله عنه that Rasoolullah ﷺ said, 'shaitaan infringes in everything you do and he becomes present when you are eating, thus if any morsel falls and something comes onto it, clean and eat that morsel. Do not leave it for shaitaan. When you have completed eating clean your fingers, for it is not known which portion of the meal contains the blessing.'

HADITH 21: Ibn Majah reported on the authority of Hassan Basri رضي الله عنه that Mu'qil bin Yasaar رضي الله عنه was partaking in a meal. A morsel fell from his hand (whilst eating), so he picked it up, cleaned it and ate it. On seeing this, (some) villagers gestured that with their eyes. Someone said to him, that Allah have mercy on the Ameer[1]. The villagers gesture at you with their eyes for having eaten the fallen morsel despite sufficient food being before you. Hazrat Mu'qil رضي الله عنه said, 'On account of these non-Arabs, I can not omit that, which I heard from Rasoolullah ﷺ. We were commanded that if any morsel fell, we should pick it up, clean it and eat it, and not leave it for shaitaan.'

HADITH 22: Ibn Majah reported from Umm-ul-Mo'mineen A'isha رضى الله تعالى عنها that Nabi ﷺ entered the house and found a piece of bread on the ground. He picked it up, wiped it and then ate it, saying, 'O A'isha! Respect a good thing, for when this thing was taken away from any nation, it did not return to them.'

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1. Mu'qil bin Yasaar was the Ameer and Leader of that locality.

When sustenance is taken away from any ungrateful nation, it never returns to them.

HADITH 23: Tabrani reported from Abdullah ibn Umm-e-Hiraam ﷺ that Huzoor ﷺ said, 'Respect bread for it is from the blessings of the sky and earth. That person who eats a piece of bread that has fallen from the eating cloth shall be forgiven.'

HADITH 24: Daarimi reported from Asma رضی اللہ تعالی عنہا that when Thareed[1] would be brought to her, she would ask for it to be kept away so that the intensity of its steam may fade away; and she says, 'I heard from Rasoolullah ﷺ that there is more barkat in doing this.'

HADITH 25: Haakim reports from Jaabir ﷺ and Abu Dawud report from Asma رضی اللہ تعالی عنہا that he ﷺ said, 'Allow food to cool, for there is no blessing in hot food.'

HADITH 26: It is in Sahih Bukhari Shareef on the authority of Abu Umaama ﷺ that Rasoolullah ﷺ used to read the following (dua) once the eating cloth would to be gathered:

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ غَيْرَ مَكْفِيٍّ
وَ لاَ مُوَدَّعٍ وَ لاَ مُسْتَغْنًى عَنْهُ رَبَّنَا

HADITH 27: In Sahih Muslim it is reported from Anas ﷺ that Rasoolullah ﷺ said, 'Allah is pleased with one who praises Allah when he eats a morsel, and one who praises Allah when he drinks water.'

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1. Thareed is an Arabian dish made from pieces of bread.

HADITH 28: Tirmizi, Abu Dawud and Ibn Majah reported from Abu Sa'eed Khudri ﷺ that after eating, Rasoolullah ﷺ used to read:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَ سَقَانَا وَ جَعَلَنَا مِنَ الْمُسْلِمِیْنَ

HADITH 29: It is in Tirmizi from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'A person who is grateful after eating is like the person who is patient whilst fasting'.

HADITH 30: Abu Dawud reported from Abu Ayub ﷺ that whenever Rasoolullah ﷺ ate or drank something, he recited:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَ وَ سَقٰی وَ سَوَّغَهُ وَ جَعَلَ لَهُ مَخْرَجًا

HADITH 31: Zia reported from Anas ﷺ that he ﷺ said, 'when food is kept before a person, he is granted forgiveness (Maghfirah), before it is lifted (off the eating cloth), on condition that بسم الله should be mentioned when the food is laid out and 'Alhumdulillah' is said when it is about to be picked up.'

HADITH 32: Nasa'i etc. have reported on the authority of Abu Hurairah ﷺ that after eating, the following dua should be read:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ یُطْعِمُ وَ لاَ یُطْعَمُ وَمَنَّ عَلَیْنَا فَهَدَانَا وَ اَطْعَمَنَا وَ سَقَانَا وَ کُلَّ بَلاَءٍ حَسَنٍ اَبْلاَنَا اَلْحَمْدُ لِلّٰهِ غَیْرَ مُوَدَّعٍ رَبِّیْ وَ لاَ مُکَافِیَ وَ لاَ مَکْفُوْرَ وَلاَ مُسْتَغْنًی عَنْهُ اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا مِنَ الطَّعَامِ وَ سَقَانَا مِنَ الشَّرَابِ وَ کَسَانَا مِنَ الْعُرٰی وَ هَدَانَا مِنَ الضَّلاَلِ وَ بَصَرَنَا مِنَ الْعَمٰی وَ فَضَّلَنَا عَلٰی کَثِیْرٍ مِّنْ خَلْقِهِ تَفْضِیْلاً اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ

HADITH 33: Imam Ahmed, Abu Dawud, Tirmizi and Ibn Majah report from Ibn Ab'bas رضی اللہ تعالیٰ عنہما that Nabi ﷺ said, 'When having a meal one should say اَللّٰھُمَّ بَارِكْ لَنَا فِيْهِ وَ اَبْدِلْنَا خَيْرًا مِّنْهُ When he drinks milk, he should say اَللّٰھُمَّ بَارِكْ لَنَا فِيْهِ وَ زِدْنَا مِنْهُ for there is nothing comparable to milk, which suffices in place of water and food.'

HADITH 34: It is in Ibn Majah from Hazrat A'isha رضی اللہ تعالیٰ عنہا that Nabi ﷺ forbade getting up from a meal, until such time that the food has been lifted (from the eating cloth).

HADITH 35: Ibn Majah reported from Ibn Umar رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said 'When the eating spread is being gathered, none should get up until it has been lifted up, and do not pull your hands away from the food, even though you have completed eating, until such time that all those eating, complete their meal. However, if one wishes to hold his hand back, then he should present an apology for doing so, for if he does not do so, then some other person who is eating will also hold back his hand due to shyness, and possibly he still has a need to eat more'. On the basis of this Hadith, the Ulama have mentioned that if a person is a small eater, he should eat slowly and he should eat a little at a time, and if he is still not able to continue eating at the pace of the congregation, then he should apologise (take leave), so that others are not shy (to continue eating).

HADITH 36: Tirmizi and Abu Dawud have reported from Salman Farsi رضی اللہ عنہ. He says, 'I read in the Taurat that to wash is a means of attaining blessings. I mentioned this to Huzoor ﷺ and he ﷺ said, 'The blessings of food lies in washing (the hands) making wudu before and after eating'.'

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1. In this Hadith, the actual the washing of the hands has been referred to as wudu.

HADITH 37: In Tabrani from Ibn Ab'bas رضی اللہ تعالیٰ عنہما is is narrated that Huzoor ﷺ said, 'Wudu (i.e. washing hands) before and after eating alleviates dependency and this is from the Sunnat of the Mursaleen).'

HADITH 38: Ibn Majah narrates from Anas ﷺ that Rasoolullah ﷺ said, 'Whosoever wishes for Allah Ta'aala to increase the goodness in his home, he should wash once the food has been spread out and he should wash once it has been gathered. In other words, he should wash his hands and mouth.'

HADITH 39: Ibn Majah reports from Ibn Umar رضی اللہ تعالیٰ عنہما that Huzoor ﷺ said, 'Eat together in a group and do not eat individually for there is blessing in eating in a group.'

HADITH 40: Tirmizi reported on the authority of Ikrash bin Zuwaib ﷺ who says that 'a bowl with lots of Thareed and pieces of meat was brought to us. My hand began to wander all over the dish but Rasoolullah ﷺ continued to eat from that which was in front of him. Huzoor ﷺ then held my right hand with his left hand and said, 'Ikrash! Eat from one place as it is just one type of food.' After this, a variety of dates was brought in a tray. I ate from what was in front of me and Rasoolullah ﷺ ate from different places on the tray. He ﷺ then said, 'Ikrash! Eat from where ever you desire as this is not something that is of the same type'. Thereafter, water was brought, Huzoor ﷺ washed his blessed hands and he wiped (made masah) using the wetness of his hands, over his mouth, wrists and head, and said, 'Ikrash! This is the wudu after eating that which has been in contact with fire (i.e. cooked food).''

HADITH 41: Tirmizi, Abu Dawud and Ibn Majah have reported from Abu Hurairah ﷺ that Nabi ﷺ said, 'One who experiences any

discomfort after retiring to bed with an odour or greasy hands, ought to only blame himself for not having washed them.' A similar narration is also reported from Hazrat Faatima Zahra رضی اللہ تعالی عنہا .

HADITH 42: Haakim has reported on the authority of Abu A'bas bin Jabar ﷺ that he ﷺ said, 'remove your shoes whilst eating as it is a Sunnat-e-Jameela (good practice)', and it is reported from Hazrat Anas ﷺ that when the spread of food has been laid out, then remove your shoes, for there is comfort to your feet in this.

HADITH 43: Abu Dawud reported on authority of Hazrat Sayyid A'isha رضی اللہ تعالی عنہا that Huzoor ﷺ said, 'do not cut meat with a knife (whilst eating), for this is the way of non-Arabs (westerners). Eat it by biting through it with your teeth, for this is wholesome and good for digestion.'

However, if one uses a knife to cut through meat whilst eating due to a valid reason, such as if it is not thoroughly cooked, or if it is difficult to bite through, or if it is difficult to break it by hand, such as in the case of partaking in a whole roasted thigh piece etc. which would take a long time to bite through, then there is no harm in using a knife to cut through it. There are reports of Huzoor ﷺ cutting through meat with a knife whilst eating in such situations.[1]

However, to use these incidents as evidence to eat with the help of a fork and knife and, to prove its validity through this is unfounded.

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1. This applies in a case where the meat has been cooked thoroughly, because if it has been cooked thoroughly, it can be eaten by breaking it with the hand or it can be broken by biting it with the teeth. Today, many Muslims eat with the help of a fork and knife, thereby following the way of the westerners. This is a distasteful practice whilst eating. To eat on this, was the manner of the arrogant people, just as today, it has become a (common) habit amongst people to eat at tables. Also to eat in very small bowls is the manner of the wealthy, whereby they lay out numerous dishes in small bowls.

HADITH 44: It is in Sahih Bukhari from Abu Juhaifa ﷺ that Nabi-e-Kareem ﷺ said, 'I do not recline (lean) whilst eating.'

HADITH 45: It is in Sahih Bukhari from Anas ﷺ that Nabi-e-Kareem ﷺ did not eat on a Kwan (a table like object) and neither did he eat in very small bowls and nor were thin chapaatis (rotis) prepared for Huzoor ﷺ. Another narration has mentioned that Rasoolullah ﷺ did not even see (look at) thin chapaatis. Qataadah ﷺ was asked about what they would eat on, and he mentioned that they would eat on an eating cloth (spread). A Kwan refers to that which is like a table. This was usually the manner used for eating at the homes of the wealthy, so that there was no need to bend over.

HADITH 46: It is in Sahih Bukhari and Muslim from Abu Hurairah ﷺ that Nabi ﷺ never found fault in any food (he never spoke badly about a meal). If he felt like it, he partook in it; otherwise, he would not partake in it.

HADITH 47: In Sahih Muslim it is reported from Jaabir ﷺ that Rasoolullah ﷺ said, 'Food for one person suffices for two people and the (amount) of food for two people suffices for four people and the food for four people suffices for eight people.'

HADITH 48: It is in Sahih Bukhari from Miqdaam bin Ma'di Kurb ﷺ that Rasoolullah ﷺ said 'Each of you should measure your meals, for there is barkat in this for you'.

HADITH 49: Ibn Majah, Tirmizi and Daarimi have reported from Ibn Ab'bas رضی اللہ تعالی عنہما that Thareed was presented in a bowl to Rasoolullah ﷺ. He ﷺ said, 'Eat from the sides. Do not eat from the centre as blessings descend in the centre'. Thareed is an (Arabian)

dish that is made by pieces of roti being broken and rubbed into gravy. Rasoolullah ﷺ used to enjoy this meal.

HADITH 50: Tabrani reported from Abdur Rahman bin Mauqí ﷺ that Rasoolullah ﷺ said, 'No vessel that has been filled is worse than the stomach. If you wish to put anything into your stomach, then allocate one third for food, one third for water and one third for air and breathing'.

HADITH 51: Tirmizi and Ibn Majah have reported from Miqdaam bin Ma'di Kurb ﷺ. He says, 'I heard Nabi ﷺ saying, 'Man has not filled any vessel that is worse than the stomach. A few morsels are sufficient for Ibn Adam (the offspring of Adam) to keep his back in order (i.e. straight). If there is a need for him to eat more, then he should allocate one third for food, one third for water and one third for breathing'.'

HADITH 52: Tirmizi reported from Ibn-e-Umar رضی اللہ تعالیٰ عنہما that Nabi ﷺ heard the sound of a person burping. Rasoolullah ﷺ said, 'Limit the sound of your burping, for he who over fills his stomach in the world will be the hungriest on the Day of Qiyaamat'.

HADITH 53: It is in Sahih Muslim from Anas ﷺ. He says, 'I saw Nabi-e-Kareem ﷺ eating some dates. Rasoolullah ﷺ was seated on his rear in such a manner that both his knees were upright'.

HADITH 54: It is reported in Sahih Bukhari and Muslim from Ibn Umar رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ forbade (us from) eating two Dates together, except when those with whom you are eating permit you to do so.

HADITH 55: It is in Sahih Muslim from A'isha رضی الله تعالی عنها that Nabi-e-Kareem ﷺ said, 'The family of a person, who has dates in his home, is never without a meal'. It has been mentioned in another narration that, the family of a person who has no dates in his home, is without a meal.

This refers to the era and the place wherein dates are in abundance. In other words, when they had dates in their homes, they were very comfortable and their families and children had sufficient to eat. When they were hungry, they would partake in the dates and this would alleviate their hunger.

HADITH 56: It is in Muslim from Abu Ayub Ansari رضی الله عنه that when food would be presented before Nabi ﷺ he would send the remainder to me, after partaking in it. Once, he sent a platter of food to me from which he had not eaten anything, because it contained garlic. I thus enquired if it (garlic) was haraam and he said, 'No, I do not prefer it because of its odour.' (So) I said, 'I too do not desire that which Huzoor ﷺ does not prefer.'

HADITH 57: It is in Sahih Bukhari and Muslim from Hazrat Jaabir رضی الله عنه that either Nabi ﷺ said, he who eats garlic or onions should remain at a distance from us', or he said that, 'he should keep away from our Musjid, or that he should remain in his home.' (Once), a pot containing green vegetables was presented before Rasool ﷺ. Huzoor ﷺ said, 'Give it to such and such (of my) companions.' He then said to them, 'You may partake in it, for I converse with them and you do not converse with them (i.e. with the Angels).'

HADITH 58: Tirmizi and Abu Dawud have reported from Hazrat Maula Ali رضی الله عنه that Rasoolullah ﷺ cautioned us against eating garlic, unless it was cooked.

HADITH 59: Tirmizi reported from Umm-e-Haani رضی اللہ تعالی عنہا. She says, 'Huzoor ﷺ came to my home and asked if there was anything (to eat). I said that there was nothing except dry bread (roti) and vinegar.' He ﷺ said, 'Bring it forth! The people in a home which has vinegar are never dependant on any condiment.'

HADITH 60: It is in Sahih Muslim from Jaabir رضی اللہ عنہ that Rasoolullah ﷺ requested some condiment from the people of the house. They said that with the exception of vinegar they had nothing else. Huzoor ﷺ requested it and commenced eating with it and he repeatedly said, 'Vinegar is a good condiment'.

HADITH 61: Ibn Majah reported on the authority of Asma bint Yazeed رضی اللہ تعالی عنہا that some food was presented before Rasoolullah ﷺ. Huzoor-e-Akram ﷺ presented it to us and we said that we had no need to eat. He ﷺ said, 'do not combine hunger and lies!' In other words, when you are hungry and someone offers you food, do not say that you are not hungry, but partake in the meal, for not to eat and then to lie is harmful in this world and in the hereafter. Some people who are shy generally do this and many villagers that unless they are not asked to eat repeatedly; they refuse to partake in the meal by saying that they are not hungry. It is necessary to abstain from telling lies.

HADITH 62: It is in Muslim from Abu Hurairah رضی اللہ عنہ. He says, 'Once, Rasoolullah ﷺ went out and he also met with Hazrat Abu Bakr and Hazrat Umar رضی اللہ تعالی عنہما. Rasoolullah ﷺ asked, 'what is it that has drawn you out of your homes?' They said, 'Hunger'. He ﷺ said, 'By Him in Whose Divine Control is my life! That, which has drawn you out of you homes, has also brought me out of my home.' Nabi-e-Akram ﷺ commanded them to stand up. They stood up with Rasoolullah ﷺ and went to the home of an Ansari. They found that

he was not at his home. The wife of that Ansari saw them, and immediately welcomed them. Rasoolullah ﷺ asked, 'where is so and so person?' She replied that he had gone to fetch some sweet water. Just then, the Ansari returned. On seeing The Holy Prophet ﷺ and Hazrat Abu Bakr and Umar رضی الله تعالی عنهما he said, 'today, there is none more fortunate than I, for such exalted visitors have come to my home.' He then presented (them) with a bunch of dates, of which some were ripe whilst others were dry and some were dripping. He requested the blessed personalities to partake in it. He then brought out a knife. Nabi ﷺ asked him not to slaughter one that gave milk. The Ansari slaughtered the goat. The blessed personalities partook in the meat and the dates and drank water. After they had completed eating, he ﷺ said to Hazrat Abu Bakr and Hazrat Umar رضی الله تعالی عنهما 'By Him in Whose Divine Control is my life! On the day of Qiyaamat you will be questioned regarding this blessing. Hunger brought you out of your homes, and you were blessed with this blessing even before you returned to your homes."

HADITH 63: Muslim and Abu Dawud reported from Umm-e-Salma رضی الله تعالی عنها that Huzoor ﷺ said, 'One who eats or drinks in silver or gold vessels is allowing the fire of hell to enter his stomach.'

HADITH 64: Abu Dawud etc. have narrated on the authority of Abu Hurairah رضی الله عنه that Rasoolullah ﷺ said, 'When a fly falls into your food, then dip it in (and throw it away), for there is illness on one of its wings and Shifa (cure) on the other. It tries to save itself by using that wing which carries the illness and thus dips the wing which carries the illness first into the food, so dip the entire (fly) in.'

HADITH 65: Abu Dawud, Ibn Majah and Daarimi report from Abu Hurairah رضی الله عنه that Rasoolullah ﷺ said, 'When a person has eaten something (and some particles remain in his teeth) which he

removes by means of cleaning the teeth (making khilaal of the teeth), he should spit out those (particles which come from the teeth) and if it is from the tongue, then he may swallow it. Whosoever did this has done a good thing and if he hasn't, then there is no harm.'

Laws of Jurisprudence

In certain conditions, it is Fard (obligatory) to eat, and eating in such conditions will allow one to accumulate reward. Not eating (in such conditions) will cause one to be held in contempt (i.e. he will be regarded as being sinful). If a persons hunger is so intense, that he feels he will surely die if he does not eat, then in such a condition, it is Fard for him to eat the amount of food which is sufficient to save his life. If he does not eat in this condition and this causes his death, then he will be regarded as being sinful. It is necessary for a person to eat enough that will give him the energy to stand up and perform his Namaaz and to keep his fast. In other words, if he does not eat, he will become so weak that he will not have enough energy to stand up and perform his Namaaz or keep his fast. To eat in such a condition is deserving of reward. *[Durr-e-Mukhtar]*

Law: When in a situation of Iztiraar; in other words, when one is faced with a situation where there is a risk of one losing his life if he does not eat, then in such a situation, even if he does not get anything which is Halaal to eat, he may eat that which is haraam, or he may eat of the carrion, or even that which belongs to someone else, in order to save his life. Under such dire circumstances, there is no accountability for eating these things. Actually, one is held accountable for not eating in such a situation. He should eat it, even if he will be held liable to pay a penalty for eating something that does not belong to him. *[Durr-e-Mukhtar]*

LAW: If there is danger of dying due to thirst, then to drink anything in order to save you from destruction is Fard. If no water is available and only alcohol is available, then one should drink only enough to eliminate the threat (of death). *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If some other person has in his possession something to eat and drink, then one may pay him for it and then eat or drink it. If he does not agree to give the said thing even on payment and there is a fear of ones life being in danger, then one may forcefully snatch it from him. If he is also facing the same threat (i.e. he too faces dying if he gives it away), then you should take only a portion and leave a portion for him. *[Raddul Muhtar]*

LAW: If a person is in the condition of Iztiraar (in such a condition where there is danger that one may loose his life) and another person says to him, Cut off a piece of my hand and eat the flesh', then in this case, he has no permission to consume this meat (no matter what the circumstance). To consume the flesh of humans, even in such a (dire) circumstance is not Mubah (Lawful). *[Raddul Muhtar]*

LAW: Medicine and Treatment should not be adduced on the basis of the ruling, which is applicable to food and drink. In other words, in the condition of the risk of death, one is permitted to eat the carrion and to drink alcohol (only sufficient to save ones life), but alcohol as a medicine will not be regarded as permissible. Reason being that the flesh of the carrion and the alcohol will definitely alleviate the hunger which is threatening ones life, but it cannot be said with complete conviction that consuming alcohol as a medicine will definitely reverse the illness. *[Raddul Muhtar]*

LAW: One should try to eat less than ones hunger, and to eat so much that ones hunger is completely alleviated is Mubah (lawful), i.e. neither is there any (special) reward in doing so, nor any sin, because there is always the possibility that one could have had a valid reason for this (eating enough to alleviate the hunger totally), such as to attain more stamina. To eat more than ones hunger (i.e. to over-eat) is haraam. To eat more than ones hunger (over eating), means to each so much that there is a risk of the stomach being damaged (upset). In other words, there is a risk that it will lead to having diarrhoea and will cause ones condition to become unpleasant (i.e. it can cause severe indigestion). *[Durr-e-Mukhtar]*

LAW: If one eats more than ones hunger (need), with this thought in mind that he would be able to keep the fast of the following day properly and so that he will not feel any fatigue whilst fasting, then there is no harm in doing so. This is only when he only eats so much more, where he knows that it will not cause any harm to his stomach (digestive system) and he knows that if he does not eat more, he will feel fatigue and it will take (a longer) time for him to accomplish other duties. Similarly, if he is partaking in a meal with a visitor and he knows that by him holding back his hand, the visitor will be shy to eat a full stomach, then even in such a situation, one is allowed to eat a bit more. *[Durr-e-Mukhtar]*

LAW: To eat a full stomach so that one may be able to perform Nafil prayers in abundance and that he will not feel any fatigue in reading or teaching and he will be able to accomplish this duty properly, is (recommended). If one ate more than ones limit, but not so much that the stomach is upset, it is Makruh. A person who spends a great deal of time in Ibaadat (worshipping and prayer) has the discretion of either eating to the extent of it being Mubah (Lawful) or to the extent of it being Mandub (recommended), but he should make the

intention that, 'I am eating so that I may attain the necessary stamina to perform Ibaadat' as to eat with the said intention is also included in the category of Obedience (to Allah). One should not eat with the objective of attaining pleasure and delight, as this is not a good quality. In the Holy Qur'an it mentions that the objective of the kufaar is to eat for pleasure and enjoyment, and overeating (over indulging) has been referred to in the Hadith Shareef as the quality of the kufaar. *[Raddul Muhtar]*

LAW: It is impermissible to eat such a modest amount of food whilst striving in the way of Allah (i.e. in Riyaazat and Mujaahida), that it causes one such weakness which hinders him from fulfilling his obligatory Ibaadat, like in a situation where a person eats so little and becomes so feeble due to this, that he is not able to stand up to perform his Namaaz. However, if he does not feel such weakness, then there is no objection (to him eating such a modest amount). *[Durr-e-Mukhtar]*

LAW: If one over ate, so that he may throw up thereafter, and this situation is beneficial for him, then there is no objection to this, as this practice is beneficial to some people.[1] *[Raddul Muhtar]*

LAW: There is no objection to eating a variety of fruits (together), even though it is better not to do so. *[Raddul Muhtar]*

LAW: If a young man fears that by eating a full stomach, he will be overwhelmed by lust, then he should eat less so that he is not overwhelmed by this lust[2].

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1. The above mentioned law should not be misunderstood by those who use the, eat and vomit method when dieting or for other undesirable reasons. To eat and vomit for such reasons is not beneficial in any way and causes harm to the digestive system. In reality, it is an eating disorder which is very harmful and commonly known as bulimia.

2. Similarly, some people have an increase in lust (shahwat) after eating meat. Such people should thus cut down in meat in their diet.

However, he should not eat so little that it causes failure in him performing his Ibaadat. *[Alamgiri]*

LAW: If only one type of food is present and this causes a person to become agitated because he is not able to fulfil his (dietary) requirements through this, and he thus prepares a variety of foods so that he may eat some of each food type and thus fulfil his (dietary) requirement; then there is no objection in preparing a variety of meals for this reason. If a person prepared a variety of foods so that he may invite others to partake in it and none of the food will go to waste, then this too is allowed. If this is not the aim, then it is regarded as Israaf (being wasteful). *[Alamgiri]*

LAW: The etiquettes and recommendations of eating are as follows: *(1)* To wash the hands before eating; *(2)* To wash the hands after eating; *(3)* Not to wipe the hands after washing them before eating; *(4)* To wipe the hands on a piece of cloth or towel after washing them after eating, so that the traces of food are not left on the hand.

LAW: It is Sunnat to wash both the hands up to the wrists, before and after eating. Some people wash only one hand or just the fingers. Some people just suffice by only washing the finger tips. This does not fulfil the recommendation of the Sunnat. *[Alamgiri]*

LAW: It is Mustahab (Desirable) when washing the hands, not to take assistance from anyone, but rather to pour the water over your hands personally. In other words, the rule is the same as with regards to wudu. *[Alamgiri]*

LAW: *(5)* Wash the hands thoroughly after eating so that there are no traces of food on the hand. There is no objection in using flour, husk or gram flour when washing the hands. Nowadays, there is the

practice of using soap to wash the hands. There is also no objection to this. It is not Sunnat to rinse the mouth before eating. If someone did not rinse the mouth, it will not be said that he has omitted a Sunnat. However, if a Junub[1] does not rinse the mouth before eating, then this is regarded as Makruh. However, it is not regarded as Makruh for a female who is menstruating to eat without rinsing the mouth. *(6)* Before eating, the hands of the younger ones should be washed first and after eating, the hands of the elders should be washed first. *(7)* and thereafter the hands of the youngsters. This same rule applies regarding the Ulama and Mashaíkh (Learned Personalities and Mystics), that before eating, their hands should be washed last and after eating, their hands should be washed first. *(8)* To commence eating by saying Bismillah بسم الله *(9)* To complete eating by saying الحمدلله; If one has forgotten to say بسم الله then on remembering, one should say بِسْمِ اللهِ فِيْ اَوَّلِهٖ وَ آخِرِهٖ *(10)* Pronounce the بسم الله *(Bismillah)* aloud, so that those who have forgotten to say it may remember and then mention it, but say الحمدلله silently if you have finished eating. However, if all have completed eating, then you may say الحمدلله aloud as well, so that the others may hear it and be grateful to Allah. *(11)* Nothing should be kept on top of the roti (bread). Some people keep the curry bowl or the bowl of chutney or the salt dispenser on it. One should abstain from doing this. However, if the salt is kept in a piece of paper, then it may be kept on the roti. *(12)* Do not wipe your hands or a knife on the roti. *(13)* To recline whilst eating or *(14)* to eat without covering the head is contrary to the etiquettes of eating. *(15)* To rest the left hand on the ground whilst eating is also Makruh. *(16)* To break off the edges

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1. Junub: A person in an impure state after sexualy intimacy etc. and thus in need of taking the Fard (Obligatory) Bath.

(crust) of the roti and only eat the bread from the centre is Israaf (being wasteful). The entire roti should be eaten. There is no objection in breaking off the edges (crust) if they are not properly cooked, and if eating it will be harmful to you. Similarly, if you are aware that the pieces that you break off will be eaten by others and will not go to waste, then there is also no objection in breaking it off. The same ruling applies to eating only that portion of the roti which is raised and leaving the rest. *(17)* One should not wait for the curry once the roti has been served, but one should immediately start eating. This is one of the reasons why the roti is usually the last thing to be served, so that there is no need to wait; *(18)* eat with the right hand; *(19)* it is wasteful to discard a morsel, which has fallen from ones hand onto the spread. One should first pick up and eat the fallen morsel. *(20)* Do not eat from the centre of a plate or bowl but eat from the sides; *(21)* and eat from the side, which is closer to you. *(22)* If there is only one type of food, then eat from one place and do not put your hands everywhere. However if there is a variety of foods kept in a tray, then one may eat from different places, as it is not regarded as being of one type. *(23)* When eating, place the left leg on the ground and keep the right leg (knee) upright, or sit on your rear keeping both knees upright. *(24)* Do not eat very hot (steaming) food; and *(25)* blow neither on food; *(26)* nor smell the food; *(27)* continue talking whilst eating. Do not remain totally silent as this is the way of the Majoosis' (fire-worshippers). However, do not speak vile words, but have good discussions. *(28)* Clean your fingers (lick them) after eating. Do not leave any traces of food on them; *(29)* wipe your plate clean with your fingers and then clean (lick) the fingers. It has been mentioned in the Hadith that the plate of a person who cleans it thoroughly after eating, will make dua on his behalf by saying, '(May) Allah protect you from the fire of hell, like you have protected me from shaitaan'. It is mentioned in another narration that the plate makes Istighfar for him (asks for him to be forgiven).

(30) Commence eating with salt and *(31)* end with salt. It alleviates 70 illnesses. *[Bazaazia, Raddul Muhtar]*

LAW: It is Makruh to eat on the streets and in the market place.

LAW: If pieces of bread have piled up on the eating mat, either eat it or feed it to the chickens, cows or goats etc. Otherwise, leave it somewhere carefully, where the birds or ants will eat it. Never throw it onto a road (pathway). *[Bazaazia]*

LAW: Neither should you find fault with food, nor should you say that the food is bad. Rasoolullah ﷺ never found any fault with food. If he wished he ate it, if not he left it.

LAW: In India it is a practice, that when someone enters whilst you are eating, people generally invite him to join in the meal. They say, please join us in our meal. However, if those who are eating do not offer them to join in the meal, they then taunt them about it and say, 'they didn't even offer us to join them'. It is a good practice to invite other Muslims to join you whilst eating. However, it is necessary for those who are inviting someone; to do so with sincerity and not merely as a formality to show that they have asked. It has also been noted that sometimes when someone is asked to join in a meal, he replies by saying Bismillah. One should not say this at this juncture, as there is no sense in saying بسم الله at this time (i.e. it is not appropriate). The learned Ulama have strictly cautioned us against saying بسم الله at such an instance. The Ulama have mentioned that it is more appropriate to mention some words of Dua, such as, Allah grant you barkat! May Allah bless you abundantly!

LAW: If a father is in (urgent) need of provisions belonging to his son and is needy but does not have the amount to purchase it, then it is

permissible for the father to use the goods of the son without any compensation (payment). However, if he has the amount to purchase it, but he is not able to get the goods, then he may pay the compensation (price) and use it. This is in the case where the son is Na Laa'ik (i.e. incapable or inefficient) and if he is inefficient, then the father may use his belongings even without need. *[Alamgiri]*

LAW: If a person has become so feeble due to hunger that he is not even able to walk out of his house to explain his plight to others, then is Fard upon whoever hears of his plight, to provide him with something to eat, so that he may become able enough to leave his home. If he was not given any assistance and died of hunger, then all those who were aware of his condition are sinners. Now if one person in particular is aware of his condition, but even he is in such a position that he does not have anything to give him, then it is Fard upon him to mention his plight to others and to ask others for something, and to then give it to him; and if this was not done and the person died, then all those who were aware of his condition are sinful; and if this person is strong enough to leave his home but does not have the capacity to work and earn, then he should go to the people and ask for assistance, and it is Waajib (compulsory) upon those who have something that can be given as Sadqa, to give something to him. However, if that needy person is able to work and earn, he should work in order to earn some money. It is not Halaal for him to ask for help (i.e. beg) in such a circumstance. If a needy person is not able to work but he has the ability to go to the homes of people and beg (ask for help), then it is Fard upon him to do this. If he did not do this and died due to starvation, he will be held accountable (i.e. he will be regarded as being sinful). *[Alamgiri]*

LAW: If a few drops of perspiration, saliva or tears dripped (into the food) whilst eating, it will not cause the food to become Haraam. The

food can be eaten. Similarly, if something pure mixed with water, but caused one to feel abhorrence; drinking it is still permitted. *[Alamgiri]*

LAW: If one finds a piece of dung in the roti and it (the dung) is hardened, then break off that piece and throw it away. The entire roti will not be regarded as being Najis (contaminated – impure), and if it has some softness in it, then it should not be eaten at all. *[Alamgiri]*

LAW: If one sees a piece of roti (bread) in a gutter or in any other impure place, then it is not necessary for him to pick it up, wash it and keep it in some other place. *[Alamgiri]*

LAW: If a human tooth is crushed together with wheat in a mill, then neither is one allowed to eat this flour and nor can it be fed to any animal. *[Alamgiri]*

LAW: It is Haraam (totally forbidden) to eat rotten meat. *[Alamgiri]*

LAW: If one enters an orchard and finds fruit scattered on the ground, then unless one does not acquire the permission of the owner of the orchard, he is not allowed to eat the fruit. There are two ways of acquiring permission: *Saraahatan* (Explicitly Clear) or *Dalaalatan* (Evidently implying). One is where explicit (i.e. clear) permission is given, where the owner has said that whatever fruit have fallen (from the tree) can be eaten. The second is when the permission is based on the fact that it is well known and a common practice in such a place, that the owners of the orchards do not forbid people from eating the fallen fruit. However, it is not permissible to break the fruit from the trees and then eat them. However, there is an abundance of the fruit and it is known that the

owner will not take offence in you doing so. Then to break the fruit from the trees and eat them is also permissible. However, under no circumstance is it permitted to carry away fruit from the orchard. *[Alamgiri]*

All the above mentioned rules are based on well known and common practice, and if there is no prevalent and common practice prevailing there and one is aware that eating from the orchard will be offensive to the owner, then to eat from it is not permissible.

LAW: During the autumn months, the trees shed their leaves. If the leaves are useful, then to take them away is not permissible. If they are of no use to the owner, like in our country (India) when the trees shed their leaves, and the owner does not make use of them, but rather those who use it in the furnace to parch grain take them away, then to take such leaves is not objectionable. *[Alamgiri]*

LAW: A person went to his friend's home and without permission, he ate whatever food he found there, or if he went into his friend's orchard, broke fruit of the tree and then ate it. If he knows that his friend will not take offence to this, then it is permissible for him to do this. However, he must contemplate accurately here, because in some cases it seems like the friend does not take offence, but in reality such actions offend him. *[Alamgiri]*

LAW: To slice the roti with a knife is the way of the Christians. Muslims should abstain from this. However, there is no harm in doing so, if there is a necessity, such as if one needs to slice the current day loaf of bread, by cutting it into halves, so as to serve each person with one half during a function or when milk bread is served. Similarly there is no harm in slicing (carving) a whole roasted thigh piece.

LAW: The manner of the Muslim is to sit on the ground etc. when eating. To eat at a table whilst sitting on chairs, is the manner of the Christians. We should avoid this. Muslims should emulate the pious predecessors in everything that they do. We should never adopt the ways of the unbelievers.

LAW: When cooking leavened bread, yeast is purchased from the baker and on the same token, the baker takes away a portion of their flour. There is no harm in this. *[Alamgiri]*

LAW: There are people who jointly collected money and then prepared a meal, in which all of them will partake. All of them contributed equal amounts of money, but some will eat more whilst others will eat less. There is no harm in this. Similarly, if a few Musafirs (travellers) kept their provisions together and then sat down to eat all together, there is still no harm in doing this, even though someone may eat more whilst another might eat less, or even if the provisions of some were good whilst the provisions of others were not the same. *[Alamgiri]*

LAW: When cleaning the teeth with a toothpick, if any strands of food etc. come out of the teeth, it is best to discard of it. However, if one swallows it, there is still no harm. One should not throw the toothpick or anything else that was used to clean the teeth in front of anyone, but one should keep it with him until such time that a basin etc. is brought around, wherein it can be discarded. Do not make Khilaal of the teeth with picks from fruit trees or flowers. *[Alamgiri]*

When making khilaal of the teeth it is best to use the toothpick acquired from the Neem (Margosa)[1] tree.

The reason for this is that its bitterness helps to cleanse the mouth well and it is also very beneficial to the gums. Broom sticks can also be used for this purpose. This should only be done if they have not been used before.

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1. The Margosa (Neem) is an evergreen tree found in semi and sub tropical regions, common to India, Myanmar and Sri Lanka etc. It is also known as the azadirachta indica.

Chapter 2

Etiquettes of Drinking Water

HADITH 1: It is in Sahih Bukhari and Muslim on the authority of Anas ﷺ that Rasoolullah ﷺ drank water in three breaths. In the narration of Muslim Shareef it futher mentions that he ﷺ used to say, 'Drinking in this manner quenches (the thirst) even more. It is (also) good for the health and pleasant.'

HADITH 2: It is in Tirmizi from Ibn Ab'bas رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'Do not drink water in a single breath, like a camel drinks, but drink in two or three sips, and say بسم الله when drinking, and Praise Allah when moving the drinking vessel (cup or glass etc.) away from your mouth'.

HADITH 3: Abu Dawud and ibn Majah have reported from Ibn Ab'bas رضی الله تعالی عنهما that Rasoolullah ﷺ cautioned us against blowing and breathing into the vessel.

HADITH 4: Tirmizi reported from Abu Sa'eed Khudri ﷺ that Nabi ﷺ cautioned us against blowing in that which you drink. A person said that sometimes we notice dust particles in the vessel. He ﷺ said, 'drop it out.' The person said, 'I am not satisfied by drinking in a single breath.' He ﷺ said, 'move the vessel away from your mouth and take a breath.'

HADITH 5: Abu Dawud reported on the authority of Abu Sa'eed Khudri ﷺ that Rasoolullah ﷺ forbade us from drinking from the portion of a vessel that is broken, and from blowing into drinks.

HADITH 6: It is in Sahih Bukhari and Muslim on the authority of Ibn Ab'bas رضی الله تعالی عنهما that Rasoolullah ﷺ forbade drinking from the mouth (opening) of a water skin (Mushk).

HADITH 7: It is in Sahih Bukhari, Muslim and Sunan of Tirmizi from Abu Sa'eed Khudri ﷺ that Rasoolullah ﷺ forbade (us from) drinking, by way of twisting (i.e. turning over) the mouth of a water skin.

Ibn Majah also reported this Hadith from Ibn Ab'bas رضی اللہ تعالی عنہما and in this narration, he also mentioned that after Huzoor ﷺ forbade this, a person woke up at night and turned over the mouth of a water skin (Mushk) in order to drink water, (and) a snake appeared from inside it.

HADITH 8: It is in Sahih Bukhari and Muslim on the authority of Anas ﷺ that Nabi ﷺ forbade (us from) drinking water whilst standing.

HADITH 9: It is cited in Sahih Muslim Shareef from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Under no circumstances should any person drink water whilst standing, and whosoever does so forgetfully, should spew out that water'.

HADITH 10: It is in Bukhari and Muslim from Ibn Ab'bas رضی اللہ تعالی عنہما He says, 'I presented a pail of Zam-Zam (water) to Nabi-e-Kareem ﷺ which he ﷺ drank whilst standing'.

HADITH 11: It is in Sahih Bukhari that Hazrat Ali ﷺ prayed his Zuhr Salaah and thereafter he sat down to administer the needs of the people, in the open Courtyard of Kufa. Water was brought to him at the time of Asr. He drank some and then performed wudu (ablution). Thereafter, he stood up, drank the remaining wudu water and said, 'People say that it is Makruh to stand whilst drinking water, but I have done just as Nabi ﷺ has done.' The meaning of this, is that people say this in an absolute manner, that it is Makruh to drink water whilst standing (whereas this is not an absolute rule), and this

is not the ruling regarding the remaining water of wudu. It is actually Mustahab (desirable) to stand whilst drinking it. Similarly it is Sunnat to stand whilst drinking the Water of Zam Zam. Both these types of water are exempted from this rule (i.e. that one must sit whilst drinking). The wisdom behind this is that when a person drinks water whilst standing, the water immediately flows through all parts of the body, and this is harmful. However, both these types of waters are full of blessings (barkat) and the actual objective is to attain blessings from them. It is thus beneficial for these to reach the entire body. Some people also mention that the Jhoota (Left over) water of a Muslim should also be drank whilst standing, but I (Sadrush Shariah) have not seen this in any Kitaab (authentic book). I have only found distinction regarding two types of water in the Books والعلم عند الله.

HADITH 12: Tirmizi reported that Kubsha رضی اللہ تعالی عنہا says, 'Rasoolullah ﷺ visited my home, and the water skin was hanging, so he drank from the mouth of it whilst standing (The Ulama have attributed the indication of permissibility by way of this practice of Huzoor ﷺ). I cut off the mouth of the water skin and kept it away (preserved it as Tabaruk).' The reason for her cutting of the mouth off the water skin and keeping it away was on the basis of it being regarded by her as a Tabaruk (Sacred Relic), because the Holy mouth of Huzoor-e-Akram ﷺ had touched it. (She thus) regarded it as a means of blessing and knew that through it illnesses would be alleviated.

HADITH 13: It is in Sahih Bukhari from Hazrat Jaabir رضی اللہ عنہ that Nabi ﷺ and Hazrat Abu Bakr رضی اللہ عنہ visited an Ansari, who was engrossed in watering the trees in his orchard. Rasoolullah ﷺ said, 'Do you have some day old water in an old water skin (If so, then bring it forth), if not, we will put our mouths to the vessel and drink'. He said, 'I have

some day old water in an old water skin at my home'. He went into his humble home, brought out water, poured it into a basin and then extracted some goats' milk into it. Rasoolullah ﷺ drank from it. Again, he poured water into it and extracted more milk into it, and the Companion of the Nabi ﷺ drank from it.

HADITH 14: It is in Sahih Bukhari and Muslim from Anas رضي الله عنه that goats' milk was extracted for Nabi ﷺ and the water from the well at the home of Anas رضي الله عنه was mixed with it. It was mixed to make Las'see (A Milk or Curd Drink). It was then presented to Huzoor ﷺ, so Huzoor ﷺ drank it. On the left of Huzoor ﷺ was Hazrat Sayyiduna Abu Bakr رضي الله عنه and on Huzoor's ﷺ right was a Bedouin. Hazrat Umar رضي الله عنه said, 'Ya Rasool'Allah ﷺ! Please give it to Abu Bakr رضي الله عنه'. Huzoor ﷺ gave it to the Bedouin, because he was on the right. He then said, 'The one who is on the right hand side is entitled to it, then after him, the one who is on his right. Thus, always give precedence to the one on the right'.

HADITH 15: It is Bukhari and Muslim on the authority of Sahl ibn Sa'ad رضي الله عنه that a vessel (plate or bowl etc.) was presented to Nabi ﷺ. Huzoor ﷺ drank from it and on the right of Huzoor ﷺ was the youngest person (Abdullah ibn Ab'bas رضی اللہ تعالی عنہما) and the very senior Ashaab-e-Kiraam were on the left. Huzoor ﷺ said, 'O young boy! If you permit, then I may pass it over to the seniors (elder ones).' He said, 'I will not give priority to others over me, when it is concerning partaking in that which the Nabi ﷺ has drank from. (So) Huzoor ﷺ gave it to him.'

HADITH 16: In Sahih Bukhari and Muslim it is reported on the authority of Huzaifa رضي الله عنه that Huzoor ﷺ said, 'Do not wear silk fabric and silk garments, and neither should you drink in silver or gold

vessels, nor eat from silver or gold dishes, for these are for the unbelievers in this world and for you in the hereafter'.

HADITH 17: Tirmizi reported from Zahri that Rasoolullah ﷺ preferred sweet and cold things to drink.

HADITH 18: It is in Ibn Majah on the authority of Abdullah ibn Umar رضی اللہ تعالیٰ عنہما that the Holy Prophet ﷺ forbade us from drinking in a manner whereby we bend over, whilst lying on the stomach, placing your mouth into water, and do not drink water using only one hand like those with whom Allah is displeased. When drinking water at night from any vessel, shake it first, unless it is covered, for if it is covered, then there is no need to shake it. He who has the ability to drink from a vessel, but still drinks out of his hands due to humility, Allah ta'aala records good deeds for him equal to the fingers on his hands. The hand was the vessel of Hazrat Esa علیہ السلام for he had even thrown away his drinking vessel and said, 'This too is a product of the world.'

HADITH 19: Ibn Majah reported from Ibn Umar رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said, 'Wash your hands and drink water from it, for there is no vessel more pure than the hand'.

HADITH 20: Muslim, Ahmed and Tirmizi have reported from Abu Qatadah رضی اللہ عنہ that Rasoolullah ﷺ said that the Saaqi[1] should be the last to drink.

HADITH 21: Dailmi reported from Hazrat Anas رضی اللہ عنہ that Huzoor ﷺ said, 'Suck in the water when drinking it, for it is pleasant and is good for digestion and is a protector against illnesses'.

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1. The Saaqi: refers to the person who is distributing the water to the people.

HADITH 22: Ibn Majah reported from Hazrat A'isha رضی اللہ تعالی عنہا. She said, 'Ya Rasool'Allah ﷺ! Which items are not Halaal to refuse?' He ﷺ said, 'Water, Salt and fire'. She says, I asked, 'Ya Rasool'Allah ﷺ! I understand regarding water, but why is it not halaal to refuse salt and fire?' He said, 'O Humaira! One, who gave fire, has actually given as Sadqa all that which has been cooked by the fire and one who gives salt has given as Sadqa all that food which has been seasoned by the salt. Whosoever gave just one sip of water to a Muslim at a place where water is available, then it is like he has saved his neck (life), and one who feeds just a sip of water to a Muslim at a place where water is not available, then it is like he has brought him back to life'.

LAWS OF JURISPRUDENCE RELATED TO DRINKING

Always pronounce بسم اللہ before drinking water, and drink with the right hand, and in three breaths, in a manner whereby you move the vessel away from the mouth every time you drink, so as to take a breath. In the first and second breaths, you should drink just one sip each, and in the third breath, you may drink as much as you wish. Drinking in this manner quenches the thirst. Drink water in sucking motion and do not drink huge gulps at a time. Say الحمدللہ 'Alhumdulillah' after you have completed drinking.

Nowadays, many people drink water by holding the glass or cup with their left hand. They especially regard this (holding the glass with right hand) during eating as being contrary to good manners. This etiquette of theirs is actually the etiquette of the Christians. The Islamic Etiquette is to drink with the right hand. Nowadays, another manner that is being commonly practiced is that after drinking water, the remaining water in the glass is thrown away. It is said that

such water is now regarded as left over water and cannot be given to anyone else to drink. People have learnt this from the Hindus. This is not an Islamic manner, and there is no such thing as catching an illness (just by itself) or getting contaminated in Islam. There is no sense in abstaining from partaking in the left-overs of Muslims and to throw away water merely on the grounds of this is Israaf (i.e. to be wasteful).

LAW: It is Makruh to place the mouth against the opening (mouth) of the water skin (Mushk) when drinking. In doing so, how will one know if something harmful has entered (i.e. lodged itself) into the opening? *[Alamgiri]*

LAW: Similar to this ruling is the ruling concerning drinking water from the spout of a spouted jug, unless one has checked thoroughly to make sure that there is nothing (harmful) inside. The same ruling applies to drinking water from the opening of a long necked clay pot or goblet (also known as a Saraahi).

LAW: The water of a Sabeel (wayside-stall erected for drinking water) may also be consumed by the wealthy. However, none is allowed to take away any water from there to their homes, as it has been kept there, so that those passing by may drink from it, and not so that it may be taken home. However, if permission is granted for this by those who have placed the Sabeel there, then one may take this water. *[Alamgiri]*

During the winter months, many Musjids have water warmed up in water carriers (geysers), so that the Musal'lees (worshippers) who come to the Musjid may perform wudu or ghusl with this water. This water too should only be utilised there. It is not permitted to take it home. The same applies to the spouted jugs etc. which belong to the

Musjid. They must be utilised there only and cannot be taken home. Some people fill fresh water in the jugs and take this home. This is also Na Jaa'iz (impermissible).

LAW: Sometimes, water from Wudu is left over in the spouted jugs. Some people tend to throw away this water. To do this is not permissible, and is regarded as being wasteful.

LAW: The remaining Wudu water and the Water of Zam Zam should be consumed whilst standing. One must sit whilst drinking any other water.

Chapter 3

Regarding Walima (The Wedding Feast) And Entertaining Guests

HADITH 1: It is in Sahih Bukhari and Muslim on the authority of Anas ﷺ that Nabi ﷺ saw signs of yellowness on Abdur Rahmaan ibn Auf ﷺ (in other words he noticed sandy saffron like colour on his body or clothing). He ﷺ asked, 'What is this?' (i.e. this colour should not be on the body of a male. How did this colour appear on your body?). He said, 'I married a lady and this yellowish colour rubbed off from her body on to me'. Rasoolullah ﷺ said, 'Allah allow it to be blessed for you! You should arrange a Walima (wedding feast) even if it is with a single goat, or (he ﷺ said) with just one goat'.

HADITH 2: It is in Bukhari and Muslim from Anas ﷺ. He says that Huzoor ﷺ hosted the Walima of Zainab رضی اللہ تعالی عنہا in with such grandeur, that he did not do so for any other of the Azwaaj-e-Mutahiraat. He ﷺ did the Walima with one goat. In other words this was a very grand Walima compared to all the others, as the meat of an entire goat was prepared during this Walima. It is mentioned in another narration cited in Sahih Bukhari Shareef on the authority of Anas ﷺ that after the Zifaf[1] with Hazrat Zainab bin Jah'sh رضی اللہ تعالی عنہا Huzoor ﷺ hosted the Walima in which everyone was treated to stomach full of Roti and meat.

HADITH 3: It is in Sahih Bukhari from Anas ﷺ that on the return from Khaibar, between Khaibar and Madina, due to the Zifaf of Hazrat Safiya رضی اللہ تعالی عنہا Huzoor ﷺ remained there for 3 nights. He ﷺ invited the Muslims to a Walima. There was neither meat nor bread at the Walima. Huzoor ﷺ gave the command and the eating mats were spread out. Khajoor[2], Paneer[3] and Ghee[4] were served. It is mentioned in the narrations of Imam Ahmed, Tirmizi, Abu Dawud and Ibn Majah that during the Walima Feast of Hazrat Safiya رضی اللہ تعالی عنہا Situ[5] and dates were served.

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1. The Zifaf refers to the night of the consummation of marriage.

HADITH 4: It is in Sahih Bukhari and Muslim from Abdullah ibn Umar رضی اللہ تعالیٰ عنہما that the Huzoor ﷺ said, 'When a person is invited to a Walima, he should attend it'.

HADITH 5: It is in Sahih Muslim from Jaabir رضی اللہ عنہ that Huzoor ﷺ said, 'When someone is invited to a meal, he should accept (the invitation), then if he wishes, he may either eat or not'.

HADITH 6: In Sahih Bukhari and Muslim from Abu Hurairah رضی اللہ عنہ it is narrated that Huzoor ﷺ said, 'A bad meal (feast) is that Walima feast to which only the wealthy are invited and the poor are left out. Whosoever rejected an invitation (i.e. he rejected it without a valid reason), he has disobeyed the command of Allah and His Rasool ﷺ'.

It is mentioned in a narration of Muslim Shareef that a Walima feast is regarded as a bad feast, when those who attend it (i.e. those who attend such gatherings happily) are shunned from it, and those who reject it (i.e. its virtue) are invited to it. Whosoever has rejected an invitation has disobeyed Allah and His Rasool ﷺ.

HADITH 7: Abu Dawud reported on the authority of Abdullah ibn Umar رضی اللہ تعالیٰ عنہما that Huzoor ﷺ said, 'One who was invited and did not accept it, has disobeyed Allah and His Rasool ﷺ and whosoever attended without an invitation, has sneaked in as a thief, and emerged after plundering'.

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2. Khajoor is the name given to dates in the Urdu language.
3. Paneer is a non-melting farmer cheese or curd cheese made by curdling heated milk with some lemon juice etc. and does not contain rennet.
4. Ghee is pure butter oil.
5. Situ is a sweet non-alcoholic beverage made from parched barley.

HADITH 8: Tirmizi reported on the authority of Abdullah ibn Mas'ud ﷺ that Huzoor ﷺ said, '(During Weddings) the feast of the first day is Haq (i.e. it is proven and should be done), the feast of the second day is Sunnat, and the Feast of the third day is Sum'a (i.e. that which is done for attaining name and fame). Whosoever does anything so that it is heard about (for fame) then Allah will cause him to hear. In other words, he will be punished'.

HADITH 9: Abu Dawud reported from Ikrama ﷺ that Rasool ﷺ disallowed us from eating at the home of two people who host banquets (invitations) to compete (with one another) and to be boastful.

HADITH 10: Imam Ahmed and Abu Dawud reported from a certain Sahabi that Rasool ﷺ said, 'When two people come over to invite you at the same time, then accept the invitation of the person whose door is closer to your door and if one of them came first, then accept the invitation of the one who came first'.

HADITH 11: It is in Sahih Bukhari and Muslim from Abu Mas'ud Ansari ﷺ that an Ansari, whose epithet was Abu Shu'aib, commanded his slave to cook an amount of food that will suffice for five people. He said, 'I wish to invite Nabi ﷺ and five of his Companions'. A small amount of food was prepared and he presented himself to invite Huzoor ﷺ. Another person went along with Huzoor ﷺ. Huzoor ﷺ said, 'Abu Shu'aib! This person has come along with us. If you wish, you may permit him to join us and if you wish you may refuse'. He said 'I am permitting him'.

In other words, if someone is invited and another person tags along with him, he should make it known to the host that he did not bring him along, and thereafter the host has the right to either grant him

permission to join in the meal or not. If he does not make it known, then it will be offensive to the host in that he brought along others with him, without being asked to do so.

HADITH 12: Baihaqi has reported in Sha'bul Imaan from Imraan bin Haseen ﷺ that Huzoor ﷺ cautioned us against accepting the invitation of fasiqs (open transgressors).

HADITH 13: It is in Sahih Bukhari and Muslim from Abu Hurairah ﷺ that Huzoor ﷺ said, 'One who has Imaan in Allah and in the Last Day, should respect his guest and one who has Imaan in Allah and in the Last Day should not cause harm to his neighbour, and one who has Imaan in Allah and in the Last Day should either speak good words or remain silent'. It is in one narration that the one who has Imaan in Allah and in the Last Day should keep good family ties.

HADITH 14: In Sahih Bukhari and Muslim it is reported from Abu Shuraih Ka'abi ﷺ that Rasool ﷺ said, 'One who has Imaan in Allah and the Last Day should respect his guest. One day and night is his assessment (i.e. you should serve him meticulously for an entire day and you should prepare sumptuous meals for him according to your means). Entertaining (the guest) is for three days (i.e. after one day, present to him whatever is available) and after three days, it is Sadqa. It is not Halaal (lawful) for the guest to remain at his (the hosts) home for more than three days, thereby causing him inconvenience'.

HADITH 15: Tirmizi reported on the authority of Abil Ahwas Jashmi who reported from his father. He says, I said 'Ya Rasool'Allah! ﷺ Please inform me (what should be done in this case), I went to the home of a person and he did not entertain me appropriately (as a guest). Now if he visits my home, should I entertain him or should I

treat him accordingly (i.e. should I settle the score)?' He ﷺ said, 'Rather you should entertain him (as a guest should be entertained)'.

Hadith 16: Ibn Majah reported from Abu Hurairah ﷺ that Rasool ﷺ said, 'It is Sunnat for you to walk your guest to the door, when he is departing'.

Laws of Jurisprudence

The Walimah Invitation (Feast) is Sunnat. Walima means to hold a feast according to your means, (for the purpose of feeding) your friends, relatives, elders, family members and those in your locality, on the morning after Zifaf (consummation of marriage). To sacrifice an animal and prepare food for this purpose is permissible. Those who are invited should oblige and accept the invitation, as attending the Walima will bring happiness to the host. Regarding whether it is Sunnat or Waajib to attend the Walima when invited, then in this regard, the statements of the Ulama are in support of both. However, it is clear that to accept this invitation is Sunnat-e-Mu'akkadah. With the exception of the Walima, it is also virtuous to attend other invitations. If the person (who has been invited) is not fasting, it is Afdal (more virtuous) for him to partake in the meal which has been provided, as this is to share in the happiness of your fellow Muslim brother. One should still attend the Walima even if he is fasting, and make Dua for the host. With the exception of the Walima, the ruling for other invitations is also the same, i.e. if one is not fasting, then he should partake in the meal provided, and if he is fasting, then he should make Dua for the host. *[Alamgiri – Raddul Muhtar]*

Law: The ruling cited above is only applicable when the person who is presenting the invitation intends to do so to fulfil the Sunnat, and if the gathering is being hosted for name and fame and so that people may praise the host, as we see many people do today. It is

better not to attend such invitations. The Ahl-e-Ilm (People of Knowledge – Ulama) should especially not attend such gatherings. *[Raddul Muhtar]*

LAW: It is only Sunnat to attend an invitation when one knows that it will be free of any singing and music or amusement and games (i.e. improper entertainment). If one is aware that these obscenities will take place at such a gathering, then one should not attend. If after arriving there one notices these absurdities taking place here, and if this is happening where you are (seated), you should leave. If it is taking place in another portion of the building and not in the part of the building where the food is being served, then one may sit there and partake in the meal. Now, if this person is capable of stopping them from this (practice), he should make an attempt to stop them, and if he does not have the capability to this, then he should make sabr (remain patient). This ruling applies to a person who is not a religious leader. If he is a leader and one who others follow, for example, if he is from amongst the Ulama and Masha'ikh, then if they are not able to put a stop to what is happening there, they should leave. Neither should they remain seated there, nor should they eat there. If one already knew that these things will be taking place there, then whether the person is a leader or not, for either one to go there is not permissible. This is even if it is not happening in the section of the building wherein they are, but it is taking place in another section of the building. *[Hidaya, Durr-e-Mukhtar]*

LAW: If amusement and frivolous activities are taking place at such gatherings and one knows that if he attends, then such activities will be halted, then in such a case, he should go with this intention (i.e. with the intention of having those improper activities halted), because his attendance at such a gathering, will cause those activities which are contrary to the Shariah to be suspended.

However, if one knows that by him not attending, it will be an admonition to them and they will not resort to such bad customs, because they regard his attendance at this gathering to be necessary (i.e. of importance), and (they know that) if he finds out that there will be such activities taking place at weddings and celebrations, then he will not attend their celebrations; then it is necessary upon him not to attend under such circumstances, so that it may be a note of caution to the people and so that they may abstain from such bad customs. *[Alamgiri]*

LAW: The invitation for the Walima feast is only on the first day or on the day after. In other words, this feast can only be for two days. After this, the Walima and wedding ceremony has ended. *[Alamgiri]*

LAW: In India, the series of events pertaining to weddings remains for many days at a time. To go beyond the Sunnat is to be boastful and to do it for name and fame. To abstain from this is necessary.

LAW: It is permissible for a guest to pass over an item to someone else, at the same spread, provided he is sure that the host will not be offended by this. If he knows or if he is unsure if the host will be offended, he should not pass it to another person. *[Alamgiri]*

LAW: Some people serve the best foods to dignitaries on one spread and they just serve common (ordinary) things to the poor. Even though one should not behave in this manner, as it causes the feelings of the poor to be hurt. However, in such a case if one before whom the good things are kept, took something from it and gave it to someone who does not have it, then it would appear that the host would take offence to this, because if he really wished to serve this to them, he would have spread it out before them himself. At least, this is regarded as a doubtful case. It is thus impermissible to give

something to them in such a situation. However, if it is from the same variety of food, such as bread or meat and the bread that was kept before one of them is finished and another person took some and passed it over to them, then it would seem apparent that the host would not take offence to this.

LAW: If one is partaking in a meal at the home of someone else and a beggar asks for something. Then in such a case, it is not permissible for him (the guest) to give a piece of roti (bread) to the beggar, as the host left it there for him to eat, and he did not make him (the guest) the Maalik (owner) of it, whereby giving him the right to give it to whomsoever he wishes. *[Alamgiri]*

LAW: If the meal is being eaten on two different spreads, then a person may not take something from one spread and pass it over to someone eating on the other spread, unless he is completely certain that the host will not be offended by this. *[Alamgiri]*

LAW: If whilst eating, the child of the host comes over, he (the guest) can not give anything from his meal to the child or to the servant of host. *[Alamgiri]*

LAW: If the food has become contaminated (become impure – Na Paak), it is not permissible to feed it to an insane person, a child, or to such an animal which is Halaal to consume. *[Alamgiri]*

LAW: There are four things that are essential for a guest: *(1)* to sit where asked to sit. *(2)* To be satisfied with whatever has been placed before him and it should not be so that he makes utterances such as; 'I eat better than this at my own house' or other statements such as people make whilst sitting together in feasts nowadays. *(3)* Not to get

up without the permission of the host. *(4)* To make dua for the host, when he does get up.

The host should occasionally say to the guest, 'please have some more', but he should not insist on this, so that by insisting, the guest does not eat more than he is able to, thus causing it to become harmful to him.

The host should not remain completely silent and he should not serve the meal and then himself disappear, rather he should remain there (with the guests). He should also not become upset with his servants etc. in the presence of his guests. If he is a person who has sufficient provisions, he should not due to the guests reduce the amount of food of the household. The host should personally be courteous towards his guests and he should not leave this duty to the servants, as showing courtesy to the guest is the Sunnat of Hazrat Ibraheem عليه الصلوة والتسليم. If there are only a few guests, then the host should sit down to eat with them, as hospitality demands this. If there are many guests, then one should not sit down with them, but one should be occupied in serving and feeding them. A person who causes discomfort to the guests should not be made to sit with them. *[Alamgiri]*

LAW: When all complete eating, arrange for their hands to be washed. Do not throw away the water after washing the hand of each person, before washing the hand of the next.[1] *[Alamgiri]*

LAW: If someone sent you a gift and such a person has both Halaal and Haraam possessions, but most of his possessions are Halaal, then there is no harm in accepting (his gift). The same rule applies to

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1. This refers to the customary washing with the jug and bowl.

partaking in a feast at his home. You should only partake in the meal if you are certain. If most of his possessions (i.e. wealth) are Haraam, neither should you accept his gift, nor should you partake in a feast at his home, until such time that you are not certain, that the things which are presented to you are Halaal. *[Alamgiri]*

LAW: If a person is your debtor and he has invited you to a meal, (then in such a case), if he used to even invite you in this manner before taking the loan, there is no harm in accepting his invitation, but if he used to invite you (to his home once) every twenty days and now he is doing so in ten days, and he has even prepared more sumptuous meals than in the past, then do not accept this invitation, as this is due to the loan. *[Alamgiri]*

Chapter 4

Rules Regarding Crockery

LAW: To eat and drink in gold or silver vessels and to apply oil from little gold and silver cups, or to apply ittar (fragrance) from pomanders made from them, or to inhale incense from fire pans made from them, are all disallowed. This prohibition is applicable to both men and women. Women are allowed to wear jewellery made from gold and silver. With the exception of jewellery, the use of gold or silver for other purposes is not permissible for both, men and women. *[Durr-e-Mukhtar]*

LAW: To eat with gold or silver spoons, to apply surmah (stibium) using a gold or silver Sala'i (applicator), to apply surmah from a surmah holder made from gold and silver, to look in mirrors made from them, to write with gold or silver pens and ink, to make wudu with a jug or basin made from gold or silver or to sit on chairs made from them is not allowed, for both men and women. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: It is permissible for women to wear gold or silver mirrored thumb rings, but even for a female to look at her face in a mirrored thumb ring is not permissible.

LAW: The uses of gold and silver effects are prohibited in the condition when the actual purpose is to use it (i.e. that particular effect). If the actual objective is not this (i.e. to use it), then there is no prohibition in this regards. An example of this is food which is kept in a gold or silver plate or small bowl. If it is left in this, then it is regarded as a waste of wealth (lavishness). One should remove it from there and place it in another vessel (plate etc.) and then eat it, or in the case where one took some water in the hand from it and then drank it (i.e. one used the hand as a drinking vessel), or in the case where oil was kept in a (gold or silver) goblet and it was not used directly from it, but was poured into another utensil or taken in

the hand and then applied to the hair with the purpose that directly using it from the (gold or silver) vessel is not permissible. Now if one takes the oil out of it in this manner and then uses it, it is permissible. (However) if the oil was taken in the hand for the purpose of using it (i.e. applying it directly and not using the hand as a vessel to transfer the oil from the gold or silver container), but rather to make use of it, like when one takes oil from a small goblet (or bottle etc.) to directly apply it to the hair or beard, then in doing so, it is not abstaining from impermissible use, as this itself is to use it. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: To use gold and silver vessels for tea is not permissible. The same law applies to wearing a gold or silver watch on the hand. Actually, even to see time in it is not permissible, as the actual use of a watch is to see time in it. *[Raddul Muhtar]*

LAW: If gold or silver effects are placed in a house exclusively for adornment and ornamentation; for example, (gold or silver) dishes, pen and ink pots (etc.) are arranged so that the house may be decorated, then there is no objection to this. Similarly, if one adorns the house with gold or silver chairs, tables and benches etc. and the objective is not for sitting on them, then there is no objection. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: When instructing children during the Bismillah Khwani[1], silver ink pots, pens and small writing boards are brought (to the celebration). These items are not really used, but are rather given away (i.e. gifted) to the person who has instructed the child. There is no objection to this.

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1. Bismillah Khwani is the traditional celebration held for the commencement of Islamic Studies of a child, usually when the child is 4 years, 4 months and 4 days old.

LAW: With the exception of gold and silver, the use of all other types of vessels (dishware) such as copper, brass, lead and crystal etc. is permissible. The use of earthenware is the best. It is mentioned in the Hadith that, 'Whosoever made the utensils of his home from earth (clay), the Angels shall descend to admire it. Copper and brassware should be plated. To use crockery made from copper or brass without plating them is Makruh. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: Utensils (vessels) which have gold or silver etchings (i.e. carvings or designs) on them may be used, as long as the designs are not on the actual area of used. For example, if there are silver decorations on a glass or bowl, then when drinking water, the mouth should not touch that portion on which there is gold or silver. Some are of the view that even the hands should not touch the area which has gold or silver on it. The first view is the accurate view. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If the handle of a knife is made from gold or silver, its use is not permissible, because the manner of use is that the hand is placed on the handle, and in this case, the area of use thus has gold or silver on it. However, if its ferrule is made from gold or silver and the grip (handle) is not made from gold or silver, then there is no objection in using it, as there is no gold or silver on the area on which the hand is being placed. Similarly, if the nib of a pen (or pencil) is made from gold or silver, to write with it is not permissible as this is the actual part that is being used. If it (the gold or silver) is on the outer portion of the pen, then it is not impermissible.

LAW: If there is gold or silver etching on a chair or bench or there is etching on the ground, then to sit on it is permissible, as long as you abstain from sitting on the actual area where the etching is.

The result of this is that, the use of such a thing which is made purely of gold or silver is absolutely impermissible and if it has gold or silver in numerous portions of it, then if the gold and silver is on the area of usage, then it is impermissible, otherwise it is permissible. An example of this is that to inhale incense from a silver fire pan is absolutely impermissible even though whilst breathing in the smoke (incense), the hand is not even touching the fire pan.

Similarly, if the pedestal of the Huqqa (Mogul pipe) is made from silver, then to smoke Huqqa from it is impermissible, even though the (smoking) person may not be touching the pedestal of the Huqqa. Similarly, if the mouthpiece or pipe of the Huqqa is made from gold or silver, to smoke from it is impermissible. However, if gold or silver threads have been used on different parts of the Huqqa tubes, then to smoke from that Huqqa is allowed, as long as there are no such (gold or silver) threads on the area of use. On a chair, the area of use is the seat on which one sits and the backrest on which a person rests the back and the arm rests on which the arms are placed. On a bench, the area of use is the seat and the same is for the saddle (on a horse etc.). To have a gold or silver stirrup is also impermissible and if there is any such etching on it, then this should not be on the area of use. The same ruling applies to the reigns and the tail piece of the harness. *[Hidaya, Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If there is gold or silver coating (plating/gilding) on crockery (dishware), then there is no objection to using this. *[Hidaya]*

LAW: The same ruling applies regarding the frame of a mirror which has a gold or silver etching on it, and is not held (touched) when making using of it. *[Hidaya, Durr-e-Mukhtar]*

LAW: If there is gold or silver etching on the handle of a sword or on the handle of a knife or dagger, then the ruling regarding all of them is the same (as above). *[Hidaya, Durr-e-Mukhtar]*

LAW: The same ruling applies if gold or silver alphabets have been imprinted on clothing. *[Durr-e-Mukhtar].* The detailed explanation regarding this will follow in the discussion attire.

LAW: It is permissible to mend broken crockery with gold or silver threads (wire). It is also permissible to make use of such crockery, as long as it is not used from that particular area, just as it has been mentioned in the Hadith that Huzoor-e-Aqdas ﷺ had a wooden bowl which broke, so it was mended with a silver wire, and this bowl was in the possession of Hazrat Anas رضي الله عنه.

Chapter 5

Reliability Of Khabar (A Report / News)

Allah Almighty says in the Glorious Qur'an:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمۡ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوۡمَۢا بِجَهَـٰلَةٖ فَتُصۡبِحُواْ عَلَىٰ مَا فَعَلۡتُمۡ نَـٰدِمِينَ ٦

"O you who Believe! If a transgressor (sinful person) comes to you with any information (news), then scrutinize it thoroughly, so that you may not cause harm to any nation unknowingly; then thereafter becoming regretful for that which you have done." [Surah 49 Verse 6]

LAW: If you sent your employee or bondsman, even though he may be a majoosi (fire-worshipper) or Hindu to purchase meat, and he returns with the meat and says that he purchased it from a Muslim or from a Kitaabi[1], then this meat can be consumed; and if he says that the meat he brought has been purchased from a mushrik[2] (polytheist), such as from a majoosi or Hindu, then to consume such meat is Haraam, because buying and selling is related to Mu'amilat[3] and in Mu'amilat, the khabar of a kaafir is regarded as reliable, even though the issue of Hillat (lawfulness) and Hurmat (unlawfulness) is related to Diyaanat[4] and in Diyanaat, the khabar of a kaafir is not regarded as being unacceptable, but since the actual khabar was related to purchasing (the meat), and the issue of Hillat and Hurmat is only an implicit matter (in this case). Thus, when the said khabar (information or news) is reliable, then inclusively this too will be confirmed. If the actual khabar would have been pertaining to lawfulness and unlawfulness, then it would have been regarded as unacceptable. *[Hidaya, Durr-e-Mukhtar]*

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1. A Kitaabi is one who is truly from amongst the People of the Book
2. A mushrik refers to a polytheist (i.e. pagan) or idol worshipper
3. Mu'amilat: refers to issues related to worldly or business matters etc.
4. Diyanaat: refers to Issues of Faith (i.e. Religious Issues)

LAW: The khabar of a kaafir is only regarded as reliable (i.e. acceptable) in the issues of Mu'amilat when there is [Ghaalib Gumaan] predominant likelihood that he is telling the truth. If there is predominant likelihood that he is being deceitful, then one should not act upon it (the information he gives). *[Jawhara]*

LAW: Meat was purchased and later it was ascertained that the person from whom the meat was purchased from is a mushrik. If the meat was taken back so that it can be returned and he (the mushrik) mentions that the meat is from an animal that was slaughtered by a Muslim, it is still prohibited to eat the meat. *[Raddul Muhtar]*

LAW: Regarding the gift presented by a slave-girl, slave or a child, the information (given by them) is regarded as reliable. An example, if a child brings something to someone and says that my father sent this to you as a gift; that person is allowed to accept it and make use of it and if it is something to eat, then he may even eat from it. In the same way, if a slave-girl or slave gave him something saying, my master has sent this as a gift to you, and actually if both of them give this khabar regarding themselves, that our master has presented us both to you, then even this khabar is regarded as being acceptable. Hypothetically, even if the slave-girl gives this khabar regarding herself, then that person may also make 'Watee' with her (i.e. bed her). *[Zail'i]*

LAW: If they (i.e. the slave-girl or slave) gave this khabar that Our Master or Guardian has granted permission for you to buy us, then even this khabar will be regarded as reliable, on condition that there is predominant likelihood regarding them telling the truth. Accordingly, if a child purchased something such as salt, chillies, tumeric or coriander and he gives khabar that he has the permission to purchase these things, then to sell these things to him is allowed;

and if there is a predominant likelihood that he is lying, then his word should not be accepted. An example of this is that he wishes to buy some sweetmeats or fruit etc. for a few cents and he says, 'I have been given permission for this.' Do not give credence to this, whereas in the said case it seems apparent that he was not given the money to purchase sweets etc. to eat. *[Durr-e-Mukhtar, Raddul Muhtar]*

In other words, when there is a predominant likelihood that he does not have permission to purchase these things, such as when you feel that there is probability that he has hid the money and brought it with him, and is now using it to purchase the sweets. (In such a case, the doubt arises) why his family members have given money to (such young child) to purchase sweets (instead of purchasing it for him). Thus, in such a case, to even sell the sweetmeats to him is Na Jaa'iz (impermissible).

LAW: A kaafir (unbeliever) or fasiq (open transgressor) gave khabar saying, 'I have been appointed as the agent (representative) of a certain person, to sell a certain item for him.' His information (Khabar) can be regarded as being reliable and the item may be purchased. Similarly, the information given by him will be regarded as acceptable in other issues pertaining to Mu'amilat, on condition that there is predominant likelihood that he is telling the truth. *[Durr-e-Mukhtar]*

LAW: In the issues of Diyanaat, it is necessary for the Mukhbir[1] to be Aadil[2].

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1. The Mukhbir is the one presenting the information

2. An Aadil is a just and righteous person

Diyanaat here refers to those issues which are between the servant and the Creator (i.e. regarding that which Allah has Commanded His servants), such as lawfulness, unlawfulness, impurities and purification (etc.). If with the issues of Diyaanat, there is also the case of Termination of Association; for example, if someone gives information regarding a husband and wife (wherein he mentions or claims) that both of them are foster brother and sister, then in evidence for this, simply being Aadil is not sufficient. However, the condition of being Aadil and number of witnesses are also necessary. In other words, those giving such information should either be two (adult) males or one (adult) male and two (adult) females, and all of them should be Aadil. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If an Aadil Muslim gives khabar regarding water wherein he says that the water is Najis (impure or contaminated with impurity), one should then not perform Wudu with it. On the contrary, if there is no other water, then Tayam'mum (dry ablution) should be performed. If a fasiq or a Mastoor[1] gives information that the water is impure, one should then apply (the principles of) Tahar'ri[2]. If the heart is positively content that he is telling the truth, then the water should be thrown away and Tayam'mum should be performed. Do not make wudu (in such a case). However, if there is predominant likelihood that he is being untruthful, then one should perform Wudu (with this water) and as a precautionary measure it is also best to perform Tayam'mum. If a kaafir gives khabar of it (the water) being impure, and there is predominant likelihood that he is telling the truth, it is still best to discard the water and then perform Tayam'mum. *[Durr-e-Mukhtar]*

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1. A Mastoor is one whose outer appearance is in accordance with the Shariah

2. Tahar'ri means to make a decision based on deliberation and positive intuition

LAW: If a single just person (Aadil) gave khabar that it (the water) is pure and another just person gave khabar that the water is impure, or if one just person gave khabar that, this animal was slaughtered by a Muslim and another just person gave khabar that it was slaughtered by a mushrik (polytheist). Then even in such a case, one should apply Tahar'ri and act on that regarding which there is a predominant likelihood (of it being correct). *[Raddul Muhtar]*

Chapter 6

Attire (Clothing)

HADITH 1: Hazrat Imam Bukhari ﷺ reported from Hazrat Ibn Ab'bas رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'Eat whatever it is you fancy and wear whatever it is you fancy, as long as it is free from two things; Lavishness and Pride (Arrogance)'.

HADITH 2: Imam Ahmed, Nasa'i and Ibn Majah report from Amr bin Shu'aib who narrates from his father, who narrates from his grandfather that Rasool ﷺ said, 'Eat and Drink and give Sadqa (charity) and wear elegant clothes, as long as it is not associated to lavishness and pride'.

HADITH 3: It is in Sahih Bukhari and Muslim from Anas ﷺ that Rasoolullah ﷺ liked 'Hibrah' very much. This was a type of striped wrap (shawl), which was manufactured in Yemen.

HADITH 4: Tirmizi reported from Jaabir bin Sumrah ﷺ. He says, I saw Nabi ﷺ on a full moonlit night. The Holy Prophet ﷺ was attired in a reddish robe. In other words, it (i.e. the robe) had reddish stripes on it. I would sometimes look at Huzoor ﷺ and sometimes I would look at the moon. According to me, Huzoor ﷺ was more beautiful than the moon.

HADITH 5: It is in Sahih Bukhari and Muslim on the authority of Abu Burdah ﷺ. He says that Hazrat A'isha رضی الله تعالی عنها brought out a small blanket with patches on it, and a thick Tahband (waistcloth) and said, 'Huzoor ﷺ passed from this world in these clothes.' (In other words, at the time of his Wafaat from this world, Huzoor ﷺ was wearing the same type of clothing)

HADITH 6: It is in Sahih Bukhari and Muslim from Abu Hurairah ﷺ that Huzoor ﷺ said, 'Allah Ta' Aala will not place His Divine Mercy

on a person who drags his tahband (waistcloth) out of pride' (i.e. he wears it so long that it touches the ground).

It is in the narration of Ibn Umar رضی اللہ تعالیٰ عنہما that, Allah will not place His Divine Mercy on a person who allows his garments to trail in a boastful manner.

It is also in Sahih Bukhari from him as well, that a person was dragging his tahband (waistcloth) in a boastful manner, so he was caused to sink into the ground. He will continue to sink into the ground until Qiyaamat.

HADITH 7: It is in Sahih Bukhari from Abu Hurairah ﷺ that Rasool ﷺ said, 'The piece of the waist cloth which is below (over) the ankles is in the fire'.

HADITH 8: Abu Dawud and Ibn Majah report from Abu Saeed Khudri ﷺ that Rasoolullah ﷺ says, 'The waistcloth of a Momin is up to half the shins. If it is between the shin and the ankle, still there is no objection to this and whatever is below that is in the fire and on the Day of Qiyaamat Allah will not place His Divine Mercy on him, who allows his waistcloth to trail (on the ground) out of pride'.

HADITH 9: Abu Dawud, Nasa'i and Ibn Majah have reported from Ibn Umar رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said, 'that 'Asbaal' in other words, the wearing of clothes trailing (on the ground) is not allowed and this (prohibition) refers to the waistcloth, Qamees (Upper Garment/Kurta etc.), the turban and everything else. Hazrat Umm-e-Salma رضی اللہ تعالیٰ عنہا enquired regarding the ruling in this matter for the females. He ﷺ said, 'Let it hang down one span in length (i.e. one span length from below half the shin)'. She said, 'The foot of the

women will then be visible'. He ﷺ said, 'Let it hang down (trail by) one hand length (and) not more than that'.

HADITH 10: It is in Sahih Muslim on the authority of Abdullah ibn Umar رضی اللہ تعالی عنہما. He says, 'I passed by Rasoolullah ﷺ and my waistcloth was trailing a bit low'. He ﷺ said, 'Abdullah! Wear your waistcloth higher, so I wore it higher.' He ﷺ then said, 'wear it even higher, so I wore it higher'. After this, I always made an effort to practice this'. Someone queried from Hazrat Abdullah ﷺ regarding the height at which it should be worn and he said up to half way of the shin.

HADITH 11: In Sahih Bukhari it was narrated from Ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'Allah will not place His Divine Mercy on that person who drags his garments out of pride'. Hazrat Abu Bakr Siddique ﷺ enquired, 'Ya Rasool'Allah! ﷺ my waistcloth ends up trailing (on the ground), unless I give particular attention to it (i.e. His waistcloth never used to remain set on his stomach, it used to slip downwards)'. Rasoolullah ﷺ said, 'You are not of those who cause it to hang due to pride (i.e. this warning is for those whose intention is to wear the waistcloth so that it trails on the ground)'.

HADITH 12: Abu Dawud reported from Ikrama. He says, 'I noticed that Hazrat Ibn Ab'bas ﷺ was wearing his waistcloth in a manner that the edge of his waistcloth was at the back of his foot'. I asked, 'Why do you tie (wear) the waistcloth in this manner?' He replied by saying, 'I saw Rasoolullah ﷺ tie (wear) his waistcloth in this manner'.

HADITH 13: Tirmizi and Abu Dawud have reported on the authority of Asma bint Yazeed رضی اللہ تعالی عنہا. She says that the sleeves of Rasoolullah's ﷺ Qamees were up to his wrists.

HADITH 14: Imam Ahmed, Tirmizi, Nasa'i and Ibn Majah have reported from Sumrah ﷺ that Nabi Kareem ﷺ said, 'Wear white clothing, for it is more pure and clean and shroud your deceased in it as well'.

HADITH 15: Ibn Majah reported from Abu Dardah ﷺ that Rasoolullah ﷺ said, 'The best clothes (are the ones) which you wear when presenting yourself before Allah, when going to your graves and in Musjids, (and these are) white ones'. This means it is best to wear white when performing Namaaz and to use white when shrouding your deceased.

HADITH 16: Tirmizi and Abu Dawud have reported from Abdullah ibn Umar رضی الله تعالی عنهما. He says that a person walked by wearing red clothing and he conveyed Salaam to Huzoor ﷺ. Huzoor ﷺ did not reply to his Salaam.

HADITH 17: Abu Dawud reports from Sayyida A'isha رضی الله تعالی عنها that Asma رضی الله تعالی عنها came before Nabi ﷺ wearing thin clothing. Huzoor ﷺ turned his face away and said, 'O Asma! Once a female reaches puberty, then no portion of her body should be exposed, except for her face and her palms'.

HADITH 18: Imam Maalik reports from Alqama bin Abi Alqama and he reports from his mother that Hafsa bint Abdur Rahmaan visited Hazrat A'isha رضی الله تعالی عنها wearing a very thin stole (i.e. a scarf or a shawl). Hazrat A'isha رضی الله تعالی عنها tore up her stole and gave her one that was thick.

HADITH 19: Tirmizi reported from Ibn Umar رضی الله تعالی عنهما that when Rasoolullah ﷺ would tie the turban, he would allow the shimla (loose end of the turban) to hang between both his shoulders.

HADITH 20: Baihaqi has reported in Sha'bul Imaan from Ubaada bin Saamit ﷺ that Rasoolullah ﷺ said, 'Adopt the tying (wearing) of the Amaama (Turban), for it is the sign of the Angels, and allow it (i.e. the shimla) to hang at the back'.

HADITH 21: Tirmizi reported from Rukana ﷺ that Huzoor ﷺ said, 'The distinction between us and the mushriks (polytheists) is that our turbans are worn (tied) on (top of our) hats'.

HADITH 22: Tirmizi reported from A'isha رضی اللہ تعالی عنہا. She says that, 'Huzoor ﷺ said to me 'A'isha! If you wish to meet with me (i.e. in the hereafter), then be content in this world with the amount of provisions which suffice a trooper (i.e. a rider or traveller), and avoid sitting in the company of the wealthy, and do not regard your clothing as old until you have not patched them'.'

HADITH 23: Abu Dawud reported from Abu Umaama ﷺ that Rasoolullah ﷺ said, 'Have you not heard! Have you not heard that to be in an insignificant condition is from Imaan. To be in an insignificant condition is from Imaan'. (Insignificant here refers to one who no one values because of his poverty etc)

HADITH 24: Imam Ahmed, Abu Dawud and Ibn Majah reported from Ibn Umr رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'Allah will dress the one who wears the garb of fame, with the garb of shame on the day of Qiyaamat'.

Clothing of Fame here refers to a person who dresses in good clothes out of pride (boastfulness) or it refers to that person who is not a Darvesh (Dervish), yet he dresses in a manner that causes the people to regard him as a Dervish; or it refers to a person who is not an Aalim, but dresses up in the garb of the Ulama and tries to deceive

people into believing that he is an Aalim (even though he isn't). In other words, his objective of dressing in such a manner is to show some kind of stature (about himself).

HADITH 25: Abu Dawud reported from one Sahabi that Rasoolullah ﷺ said, 'The person who refrains from wearing good clothes out of humility, even though he has the capability of wearing it, Allah ta'aala will dress him in the Robe of Karaamat (Miraculous Garb)'.

HADITH 26: Imam Ahmed and Nasa'i have reported on the authority of Jaabir رضي الله عنه. He says that 'Huzoor ﷺ came over to us and noticed a person whose hair was untidy and spread apart. He ﷺ said, 'Can he not find something with which he may gather his hair properly (i.e. neaten it)?' He ﷺ saw another person dressed in unclean clothes. He ﷺ said, 'Can he not find something with which he may wash his clothes?''

HADITH 27: Tirmizi reported on the authority of Abdullah ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'Allah ta'aala loves for the sign of His Grace (Ne'mat) to be visible on His servant'.

HADITH 28: Imam Ahmed and Nasa'i have reported from Abul Ahwas and he in turn reported from his father. He says, 'I presented myself before Rasoolullah ﷺ and my clothes were frail'. Huzoor ﷺ said, 'Do you not have any riches?' I replied by saying that 'I did'. He ﷺ asked, 'What type of riches do you possess?' I replied, 'I have all types of wealth given to me by Allah; (I have) camels, cows, goats, horses and slaves'. He ﷺ said, 'Allah has blessed you with riches, so the sign of His Grace and His Marvels should be visible on you'.

HADITH 29: In Sahih Bukhari it is reported from Hazrat Umar, Anas, Ibn Zubair and Abu Umaama رضي الله تعالى عنهم that Nabi Kareem ﷺ

said, 'One who wears silk in this world will not wear it in the Hereafter'.

HADITH 30: In Sahih Bukhari and Muslim on the authority of Ibn Umar رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said, 'For the one who wears silk in this world, there is no share in the Hereafter'.

HADITH 31: In Sahih Bukhari and Muslim it is reported from Hazrat Umar رضی اللہ عنہ that Rasoolullah ﷺ forbade the wearing of silk, except for this much, and Rasoolullah indicated this by bringing his two fingers together, the Kalima (Index) finger and the Middle finger.

It has been mentioned in one narration of Sahih Muslim that Hazrat Umar رضی اللہ عنہ said during a Khutbah (sermon) that 'Rasoolullah ﷺ forbade the wearing of silk, except for that which is equal to the span of two or three or four fingers'. In other words, a silk edging of that width can be used on any clothing.

HADITH 32: In Sahih Muslim on the authority of Asma bint Abu Bakr رضی اللہ تعالیٰ عنہا that she brought out a Kasrwani Jubbah (Robe), the collar of which was made from Dibaaj (a type of silk) and there were silk edgings on both slits. She said, 'This is the Robe of Rasoolullah ﷺ which was in the possession of Hazrat A'isha رضی اللہ تعالیٰ عنہا and when Hazrat A'isha رضی اللہ تعالیٰ عنہا passed away I took it into my possession. Huzoor ﷺ used to wear it and we rinse it and give its water to those who are ill, so that they may attain Shifa (are cured)'.

HADITH 33: Tirmizi and Nasa'i have reported from Abu Moosa Ash'ari رضی اللہ عنہ that Nabi ﷺ said, 'Gold and Silk are Halaal (lawful) for the women of my Ummat and Haraam (unlawful – forbidden) upon the men'.

HADITH 34: In Sahih Muslim it is reported on the authority of Abdullah ibn Umar رضی اللہ تعالی عنہما who says, 'Rasoolullah ﷺ saw me wearing clothing which was dyed in safflower (coloured dye)'. He ﷺ said, 'This is the clothing of the unbelievers. You should not wear them'. I asked, 'should I wash it out?' He ﷺ said, 'that I should burn them'.

HADITH 35: Tirmizi reports from Abul Maleeh, who reports from his father that Rasoolullah ﷺ prohibited spreading out (laying) the hide of wild animals.

HADITH 36: Tirmizi reported from Abu Hurairah ؓ that Rasoolullah ﷺ would commence from the right side when he wore his Qamees (Upper Garment).

HADITH 37: It is in Tirmizi and Abu Dawud on the authority of Abu Sa'eed Khudri ؓ that when Rasoolullah ﷺ wore any new clothing, he would address it by its name (by saying); Turban, Qamees or Shawl, and he would then recite this Dua:

اَللّٰهُمَّ لَكَ اَلْحَمْدُ كَمَ كَسَوْتَنِيْهِ اَسْئَلُكَ خَيْرَه، وَخَيْرَ
مَا صُنِعَ لَه، وَاَعُوْذُبِكَ مِنْ شَرِّهِ وَ شَرِّ مَا صُنِعَ لَه،

HADITH 38: It is reported in Abu Dawud on the authority of Mu'az ibn Anas ؓ that Rasoolullah ﷺ said, 'One who wears his clothing and reads: اَلْحَمْدُ لِلّٰهِ الَّذِىْ كَسَانِىْ هَذَا وَ رَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّىْ وَلَا قُوَّةٍ will have his previous sins forgiven'.

HADITH 39: Imam Ahmed reported from Abu Mutar ؓ that Hazrat Ali ؓ purchased fabric for 3 dirhams. When wearing it, he read: اَلْحَمْدُ

لِلّٰهِ الَّذِیْ رَزَقَنِیْ مِنَ الرِّیَاشِ مَااَتَجَمَّلُ بِهٖ فِیْ النَّاسِ وَ اُوَارِیْ بِهٖ عَوْرَتِیْ He then said, 'I heard Rasoolullah ﷺ reciting it'.

HADITH 40: Imam Ahmed, Tirmizi and Ibn Majah report from Abu Umaama رضی اللہ عنہ that when Hazrat Umar رضی اللہ عنہ wore a new set of clothing he read: اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ مَا اُوَارِیْ بِهٖ عَوْرَتِیْ وَ اَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ He then said, 'I heard from Rasoolullah ﷺ that whosoever recites this when wearing new clothes and gives his old clothes away as Sadqa, then in his lifetime and after his death, he will be in the 'Kanaf', 'Hifz' and 'Satar' of Allah'. All these three words have the same meaning. In other words, Allah will be his Protector and Guardian.

HADITH 41: Imam Ahmed and Abu Dawud reported from Ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'that the one who emulates any nation is from amongst them'. This Hadith is a Primary Principle with regards to whom we should emulate and whom we should not emulate, in the case of dressing, habits and conduct. To emulate the kufaar (unbelievers) and the sinful and corrupt people (Fusaaq-o-Fujaar) is not a good habit. To emulate the pious and the virtuous people is good. There are also different levels of emulating and based on this, the rulings regarding them differ. The lowest level of emulating the unbelievers and the sinful and corrupt people is that it is abominable. Muslims should show their distinction from such people, so that they may be (easily) recognised and they should not be mistaken for being non-Muslims.

HADITH 42: Abu Dawud reported from Ibn Ab'bas رضی اللہ عنہ that Rasoolullah ﷺ cursed those women who imitate men and those men who imitate women.

HADITH 43: Abu Dawud reported on the authority of Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ cursed that male who dresses in the clothes

of females and he cursed that female who dresses in clothing that resembles that (clothing) of men.

HADITH 44: Abu Dawud reports on the authority of Imraan bin Haseen رضي الله عنه that Nabi-e-Kareem ﷺ said, 'Neither do I sit on a red saddle cloth and nor do I wear clothing that is dyed in safflower (colour), and I do not wear such a Qamees (Upper Garment), which has a silk cuff (i.e. not more than 4 finger span). Hear you! The perfume (fragrance) of males is that which has a scent and no colour and the perfume of females is that which has colour but no scent'.

In other words, the actual objective for males is the scent and not the colour, so it should be of light colour so that it does not stain the clothing or the body. Women should use a light perfume as their objective is that of adornment and this can be attained from deep coloured perfumes such as 'Khalooq'. (When females) use strong scented perfumes, it unnecessarily attracts attention towards them.

HADITH 45: Tirmizi reported from Abu Rumtha Taimi رضي الله عنه. He says, 'I presented myself before Nabi ﷺ. Huzoor ﷺ was dressed in two green garments (sheets)'.

HADITH 46: Abu Dawud reported on the authority of Dahia bin Khalifa رضي الله عنه that a few 'Qubti' fabrics were presented to (our) Nabi ﷺ. Huzoor ﷺ blessed me with one and said 'Split it into two lengths. Make a Qamees with one, and give the other piece to your wife, so that she may make an 'Urhni' (Scole – Long Scarf) with it'. Just before he left, Huzoor ﷺ said, 'Ask your wife to attach another piece of fabric underneath it, so that the body is not visible through it'.

HADITH 47: It is in Sahih Bukhari and Muslim from Hazrat A'isha رضى الله تعالى عنها that the bedding on which Rasoolullah ﷺ rested was made

from leather, which was filled with date peels. It is in the narration of Muslim that the sacred pillow of Rasoolullah ﷺ was made from leather which was filled with date peels.

Hadith 48: It is in Sahih Muslim from Jaabir رضي الله عنه that Rasoolullah ﷺ said that 'one set of bedding is for a man and one is for his wife, and the third is for his wife and the fourth is for shaitaan'. In other words, to keep sufficient bedding for those in ones home and for visitors is permissible, but one should not keep more than what is required.

Laws of Jurisprudence

Law: To wear adequate clothing that covers the Satr-e-Awrat[1] and which protects one from the discomfort of the heat and cold is Fard, and to use more than that, whereby adornment is intended, and because Allah has bestowed this upon you, the aim is to show the Grace of Allah, then this is desirable. To wear good clothes on important occasions such on Jummah and on the Day of Eid is Mubah (Lawful). Such clothing should not be worn daily, as there is the possibility that it will make a person boastful and will cause one to look down on the less fortunate ones, who do not have such good clothing. Thus one should avoid this. Any clothing that is worn out of pride is disallowed. The method used to ascertain whether wearing anything is causing pride or not, is to check whether your condition (i.e. attitude) after wearing it is the same as it was before wearing it, or if it has changed. If it is the same, then wearing the clothes did not cause you any pride, and if wearing them causes a

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1. Satr-e-Awrat refers to the portions of the body that must be covered. To cover this portion of the body is Fard. For males, the Satr-e-Aurat is from below the navel to below the knees and for a female, the Satr-e-Aurat is the entire body, except the face, the palms of the hands and the soles of the feet.

change in your attitude (i.e. brings about arrogance), then know that it is causing pride. Thus abstain from wearing such clothes (that cause this), as pride (Takab'bur) is an appalling quality. *[Raddul Muhtar]*

LAW: It is better to make clothes from wool, cotton or fine linen, which is in accordance with the Sunnat. Neither should they be excessively extravagant, nor should they be of very poor quality, but they should be of standard quality, just as wearing very extravagant clothing causes egotism; wearing clothing of very poor quality is also a means of exhibition, as it causes people to raise their eyes (attracts attention). People start to think that this is a Saahib-e-Kamaal[1] and someone who is Taarik-e-Dunya[2]. It is best to wear white clothing as it has been mentioned in the Hadith. Black clothing is also fine, since Rasoolullah ﷺ wore a black Turban on his blessed head when entering Makkah on the Day of Fateh Makkah. Some kitaabs have mentioned that to wear green clothing is Sunnat. *[Raddul Muhtar]*

LAW: It is Sunnat for the length of the the extreme end of a garment to be up to halfway the shin and the maximum length of the sleeve is up to the knuckles of the fingers, and the width should be one span. *[Raddul Muhtar].* Many Muslims today wear short pants (or loin cloths) instead of the full trouser. What is there to be said about it being impermissible? To have the knees exposed is Haraam. The kurta sleeves (shirts etc.) of many people are above their elbows. This too is Khilaaf-e-Sunnat, and both these types of clothing are worn in resemblance of the Christians. Wearing them is thus even more harmful.

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1. Saahib-e-Kamaal refers to a very accomplished person.
2. Taarik-e-Dunya refers to one who has left the worldly life to strive for the sake of Allah.

May Allah allow the Muslims to see the reality, so that they may abstain from emulating the unbelievers, and abstain from their ways and styles. The command which Hazrat Ameer-ul-Mo'mineen Farooq-e-A'zam ﷺ sent to his armed forces, amongst whom, most were Sahaba-e-Kiraam should be kept in mind by the Muslims and we should try to act upon this. The command was اِيَّاكُم وَ ذِى الْاَعَاجِمْ *'Abstain from the appearance of the Westerners'* (i.e. do not make your ways and style like theirs).

LAW: Silk clothing is forbidden for men. Even if there is another piece of fabric (clothing) between the (silk) clothing and the body, it is Haraam in both conditions. It is Haraam to wear pure silk clothing even during war.

However, if the warp[1] is cotton and the woof[2] is silk, then its use during war is permissible and if the warp is silk and the woof is cotton, then it is permissible for every person to use at every instance. Both a Muslim soldier and a non-Mujaahid may wear it.

To wear such clothing during war, where the woof is silk, is only permissible when the clothing is thick. If it is thin, then it is impermissible, since the benefit that was to be derived from it, would not be attained in this case. *[Hidaya, Durr-e-Mukhtar]*

LAW: If the warp is silk and the woof is cotton, but the garment has been made in such a manner that only the silk is visible (i.e. it looks like a complete silk garment), then to wear it is Makruh. *[Alamgiri]*

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1. Warp refers to the threads that run vertically in a woven fabric crossed at right angles to the woof.
2. Woof refers to the threads that run horizontally in a woven fabric at right angles to the warp.

There are also certain types of fluffy velvet fabrics that are made from silk. The same rule applies to wearing these. Hats and waist-coats etc. made form this should not be worn.

LAW: It is disallowed to sit or sleep on silk bedding. To use it as a pillow is also disallowed, even though compared to this, wearing it is more wrongful. *[Alamgiri].* Durr-e-Mukhtar has mentioned this to be contrary to what is well-known, and that which is evident is that it is permissible.

Tussore[1] is the name of a type of silk. Fabric from Bhagalpur is usually called tussore. It is a very thick (coarse) silk. The ruling regarding this is the same as that of fine silk. Kashi Silk[2] and Cheena Silk[3] are actually both silks. The ruling regarding wearing these is the same. The sun and ram baas[4] are both fabrics which appear to be silk. Even though wearing these fabrics is not in the same ruling as wearing silk, but one should refrain from wearing them, especially the Ulama as it will give people the opportunity of being suspicious or it could give others the excuse to wear silk clothing. Nowadays, a new silk has become common and is known Kela Silk[5]. It is not silk but it is actually the bark of a tree that is turned into threads and it is very easy to identify as silk. There is no objection to wearing this.

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1. Tussore is a strong coarse brownish Indian silk obtained from the Cocoons of an oriental saturniid silk worm, antheraea paphia.
2. Kashi Silk is type of silk common in Banaras, India.
3. Cheena Silk is actually China Silk, which is regarded as one of the best silk fabrics.
4. Sun and rambaas are types of fabric and are commonly known by the said names in India.
5. Kela silk is a natural fibre obtained from plants. It is actually a recycled Banana Silk Fibre. This is a plant fibre produced from the outer leaves of a Banana Tree.

LAW: To cover your self with a silk quilt is also not permissible, as it also falls within the category of wearing (i.e. attire). It is Makruh to hang silk curtains on the doorways (entrances of houses or rooms etc.). It is not regarded as being not impermissible if a person who sells fabric threw (i.e. draped) a silk fabric over his shoulders, like hawkers usually do, as this is not regarded as wearing it. However, if there is a silk robe or kurta and one puts his hands into its sleeves, then even if his aim is to sell it, it is disallowed. *[Alamgiri]*

LAW: It is permissible for women to wear silk, even though it is pure silk with no mixture of cotton at all. *[Wide-ranging Books]*

LAW: Silk brocades equivalent to four fingers in width on clothing for males is permissible. More than this is impermissible.

This means that it must be four fingers in width. The length is not counted. Similarly, if the edge of a garment (or fabric) is made from silk, just as the edges of certain turbans, shawls and waistcloths are made, then in this case, the ruling regarding them is also the same; meaning that if the edge (border) is up to four fingers in width, it is permissible, otherwise it is not permissible. *[Durr-e-Mukhtar, Raddul Muhtar].* In other words, this is if the embellishment of its border is also made from silk, and if the embellishment is made from cotton, then even if it is more than four fingers in width is permissible. If the hem (fringe) of the turban or shawl is made from silk, then this fringe too must not exceed four fingers in width because it is not permissible for the woof to be of silk.

LAW: If there is silk work on the edge of the sleeves, collar or the Daaman (i.e. the extreme end or skirt of a garment), then this too should only be up to four fingers in width. If the tie-together (i.e. belt) of the robe, or waistcoat is made from silk, then up to four fingers in width is permissible and silk buttons are also permissible.

Even the crest of a topi (hat) of four fingers in width is permissible. The part of the trouser through which the trouser string runs is also permissible (in silk) if it is up to four fingers in width. A design of a paan (betel leaf), or a mango like design on the shoulder or back of a Jubbah, or an Achkan (long buttoned coat) is also permissible, if it is up to four fingers wide (in silk). *[Raddul Muhtar].* This ruling is only when the paan (design) etc. is decorated in such a way that the fabric can not be seen. If it is not decorated, then even if it is more than four fingers in width, it is permissible.

LAW: If a patch from a silk fabric was sewn onto any other fabric, then if this patch is up to four fingers in width, it is permissible, and if it is more than that, it is impermissible. If silk was filled into a fabric just as wool is filled (into a fabric), but the outer fold and the lining are both cotton fabric, then to wear it is permissible and if either the outer fold or the lining is silk, then it is impermissible. In the same way, the silk lining of a topi (hat) is also impermissible and a silk border of up to four fingers in width is permissible. *[Raddul Muhtar]*

LAW: If lace was attached to a topi (hat), or if a brocade or light brocade lace was attached to a turban and it is less than four fingers in width, it is permissible, otherwise it is not.

LAW: If there is silk work on different parts (of a garment etc.), it will not be gathered. Meaning, if it is not more than four fingers in width at one place, but if it is gathered (i.e. added up) it will exceed it. This is not regarded as being impermissible. Thus, in the embellishment of a garment if there are silk stripes on different parts, it is permissible, as long as no single stripe is more than four fingers in width. The same ruling is regarding floral patterns and embellishments. It should not be more than four fingers in width at

one particular place and if the design of a flower etc. or any other design was made in such a way that only silk can be seen, which is known as embellishment, and where the fabric is not seen at all. Then such work (needlework) cannot be regarded as being in different places (miscellaneous). If this type of silk or Zari work is on a topi, Achkan or waistcoat or on any other garment and it exceeds four fingers in width, then it is impermissible. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: For the stripes not to exceed four fingers in width is only necessary when the stripes are in the woof and if it is in the warp and the woof is cotton, then it is also permissible in the circumstance when it is more than four fingers in width.

LAW: If a fabric has been made in a manner whereby one thread is cotton and the other is silk but when looking at it, it appears to be made purely from silk. In other words, this is in the case were the cotton is not visible, then this is not permissible. *[Raddul Muhtar]*

LAW: In regards to making clothes from gold and silver just as gold and silver wires are woven into Banarasi fabrics and just as Zari[1] is used in Kin cob or brocades and small-perforated beads. Similar to how the edges of the Banarasi turbans and the lower section of both ends are made from Zari. The ruling regarding these is that if it exceeds four fingers in width at any one place it is impermissible. Otherwise, it is permissible, but in the kin cob and in the (small-perforated beads), since the warp and the woof are both silk, so even if the Zari is less than four fingers in width, then too, it is impermissible.

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1. Zari is a fabric woven with thin gold and silver wires (threads).

However, if the fabric was a cotton fabric or if the warp was silk and the woof was cotton and zari was woven into it, then it would have been regarded as being permissible, if it were up to four fingers in width. Such as, if the turban is a cotton fabric and zari was woven into it, the same ruling applies to it, that it is impermissible if it exceeds four fingers in width at one place. This ruling is for males. However, it is permissible for females to wear silk, gold and silver. There is no specification of the four fingers in width ruling for them. Similarly, use of brocades and light brocade lace, no matter how wide it may be is permissible.

The distinction between something being an embellishment or not is also specific for males. It is absolutely permissible for females. *[Deduced from Raddul Muhtar]*

LAW: The ruling which applies to the weaving of Zari is the same ruling which applies to its ornamentation (trimmings). Some people still wear zari topis (hats) nowadays. If the fabric is visible between the ornamentation, because it is not fully four fingers in width at one place, it is permissible, but if it is embellished completely (Mughar'raq), meaning it is full of (zari) work, then more than four fingers in width is not permissible. Similarly, if the fabric in the brocade is completely concealed and it exceeds four fingers in width at one place, it will be impermissible, otherwise it is permissible.

LAW: If the waist belt is made from silk, then it is not permissible, and if it is made from a cotton fabric and has silk stripes on it, which is up to four fingers in width, then it is permissible. *[Alamgiri]*

LAW: (To use) a belt made from gold or silver thread is impermissible. Some wealthy people make such belts for their security guards and orderlies. They should refrain from this.

LAW: The use of silk mosquito nets is also permissible for males, as it does not fall within the category of attire (i.e. it is not worn). *[Durr-e-Mukhtar]*

LAW: To sew a Taweez (Holy amulet) in a silk fabric and to hang it on the neck or to tie it on the arm is impermissible, as it falls within the category of something that is being worn. Similarly, to place it (i.e. a taweez) in gold and silver and then wear it is also impermissible, and if the taweez is engraved in gold and silver, then this is even more impermissible.

LAW: Even if a silk topi (hat) is worn under the turban, it is still impermissible. Similarly, a zari topi is also impermissible, even if it is worn under the turban. *[Durr-e-Mukhtar, Raddul Muhtar].*

The gold caps (headgear) worn by the Afghanis, Sarhadis and Punjabis under their turbans, and is completely embellished, and its design work is more than four fingers in width, is impermissible. However, if it is less than four fingers in width, then it is permissible.

LAW: The use of a silk trouser string is disallowed. If a Tasbeeh has been made on a silk string, then to place it on the neck is not allowed. Similarly, if a watch string is made from silk, then to place it around the neck or to put a silk chain (i.e. chord) in a button and hang it, is also disallowed. It is also not allowed to tie a silk string or band on the wrist. In regards to all these items, the four fingers in width rule will not be considered, as all of these are made from pure silk. To wear a watch around the neck by attaching a gold or silver chain to it, or to attach it (i.e. a gold or silver chain) to buttons or to tie it on the wrist is not allowed. *[Raddul Muhtar]*

LAW: The same rule applies to chains (bands) made from other metals such as copper, brass and iron etc. It is also impermissible to wear these metals, and if these items are not hung or not tied on the wrist etc. but they are simply kept in the pocket, then it is not impermissible. The prohibition is related to wearing it, so keeping it in the pocket is not disallowed.

LAW: If the Juzdaan (case or covering) for the Qur'an-e-Majeed is made from an impermissible fabric (i.e. from a fabric which is impermissible to wear), then to keep the Qur'an-e-Majeed in it, is permissible, but to put a band on it and then hang it around the neck is impermissible. In other words, this prohibition is only when the Juzdaan is made from silk or zari. *[Raddul Muhtar]*

LAW: To keep money in a silk purse is not disallowed. However, to hang it on the neck is impermissible. *[Raddul Muhtar]*

LAW: To hang a silk pouch on the neck is disallowed but to keep betel-nut and tobacco in it and eat from it whilst the pouch is kept in the pocket is not disallowed, to wear it is impermissible and its absolute usage is not disallowed. The use of a zari pouch is absolutely disallowed, as the use of gold and silver is disallowed Mutlaqan (absolutely). Even to eat betel-nut and tobacco from it is disallowed.

LAW: If during phlebotomy[1], a Phlebotomist, ties a bandage (strap), so that the veins (blood vessels) may become noticeable, then if this bandage is made from silk, it is impermissible for it to be tied for men. *[Alamgiri]*

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1. Phlebotomy may refer to venipuncture, which is the practice of collecting blood samples. However, here it refers to blood letting which is an ancient medical practice.

LAW: To (perform) Namaaz on a silk Musal'la (Prayer Mat) is not Haraam. *[Raddul Muhtar].* However, to lead Namaaz on it (i.e. as Imam) is not advisable.

LAW: To decorate a house with silk, gold or silver; such as, to drape the walls and doors with silk curtains, and to display gold and silver dishware (crockery) and ornaments, with the sole objective of adornment is objectionable (i.e. it is not recommended), and if one does this out of pride and boastfulness, then it is impermissible. *[Raddul Muhtar].* Probably the reason for it being not recommended is because even though in the beginning, such an act is not done out of pride, but it eventually leads to pride.

LAW: The Fuqaha (Jurists) and Ulama should dress in a manner by which they are recognised, so that the people may benefit from them and so that the significance of knowledge may be impressed upon the minds of the people. *[Raddul Muhtar].* If his objective is to show his own personal individuality and distinctiveness, then this is Mazmum (contemptible).

LAW: Some people place a piece of cloth (i.e. a napkin) on their knees whilst eating, so that if any gravy (or curry etc.) spills, then it would not soil the clothing. If the napkin which is placed on the knees (i.e. on the lap) is silk, then its use is impermissible. To use a silk shawl (handkerchief) to clean the nose etc. or to wipe the hands and face etc. after wudu is permissible. This is a long as it is used for the purpose of wiping and it is not just used as a shawl (i.e. worn or thrown over the shoulder or around the neck etc.), and the objective of wearing it should also not be Takab'bur (pride). *[Raddul Muhtar]*

LAW: To use gold or silver buttons in a Kurta or robe is permissible, just as the use of cloth buttons made from silk are also permissible. In other words, this is on condition that the buttons do not have

chains attached to them. If there are chains attached to the buttons, then to use them is not permissible, because chains fall within the category of jewellery and the use of jewellery for males is impermissible.

LAW: To wear a black silk veil over the face due to an eye infection (conjunctivitis) is permissible as this is regarded as a circumstance where there is an Uzr (valid excuse). *[Durr-e-Mukhtar]*

LAW: Nowadays, there are colourful spectacles which are being sold. They are worn when it is very sunny or in brightness (i.e. sunglasses). With the availability of such glasses, there is no need for the use of silk.

LAW: It is also Haraam to dress boys who have not as yet reached puberty in silk garments and the sin for this is on the person responsible for dressing them in it. *[Alamgiri]*

LAW: To wear clothing dyed in safflower or saffron dyes is disallowed for males. If it is a dark colour, that is becoming red or it is a light colour that became yellowish, then the ruling regarding both is the same. Both these colours are permissible for females. With the exception of these two (specific kinds of dyes/colours), all other types of colours; apricot yellow, reddish, light green, yellow, champak coloured (golden) and orange etc. are also allowed for males. Even though, it is better that they (males) should not use red or very brightly coloured clothing. Colours which display femininity should not be worn by men at all. *[Durr-e-Mukhtar, Raddul Muhtar]*

This prohibition is not because of a colour, but it is because it shows similarity to females and this is the reason for its prohibition. Thus, if this basis is not present, then there will not be any prohibition as

well. An example of this is that there are certain types of dyes (colours) which are fine to dye the turban with, but if a kurta or trouser has to be dyed in the very same colour, or if a shawl is dyed with that colour and then worn, it displays femininity. (In such a case), the (dying) of the turban will be regarded as permissible and the (dying) of the other garments (in such feminine) colours will be regarded as being Makruh.

LAW: It is impermissible for one in whose home there has been a funeral, to wear black clothing as a sign of mourning. *[Alamgiri]*

LAW: To wear black bans (straps etc.) are also impermissible as firstly it is something which demonstrates Sawg (mourning) and secondly because it is the way of the Christians. During the days of Muhar'ram, i.e. from the 1st of Muhar'ram right up to the 12th of Muhar'ram, it is best to abstain from wearing three colours: Black, as this is the manner of the raafdis (shia); and green as this is the manner of the Mubtada'een, i.e. words those who are involved in taazias; and Red, as this is the manner of the kharijis, as they wear red to show happiness. *[Ref: A'la Hazrat Qibla]*

LAW: To wear woollen and fur clothing is the Sunnat of the Ambia-e-Kiraam عليهم السلام. The first person to wear this type of clothing was Hazrat Sulaiman عليه الصلاة والسلام. It has been mentioned in the Hadith, 'Wear woollen clothing and brighten your hearts, for they are drab (i.e. dull) in this world and (Light) in the Hereafter. *[Alamgiri]*

The Awliyah-e-Kaamileen (Saintly personalities) and the Buzurgaan-e-Deen (Pious predecessors) wore Suf, in other words woollen clothing, and one of the reasons for them being called Sufis is because they wore Suf, i.e. woollen clothing. Even though they would wear small black blankets on their bodies but their hearts

were the Treasure Chests of the Light of Allah and Chambers of Infinite Secrets. However, in this present time, we also have very expensive woollen wear which are counted as garments of pride. Where is it possible for the poor and the less-fortunate to have such clothing! The wealthy and the influential are the ones who are able to afford them. Probably the objective mentioned by the Fuqaha and in the Hadith will not be fulfilled by wearing these types of clothing, but this will be fulfilled by wearing a simple blanket which does not have any (materialistic) significance.

LAW: It is Sunnat to wear a full trouser, as this covers the body thoroughly. *[Alamgiri]*

LAW: This has been regarded as being Sunnat in the sense that Huzoor ﷺ liked it and the Sahaba-e-Kiraam رضی اللہ تعالی عنہم wore it. Huzoor ﷺ himself, used to wear a Tahband (Waistcloth). Wearing of the trouser is not proven from The Holy Prophet ﷺ.

LAW: For males to wear such trousers that the rear portion of the trouser leg falls on the back of the foot is Makruh. To make 'Asbaal', i.e. to wear the Kurta, Jubbah, Trouser and Waistcloth so low that the ankles are (completely) hidden is disallowed. These garments should be worn from between half the shin up to the ankle, i.e. the ankles should not be completely hidden. *[Alamgiri]*

However, to wear the trouser or Waistcloth very high nowadays, is the manner and style of the wahabis. Thus, we should not wear the trouser so high that the person who sees you mistakes you for being a Wahabi. Some people nowadays even wear the trousers very low, that not just the ankles, but the heels are even completely hidden.

This has been strictly prohibited in the Hadith, to the level where it has been mentioned, that which is below the ankles is in the fire of hell. Then, there are those, who wear the trousers so high that even the knees are visible, this type of trouser is known as boxers (i.e. short pants). This has been adopted from the Christians. Some where it so high that the knees are exposed and the ones who wear it long, wear it so long that the ankles are hidden!

They do not leave the extreme ways and follow that which is the Sunnah way. Some people wear tight trousers that are crumpled at the ends. Even in these, the ankles are concealed and the actual figure of the body is visible. Especially females should not wear these crumpled trousers. The trousers which are worn by females should be loose and loose-fitting and flowing and their pants should be worn longer, so that the foot is hidden. For them, the greater portion of the foot that is hidden, the better.

LAW: To wear thick clothing and to patch ones clothing when it becomes old, is the Islamic Manner. *[Alamgiri]*

It has been mentioned in the Hadith that until you do not wear your clothing after patching them, do not regard them as being old. We should also not wear such thin clothing, through which the colour of the body is visible, especially the waistcloth, because if this is very thin, then there will be no Satr-e-Aurat (i.e. the parts of the body that are Fard to be concealed will not be concealed).

Another catastrophic practice in this time is that waistcloths are made from Saaris. By doing this, the parts of the body that need to be concealed are not concealed at all, i.e. there is no Satr-e-Awrat at all. Some people even perform their Namaaz whilst wearing this.

The Namaaz of such people is not valid as Satr-e-Awrat is Fard in Namaaz. Some people tie the Dhoti (Hindu traditional dress) instead of wearing a trouser or waistcloth.

To tie the dhoti is the manner of the Hindus and by wearing this, the requirement of Satr-e-Awrat is not fulfilled. (When wearing a dhoti), the hindmost part of the thigh becomes exposed and visible when walking.

LAW: 'Sudal' here means to place a piece of cloth (sheet) on the head or shoulders (i.e. like a shawl etc.) and to let the ends hang when reading Namaaz. This is Makruh. The explanation regarding this has already gone by.

Now, regarding whether it is Makruh out of Namaaz as well, then the explanation regarding this is that if one is wearing a Kurta, a trouser or a waistcloth and the sheet has been draped over the head or shoulders, then it is not Makruh, but if one is not wearing a Kurta (upper garment), then Sudal is Makruh. *[Alamgiri]*

LAW: To wear fur coats is permissible. The Buzurgaan-e-Deen, the Ulama and the Masha'ikh have worn it. That animal which is not Halaal, but it was made Zibah (slaughtered) or its hide has been tanned (Dabaagahat), then its fur (or leather) can also be used and a topi (hat) made from it can also be worn.

An example of this is the fur of a fox or a Sable. This is an animal which resembles a cat and leather (fur) coats are made from it. Similar to this, is the fur of the Ermine or Stoat. This is an animal that resembles the Bandicoot. *[Alamgiri]*

LAW: There is also no objection to wearing coats made from the skin of wild animals, such as lions and cheetahs etc. It may be worn and Namaaz can also be read wearing it. *[Alamgiri].* Even though, it is Afdal (much better) to avoid it. It has been prohibited in the Hadith, to sit on a Cheetah skin.

LAW: To keep a handkerchief (Shawl or face cloth etc.) to clean the nose and wipe the face or to wipe the hands after Wudu is permissible. Similarly to keep it for wiping perspiration is permissible and if it is kept out of pride, then it is disallowed. *[Alamgiri]*

Chapter 7

Etiquettes of Wearing The Amaama (Turban)

To tie (wear) the Amaama (Turban) is Sunnat, especially during Namaaz, since the reward for the Namaaz that is read whilst wearing a turban is much more. A few Hadith have already been presented in the last section regarding the turban.

LAW: When one ties a turban, then the shimla (tail) should hang on the back, between both shoulders. There is a difference of opinion regarding the length of the shimla. However, the maximum length should be such, that when one sits, it is not pressed (under you). *[Alamgiri]*

Some people do not hang a shimla at all. This is contrary to the Sunnat. There are some who bring it to the top and then tuck it into the turban. This too should not be done, especially in the condition of Namaaz, as it would be Makruh.

LAW: When one wishes specifically to re-tie the turban, then it should not be removed and thrown onto the ground, but it should be unwrapped in the manner in which it was tied. *[Alamgiri]*

LAW: Wearing a topi (hat) is proven from Huzoor ﷺ. *[Alamgiri]*

(Even though it is proven that Rasoolullah ﷺ wore a topi) but Huzoor عليه الصلاة والسلام also used to wear an Amaama (Turban). In other words, under the turban, he used to wear a topi, and He ﷺ said that the difference between unbelievers and us is the tying of the turban on a topi. In other words, we keep both these things and they only tie the turban. They do not wear a topi under their turbans. Hence, even when the kufaar here wear the turban, they do not wear a topi underneath it. Some have explained this Hadith to mean that wearing only the topi is the manner of the mushrikeen (polytheists), but this assertion is incorrect, because even the mushrikeen of

Arabia used to tie turbans. It is clearly mentioned in Mirkaat, the annotation of Mishkaat that the small size turban of Huzoor ﷺ was of seven hands in length and the large size turban was of twelve hands in length. In short, the turban should be kept according to this Sunnat (in length). It should not exceed this in length. Some people wear huge (i.e. long) turbans. This should not be done as it is contrary to the Sunnat. In Maarwar (a place in India), many people there tie turbans that are not very wide, but are forty and fifty yards in length. Muslims should not tie turbans like these.

Miscellaneous Laws

It is permissible to place a Ghilaaf (Covering – i.e. also known as Chaadar) on the Mazaaraat-e-Tayyiba of the Buzurgaan-e-Deen, Awliyah-e-Kaamileen and the pious persons, if this is done so that the honour of the Saahib-e-Mazaar (The Personality who is resting there) may be inspired onto the hearts of the general public, and so that they may attain their blessings. *[Raddul Muhtar]*

As a reminder for certain things, some people tie knots in their handkerchiefs or on their drawer strings, or they (sometimes) tie a piece of cotton on their finger etc. for the same purpose. This is permissible. However, to tie a string (cotton) without any reason is Makruh. *[Durr-e-Mukhtar]*

Law: To hang a Taweez on the neck is permissible, for as long as it is a permissible Taweez. In other words, it has been made from verses of the Qur'an, Names of Allah and Duas. Some Hadith have prohibited the use of Taweez. This prohibition is regarding such Taweez which are made up of impermissible words, such as those which were made in the 'Days of Ignorance' (Zamaana-e-Jaahiliyat). Similarly, to write Taweezaat (i.e. Plural of Taweez), Verses of the Holy Qur'an, Ahadith and other Duas (benedictions) on a plate (or

small bowl) and to give this to a sick person with the intention of him attaining Shifa (cure), is also permissible. Men in state of impurity (Junub) and a female who is menstruating and one who is experiencing Lochia (i.e. post natal vaginal bleeding) can also wear a Taweez on the neck and tie it on the arm, for as long as it is covered (in a cloth etc.). *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If something is written on bedding or on a Musal'la (Prayer Mat), then to use it is impermissible, (even) if this text has been imprinted or embroidered on it, or if it has been written with ink. The same rule applies even if the alphabets are written individually, as individual alphabets (Huroof-e-Mufradah) need to be respected as well. *[Raddul Muhtar]*

LAW: Most eating cloths (table cloths) have inscriptions on them. Such eating cloths should be avoided, and we should not have our meals on it. Some people have poetic stanzas (Ash'aar) written on their pillows. Even these should not be used.

LAW: Some farmers wrap fabric on poles and place them in their fields. Their aim is to protect the field from the evil eye (Nazr-e-Bud), because (by doing this) those passing by will first look at that cloth wrapped on the pole and only thereafter, will their eyes fall upon the crop and in this way, no Nazr will fall upon the crop. To do this is not impermissible as infliction by the evil eye is a fact. It has been verified from the Hadith and thus cannot be rejected. It is mentioned in the Hadith that when you look at something of your own or something belonging to your fellow Muslim brother and you fancy it, then you should make Dua for Barkat by saying these words, تَبَارَكَ اللهُ اَحْسَنَ الْخَالِقِيْنَ اَللّٰهُمَّ بَارِكْ فِيْهِ or you could say this 'Allah grant you abundant blessings'. Saying this will not allow any Nazr to befall you. *[Raddul Muhtar]*

Chapter 8

Etiquettes Of Wearing Shoes

HADITH 1: It is reported in Sahih Muslim from Jaabir ﷺ. He says he heard Rasoolullah ﷺ saying, 'Wear shoes as much as you can, for as long as a person is wearing shoes, it is as if he is on (a mode of transport)', in other words he does not become exhausted.'

HADITH 2: It is in Sahih Bukhari from Ibn Umar رضى الله تعالى عنهما who says, 'I saw Rasoolullah ﷺ wear a Naalain (Sacred Footwear) which had no fur (covering) on it'.

HADITH 3: It is in Sahih Bukhari from Anas ﷺ that there were two hairs in the Naalain of Rasoolullah ﷺ, in other words, there were two laces (straps) between the mubaarak toes.

HADITH 4: It is in Sahih Bukhari and Muslim on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ said that 'when wearing shoes, first wear the one on the right foot and when removing them, then first remove the one on the left foot, so that the right is first in being put on, and last in being removed.'

HADITH 5: In Sahih Bukhari and Muslim on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Do not walk whilst only wearing one shoe. Either remove both or wear both'.

HADITH 6: In Sahih Muslim it is reported from Jaabir ﷺthat Rasoolullah ﷺ said, 'If the laces (straps) of your shoes break, you should not walk whilst only wearing one shoe, but you should repair the strap, and do not walk whilst wearing only one Mauzah (sock)'.

HADITH 7: Tirmizi reported from Jaabir and Ibn Majah reported from Abu Hurairah رضى الله تعالى عنهما that Rasoolullah ﷺ forbade the wearing of shoes whilst standing (i.e. to put them on whilst standing). This ruling is regarding those shoes which take time to

wear whilst standing (and) those which need the straps to be tied. In the same way the boots (this refers to the present day shoes) should also be worn whilst sitting, because even in these shoes, the laces have to be tied, and to tie them whilst standing is difficult. There is no harm in standing whilst putting on shoes which are not of this type; such as, the Saleem Shahi[1] or the pumps[2], or the type of sandal in which there is no need to tie a strap.

HADITH 8: Tirmizi reported from Hazrat A'isha رضی اللہ تعالی عنہا that Rasoolullah ﷺ sometimes walked with just one Naalain. This was either to explain permissibility, or it was when he just walked one or two steps, such as to open the Door of the Hujra (Sacred Chamber).

HADITH 9: Abu Dawud reported from Ibn Abi Maleeka that someone mentioned to Hazrat A'isha رضی اللہ تعالی عنہا that a woman wore shoes (which resembled that of men). She (Hazrat A'isha) said that, 'Rasoolullah ﷺ cursed women who resembled men'. In other words, women should not wear shoes that are like that of men. Actually this refers to all things in which men and women have distinctiveness to one another. There is prohibition for each one of them to adopt the style of the other. Neither should men adopt the style of the women, and nor should the women adopt the style of the men.

HADITH 10: Abu Dawud reported on the authority of Abdullah ibn Buraidah رضی اللہ عنہ that someone had queried from Fudaala bin Ubaid رضی اللہ عنہ saying, 'why is it that I notice your hair scattered apart?' He said that 'Rasoolullah ﷺ used to prohibit us from Irfa, i.e. from excessively adorning ourselves'. He (then) said, 'Why is it that I notice you bare feet?' He said that 'Rasoolullah ﷺ commanded us to occasionally remain bare feet'.

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1. Saleem Shahi: These are slip on embroidered shoes with a painted toe, common to Ind-o-Pak.

2. Pumps: These are closed slip-on shoes initially famous in India and now worn world-wide.

LAW: To wear leather (fur hide) shoes are permissible, and sometimes Huzoor ﷺ even wore such types of Naalain. To wear shoes sewn with iron nails (tacks) is also permissible, and in this current time, many shoes are made in the manner, where they are sewn with tacks (i.e. staples etc.). *[Alamgiri]*

Chapter 9

Rings And Jewellery

HADITH 1: In Sahih Muslim it is reported fromAnas ﷺ that when Rasoolullah ﷺ intended to have letters written to Kasra, Qaisar and Najashi, someone mentioned that they do not accept letters without a seal (i.e. a royal stamp) on them. Nabi ﷺ then had a silver ring made on which was engraved محمد رسول الله *'Muhammadur Rasoolullah'.*

It is mentioned in the narration of Imam Bukhari that this was engraved in three lines. On the first line was محمد on the second line was رسول and on the third line was the Name الله

HADITH 2: It is reported in Sahih Bukhari and Muslim from Ibn Umar رضی الله تعالی عنهما that Rasoolullah ﷺ had a ring made from gold.I In one narration it has been mentioned that he wore it on the right hand and then threw it away and had a silver ring made, which had محمد رسول الله engraved on it.

He ﷺ said, 'No person should engrave his ring with an engraving that is similar to that of my ring. Huzoor ﷺ wore his ring, with the gemstone would face his palm'.

HADITH 3: It is in Sahih Bukhari from Anas ﷺ that Rasoolullah's ﷺ ring was made from silver and it also had a gemstone on it.

HADITH 4: It is in Sahih Bukhari and Muslim on the authority of Anas ﷺ that Rasoolullah ﷺ wore a silver ring on his right hand and its stone was of Abyssinian origin, and it used to be worn facing his palm.

HADITH 5: There is a narration of Muslim from Anas ﷺ that Rasoolullah's ﷺ ring was on this finger. In other words, it was on the little finger of the left hand.

HADITH 6: It is in Sahih Muslim from Hazrat Ali ﷺ that Rasoolullah ﷺ forbade me from wearing the ring on this finger or this finger. In other words, he forbade him from wearing it on the middle finger or the Kalima (index) finger.

HADITH 7: Ibn Majah reported from Abdullah ibn Ja'far رضی اللہ تعالیٰ عنہما and Abu Dawud and Nasa'i reported from Hazrat Ali ﷺ that Rasoolullah ﷺ used to wear his ring on the right hand and Abu Dawud reported from ibn Umar رضی اللہ تعالیٰ عنہما that He ﷺ used to wear it on the left hand. It can be deduced from both these Hadith that He ﷺ would sometimes wear it on the right hand and sometimes on the left hand, but Baihaqi has mentioned that wearing the ring on the right hand is inapplicable.

HADITH 8: Abu Dawud and Nasa'i have reported on the authority of Hazrat Ali ﷺ that Rasoolullah ﷺ held silk in his right hand and gold in his left hand and then said, 'Both of these are Haraam (totally forbidden) for the men of my Ummat.'

HADITH 9: It is in Sahih Muslim from Hazrat Ali ﷺ that Rasoolullah ﷺ prohibited the use of Qassi[1], fabric dyed in safflower, gold rings, and reciting the Qur'an-e-Majeed whilst in Ruku.

HADITH 10: It is in Sahih Muslim on the authority of Abdullah ibn Ab'bas رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ saw a gold ring on the hand of a person, so he removed it and threw it away and said, 'Does anyone hold a red hot coal in his hand?' After Huzoor ﷺ left, someone mentioned to the person that he should pick up his ring and put it to some other use. He said, 'I swear in Allah's Name! I will never take that, which Rasoolullah ﷺ threw away'.

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1. Qassi: This is a type of silk fabric.

HADITH 11: Abu Dawud and Nasa'i have reported from Mu'awiyah ﷺ that Rasoolullah ﷺ disallowed (us from) sitting on a cheetah skin, and from wearing gold unless it is crushed into very little particles.

In other words if very fine gold particles are attached to clothing, it is not disallowed.

HADITH 12: Imam Maalik رحمة الله عليه says in Muwatta, 'I regard it as being bad (i.e. improper) to allow little boys to wear gold, as the Hadith wherein Rasoolullah ﷺ forbade the wearing of gold rings has reached me. Thus, it is bad (not acceptable) for men, for both the adults and the younger ones'.

HADITH 13: Tirmizi, Abu Dawud and Nasa'i have reported on the authority of Buraidah ﷺ that a person was wearing a brass ring.

Huzoor ﷺ asked, 'Why is it that the odour of idols is emanating from you?' He threw the ring away and then returned wearing an iron ring. He ﷺ asked, 'Why is it that you are wearing the jewellery of the Dwellers of Hell (Jahannamis)?' He then threw away that (ring) and enquired, 'Ya Rasoolullah! ﷺ from what should I have a ring made?' He ﷺ said, 'Make it from silver and do not let it reach a full Mithqaal[1]. It is in the narration of Tirmizi that after removing the iron ring, he wore a ring made from gold and returned in the Holy Presence of Rasoolullah ﷺ so Huzoor ﷺ asked, 'Why do I see you wearing the jewellery of the occupants of hell?' In other words, the Ahl-e-Jannat[2] will use gold in Jannat (and not on in this world).

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1. In other words, it should weigh less than 1 Mithqaal. A Mithqaal is a unit of mass which is equal to four and a half mashas. This is approximately 4.7 grams. Some say it is equal to approximately 4.25 grams.

2. Ahl-e-Jannat refers to those who will enter Holy Paradise and live therein.

HADITH 14: Abu Dawud and Nasa'i reported from Abdullah ibn Mas'ud ﷺ that Rasoolullah ﷺ said ten things to be bad: *(1)* For men to use the yellowish colour, in other words Khulooq[1]. *(2)* To dye white hair with black dye. *(3)* To cause the waistcloth to trail too low. *(4)* Wearing of gold rings. *(5)* To reveal the adornment (beauty) of a woman improperly[2]. *(6)* To throw the dice (backgammon), i.e. to play dice (backgammon) and chess etc. *(7)* To blow and brush someone to cast away evil, except with proper words of protection. In other words, to blow and brush someone to cast away evil with impermissible words is disallowed. *(8)* To tie Taweez, in other words those Taweez which contain words that are contrary to the Shariah. *(9)* To spill liquid in an improper place. In other words after copulation, to let out semen, as this is not permissible to do with a free woman without her permission. It could also mean that it refers to Lawatat[3]. *(10)* To harm a child, but he did not render the tenth one Haraam. In other words, to copulate with the mother of the child in the days when the child is being breastfed; if she becomes pregnant at this time, then the child will be harmed.

HADITH 15: Abdullah reported a narration on the authority of Abdullah ibn Zubair رضی اللہ تعالی عنہما He says, 'A servant from our home took the daughter of Hazrat Zubair ﷺ to Hazrat Umar ﷺ and she had tinkling anklets on her feet. Hazrat Umar ﷺ cut them off and said, 'I heard from Rasoolullah ﷺ that, with every tinkling anklet there is (a) shaitaan'.'

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1. Khulooq is a saffron coloured fragrance.
2. This refers to disclosing her adornment to others except her husband and those who are her Mahram.
3. Lawatat refers to sodomy, and this is absolutely Haraam.

HADITH 16: Abu Dawud reported that a girl came before Hazrat A'isha رضی اللہ تعالیٰ عنہا wearing tinkling anklets. She said, 'Do not bring her before me until you have not cut off the tinkling anklets, for I heard from Rasoolullah ﷺ that Angels do not enter a house in which there is 'Jars' (a bell) or tinkling anklets'.

LAWS OF JURISPRUDENCE

The use of jewellery for men is absolutely Haraam. It is only permissible to wear one silver ring, which should be within one mithqaal in weight. It should be less than four and half mashas (approximately 4.7 grams). Even the use of a gold ring is Haraam. It is permissible for the features of the sword to be of silver. In other words, silver can be set on its sheath, handle and belt, on condition that the silver is not on the area of use. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: Men are only permitted to wear one silver ring. To wear rings from other metals is also Haraam. For example, to wear rings made from iron, brass, copper and zinc etc. are impermissible for both men and women. The only difference is that the female can also wear gold (besides silver) and a male is not permitted to use gold. It is mentioned in the Hadith Shareef that a person wearing a brass ring came before Huzoor ﷺ so He ﷺ asked, 'Why is it that the odour of idols is emanating from you?'

He threw the ring away and then returned wearing an iron ring. He ﷺ asked, 'Why is it that you are wearing the jewellery of the dwellers of hell?' He threw away that ring as well and enquired, 'Ya Rasoolullah ﷺ! From what should I have a ring made?' He ﷺ said, 'Have it made from silver and do not let it reach a full Mithqaal'. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: Some Ulama have mentioned the rings of Yashb[1] and Aqeeq[2] to be permissible and some have permitted rings made from all types of gemstones, whereas some prohibit (rings made) from all of them. Thus the importunity of precaution is that with the exception of silver, we should avoid wearing all other types of rings, especially when the inclination of illustrious and elite personalities such as the compiler of Hidaaya, has the view of all of them being impermissible.

LAW: A ring refers to the round (circular) part. This does not refer to the stone. The stone can be from any gemstone. The stones of Aqeeq, Yaaqoot[3], Zamur'rad[4], and Feroza[5] etc. are all permissible to use (on a ring). Since the rings made from all the above are impermissible for both males and females, manufacturing them and selling them is also regarded as being disallowed, as this is to assist in something which is illegitimate (i.e. impermissible). However, selling it is not disallowed to the level of it being disallowed to wearing it. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If a silver covering is placed over a metal ring, whereby the metal is not visible at all, then there is no prohibition to wearing such a ring. *[Alamgiri].* It is deduced from this, that it is permissible to place a copper or iron tablet inside gold jewellery and then cover it with gold plating, just as people do nowadays. The wearing of such a ring is permitted.

LAW: To press a hole in a gemstone and to embed a gold pin in it is permissible. *[Hidaya]*

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1. Yashb agate jasper
2. Aqeeq Cornelian Stone
3. Yaaqoot refers to the Ruby)
4. Zamur'rad is the name given to an Emerald
5. Feroza is a Turquoise blue gemstone

LAW: Wearing a ring is only Masnun (i.e. recommended) for those who require using a seal, such as a Sultan[1], a Qazi[2] and the Ulama[3], who place their seals on Fatawa[4]. With the exception of them, it is not Masnun for others who do not required the use of a seal. However, to wear a ring is still permissible. *[Alamgiri]*

LAW: The ring may be worn as one desires, either on the right or left hand, and it should be worn on the little finger. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: One may have his name engraved on a ring. Allah's Name and the Name of Huzoor-e-Akram ﷺ may also be engraved on a ring. The words محمد رسول الله 'Muhammadur Rasoolullah' should not be engraved on a ring, as this was engraved in 3 lines on Huzoor's ﷺ ring. On the first line was محمد on the second line was رسول and on the third line was The Majestic Name of الله. Huzoor ﷺ explicitly commanded that none should engrave this on his ring. The figure of any human or animal should not be engraved on the ring stone. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: A permissible ring is that which is permissible for men. In other words, it should have one gemstone. If it has more than one stone, then even though it is a silver ring, it is impermissible for a male. *[Raddul Muhtar].* Similarly, for a male to wear more than one ring or to wear a Chal'la[5] is also impermissible, as this is not really classified as a ring. Females may wear the Chal'la.

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1. Sultan refers to the Muslim Ruler in a Muslim State.
2. Qazi refers to the Muslim Justice, usually referred to as the 'Qadi'.
3. Ulama is the plural of Aalim, which refers to the Men of Learning or Religious Leaders.
4. Fatawa is the plural of Fatwa, which is a Religious decree or Edict.
5. A Chal'la refers to a ring equally wide all round and without a stone.

LAW: To tie loose teeth with gold wire is permissible and if someone's nose has been severed, then he may have a golden nose made and attached. In both conditions, gold has been regarded as permissible due to necessity, as by having the teeth tied with silver wire or attaching a silver nose, would cause mouldiness. *[Alamgiri]*

LAW: If a tooth falls, it can be tied with gold or silver wire. The teeth belonging to another person cannot be used in your mouth. *[Alamgiri]*

LAW: To adorn boys in gold and silver jewellery is Haraam, and the one who adorns them in it is a sinner. Similarly, it is impermissible to put mehndi on the hands and feet of children without reason. A woman is allowed to apply mehndi on her own hands and feet, but if she applies it onto a boy, she will be regarded as being sinful. *[Durr-e-Mukhtar, Raddul Muhtar]*

Chapter 10

Covering of Dishware & Etiquettes When Going To Bed

HADITH 1: It is in Sahih Bukhari and Muslim on the authority of Jaabir ﷺ that Rasoolullah ﷺ said, 'When the first signs of the darkness of night appear' or He ﷺ said, 'When evening appears, then gather the children, for the shayateen are circulating. Then when one portion of night passes, you my release them, and say بسم الله and close the doors, for when the doors are closed in this manner, then shaitaan cannot open them. Say بسم الله and tie-up the mouths of the water-skins (jugs or water bottles etc.) and say بسم الله and cover the dishware. If you do not cover them, then put something over it to block it, and put out the lamps'.

Another Hadith of Sahi Bukhari mentions: Close your dishware (i.e. cover your pots etc.) and seal the mouths of the water-skins, and press your doors closed and gather the children in the evening, for during this time the jins are circulating, and they swoop down (to carry away) and at the time of going to bed, put off the lamps (i.e. candles etc.) for sometimes the rat drags the flame with it causing the house to burn down.

It is reported in a narration of Muslim that: Conceal your dishware and tie up the mouth of the water-skin, and shut the doors and put off the lamps, for shaitaan will (then) neither open the water-skin, nor will he open the doors or the dishware (i.e. pots etc.). If you do not find anything (to cover it with), then take a stick and say بسم الله (Bismillah) and merely place it like a covering.

It is also mentioned in another narration of Muslim that: There comes a night in a year, wherein affliction (pandemic etc.) descends. If any dishware is not closed or if the mouth of any water-skin is not tied (i.e. if a water bottle is not closed), then if the pandemic passes by there, it will creep into it.

HADITH 2: Imam Ahmed, Muslim and Abu Dawud have reported from Hazrat Jaabir رضي الله عنه that Rasoolullah ﷺ said, 'When the sun sets, then until the blackness (i.e. darkness) of Esha does not start to disappear, do not release your animals and your children, for it is the time when the shayateen are circulating'.

HADITH 3: It is in Sahih Bukhari and Muslim on the authority of Ibn Umar رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'Do not leave fires (burning) in your homes when going to bed (i.e. when sleeping)'.

HADITH 4: It is reported in Sahih Bukhari on the authority of Abu Musa Ash'ari رضي الله عنه that a house had burnt down one night in Madina. Huzoor ﷺ said, 'This fire is your enemy. Put it out when going to sleep'.

HADITH 5: It is in Sharhus Sunnah from Jaabir رضي الله عنه that Nabi ﷺ said that, 'when you hear the barking of dogs and the braying of donkeys at night, read اعوذ بالله من الشيطان الرجيم (A'oozu Bil'laahi minash shaitaanir rajeem), for they see that which you are not able to see and when the sound of footsteps stops (i.e. when people stop walking around). Then avoid coming out of the house, for Allah leaves whosoever He Wills from amongst His creation to circulate the earth at night'.

Chapter 11

The Etiquettes of Sitting, Sleeping And Walking

It is mentioned in the Qur'an-e-Majeed:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَٱقْصِدْ فِي مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَ ٱلْأَصْوَاتِ لَصَوْتُ ٱلْحَمِيرِ ﴿١٩﴾

"(Luqman said to his son): and when conversing with anyone, do not distort your cheek (face) and walk not with arrogance on the earth. Verily, Allah loves not anyone who is arrogant and boastful. And walk at a moderate pace and lower your voice. Undoubtedly, the most awful of all sounds is the braying of the donkey" [Surah 31 Verses 18-19]

And He says

وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا

"And walk not with arrogance on the earth. Verily, neither will you ever be able to tear through the earth, nor will you reach the mountains in stature." [Surah 17 Verse 37]

And He says:

وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴿٦٣﴾ وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَٰمًا

"And the servants of The Most Compassionate are those who walk on the earth gently, and when they are addressed by the ignorant ones, then they say 'Salaam' (Peace). And those who spend the night prostrating and standing for their Rub (for Allah)." [Surah 25 Verses 63-64]

And He says:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ

"O you who Believe! When you are told to make room in gatherings, then make room. Allah will grant you room. And when you are told to rise up and stand, then rise up and stand, Allah will elevate in stature amongst you, those of you who believe and those who possess knowledge." [Surah 58 Verse 11]

HADITH 1: In Sahih Bukhari and Sahih Muslim it is narrated from Ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'It should not be such that one person should wake another person up from his place and then he himself sits there, but move aside and make some room'.

In other words, those who are seated should move aside to make room for the one who arrives later, so that he too may be able to sit, or (it means) that the person who comes in should not ask anyone to get up (from where he is sitting), but he should request him to move a little and make some room, so that he may be seated. It has also been mentioned in the narration of Bukhari that Ibn Umar رضی اللہ تعالی عنہما used to regard it as Makruh for someone to wake up from their place

and for him to then sit at that persons place. This action of Ibn Umar رضی اللہ تعالی عنہما was from the marvels of abstinence, that it should not be such that the person does not really wish to wake up from his place, but he merely left his place for his sake.

HADITH 2: Abu Dawud reported from Sa'eed ibn Abil Hassan. He says, 'Abu Bukrah رضی اللہ عنہ came to us during a presentation of testimony. A person got up from his place for him. He (however) refused to sit at that place and said that 'Nabi ﷺ prohibited this and Huzoor ﷺ also prohibited one from wiping his hands on the clothes of such a person whom he did not clothe'. In this Hadith, even though Abu Bukrah رضی اللہ عنہ did not ask the person to leave his place, and that person had gotten up by himself from his place, and visibly this is not a situation regarding which there is any prohibition. However, this is the marvel of caution that he did not find it appropriate to sit down even in such a situation. (In other words) even though he did not ask the person to get up, but because the person had gotten up for him, he deliberated that it should not be so that this too may be considered in the same ruling as asking someone to get up (from his place).

HADITH 3: It is in Sahih Muslim from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'The person who leaves his place after getting up, and then returns to it, then that place is rightfully his'. (In other words, this applies if he returns quickly).

HADITH 4: Abu Dawud reported from Abu Dardah رضی اللہ عنہ who says 'When Rasoolullah ﷺ would sit and we would sit near Huzoor ﷺ and if he would get up and leave but he wished to return, then He ﷺ would leave his Naalain Mubaarak or something else there. By this, the Sahaba-e-Kiraam knew that Huzoor ﷺ would return, and they would all remain waiting.

HADITH 5: Tirmizi and Abu Dawud reported from Abdullah ibn Umar رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'It is not Halaal upon anyone to cause separation between two people'. (In other words to sit between two people, except with their permission)

HADITH 6: Baihaqi narrated in Sha'bul Imaan on the authority of Waathila bin Khataab رضی الله عنه that a person presented himself before Huzoor ﷺ whilst Huzoor ﷺ was present in the Musjid. Huzoor ﷺ moved away from his place for him. He said, 'Ya Rasool'Allah ﷺ! There is sufficient room available' (i.e. there was no need for Huzoor ﷺ to move and to take any trouble). He ﷺ said, 'It is the duty of a Muslim that when his brother looks at him, he should move for him' (i.e. give him more room).

HADITH 7: Razeen narrated from Abu Sa'eed Khudri رضی الله عنه that Rasoolullah ﷺ would make Ihtiba[1] with both his hands whilst sitting in the Musjid.

HADITH 8: Abu Dawud reported from Jaabir bin Sumrah رضی الله عنه. He says, 'When Nabi Kareem ﷺ would complete praying his Fajr Namaaz, he would sit cross-legged until such time that the sun would rise well'.

HADITH 9: Abu Dawud reported from Abu Hurairah رضی الله عنه that Rasoolullah ﷺ said, 'If a person is in the shade and the shade is drawn together, whereby he is partially in the shade and partially under the sun, then he should not sit there any longer'.

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1. Ihtiba is when a person sits with his rear on the ground, with both knees upright and he encircles his knees with both hands, holding one hand with the other hand. Sitting in this manner falls within the category of politeness and humility.

HADITH 10: Abu Dawud reported Amr bin Shuraid, who narrates from his father. He says, 'I was sitting in a manner whereby I had placed my left hand behind my back, and I was reclining on the nape of the palm of my right hand'. Rasoolullah ﷺ passed by me and said, 'Do you sit in the manner of those on whom the wrath of Allah is descending?'

HADITH 11: Abu Dawud reported on the authority of Jaabir bin Sumrah رضي الله عنه. He says, 'When presenting ourselves before Nabi Kareem ﷺ, we would remain seated where the Majlis (gathering) had concluded'. In other words they would sit at the edges of the gathering and not tear (through the gathering) enter.

HADITH 12: Tabrani reported on the authority of Abu Musa Ash'ari رضي الله عنه that Rasoolullah ﷺ said, 'When a person visits any nation and they make room for him, (with the intention) of pleasing him, then it is on Allah, that He may grant them happiness'.

HADITH 13: Abu Dawud reported on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'that there are a few such phrases, that if recited by a person thrice after the conclusion of a gathering, Allah ta'aala will wipe out his sins and which ever person recites them in a blessed gathering and in a gathering of Zikr. Then Allah will place a seal over this blessing for him, just as a person places a seal with a ring. The (phrases) are:

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ وَ لاَ اِلٰهَ اِلاَّ اَنْتَ اَسْتَغْفِرُكَ وَ اَتُوْبُ اِلَيْك

HADITH 14: Haakim reported in Mustadrak on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'Those who sit at any place for a long time and then disperse without making Zikrullah (remembering Allah), and without sending Durood on Nabi Kareem

ﷺ, they have caused injury. If Allah Wills, He may punish them, and if He wills, He may pardon them'.

HADITH 15: Baz'zaar reported from Anas ﷺ that Rasoolullah ﷺ said, 'Remove your shoes when you sit. Your feet will attain comfort'.

HADITH 16: It is in Sahih Muslim from Jaabir ﷺ that Rasoolullah ﷺ disallowed (i.e. advised us against) keeping one foot on top of the other foot when lying down flat.

HADITH 17: It is in Sahih Bukhari and Muslim from Ubaad bin Tameem. He reports from his paternal uncle that, 'I saw Rasoolullah ﷺ lying down in the Musjid (and) Huzoor ﷺ had one foot on the other foot'.

This is to explain permissibility and is in the condition when there is no risk of the Satr being exposed, and the first (previous) Hadith is in the condition where there is the risk of the Satr being exposed. For example, if a person is sleeping flat on the ground wearing a waistcloth and he has one leg standing upright and he lifts the other leg and places it over that leg, then there is the risk of the Satr being exposed. If he has both legs stretched outwards and keeps one foot on top of the other, then (in such a situation) there is no risk of the Satr being exposed.

HADITH 18: It is in Sharhus Sunnah from Abu Qatadah ﷺ that when Rasoolullah ﷺ would disembark at his destination at night, he would rest on his right side and if he arrived at his destination just before morning, then he would keep his right hand upright and He ﷺ would rest by keeping his head on the palm of the right hand.

HADITH 19: Tirmizi reported from Jaabir bin Sumrah ﷺ that, 'I saw Rasoolullah ﷺ resting (lying down) whilst reclining on his left side'.

HADITH 20: Tirmizi reported from Abu Hurairah ﷺ that Rasoolullah ﷺ saw a person sleeping flat on his stomach. He ﷺ said, 'Allah dislikes for a person to lay down in this manner'.

HADITH 21: Abu Dawud and Ibn Majah reported from Tukhfa Ghafaari ﷺ (he was from amongst the Ashaab-us-Suffa). He says that due to an ailment of the chest, I was lying on my stomach, when suddenly someone tapped me with their foot and said, 'Allah ta'aala dislikes it when (someone) sleeps in this manner. I looked up and saw that it was Rasoolullah ﷺ'.

HADITH 22: Ibn Majah reported from Abu Zir ﷺ. He says that he was lying (flat) on my stomach. Rasoolullah ﷺ passed by me and then jolted me with his foot and said, 'O Jundub[1]! This is the manner in which the dwellers of hell lie down'.

It means that it is either the manner in which the kaafirs lie down or it refers to the manner in which the dwellers of hell (jahannamis) will lie down in Jahannum (Hell).

HADITH 23: Abu Dawud reported from Ali bin Shaibaan ﷺ that Rasoolullah ﷺ said, 'None is responsible for a person who rests at night on a roof which has no barrier' (i.e. if it does not have any wall or parapet). In other words, if he falls off the roof at night, then he is to blame for this.

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1. Jundub was the name of Hazrat Abu Zir ﷺ

HADITH 24: Tirmizi reported from Jaabir ﷺ that Rasoolullah ﷺ disallowed sleeping on a roof which has no barrier.

HADITH 25: Abu Ya'la reported from Hazrat A'isha رضی الله تعالی عنها that Rasoolullah ﷺ said, 'The person who sleeps after Asr and his brain becomes weak, then he has only himself to blame'.

HADITH 26: Imam Ahmed reported from Ibn Umar رضی الله تعالی عنهما that Rasoolullah ﷺ forbade being alone. In other words, from this, that someone should sleep all alone.

HADITH 27: Sahih Bukhari and Muslim have reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'A person robed in two sheets walked arrogantly and boastfully. He was caused to sink into the earth (and) he will continue sinking until Qiyaamat'.

HADITH 28: Abu Dawud reported from Ibn Umar رضی الله تعالی عنهما that Rasoolullah ﷺ forbade a man from walking between two women.

HADITH 29: Baihaqi narrated in Sha'bul Imaan on the authority of Ibn Umar رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'When women appear in front of you, then do not pass between them. Either pass to the right or to the left'.

Law: To make Qailullah[1] is permissible, and actually Mustahab. *[Alamgiri]*

Perhaps this is for those who stay up performing Namaaz at night, engrossed in Zikr-e-Ilahi[2], or those who spend (lengthy periods at night) going through Kitaabs or those engrossed in studying religious literature, so that the fatigue that is felt from staying awake at night may be alleviated through Qailullah.

Law: To sleep at the start of day or to sleep between Maghrib and Esha is Makruh. In sleeping, it is Mustahab (desirable) to sleep with Tahaarat (wudu) and to sleep for a short while on the right side, by keeping the right hand under the cheek, facing the direction of the Qibla, thereafter one may sleep on the left side. When going to sleep, think about sleeping in the grave, as there, you will have to sleep all alone. With the exception of your A'maal (deeds), no one else will be with you. When going to sleep, engross yourself in the remembrance of Allah. Recite Tahleel, Tasbeeh and Tamheed[3] (i.e. recite the Kalima declaring Oneness of Allah, Glorify Allah and Praise Allah), until you fall off to sleep doing this, for a person rises in the condition in which he sleeps. A person will be raised on the day of Qiyaamat in the condition in which he dies. Rise before dawn after sleeping and on awakening, immediately remember Allah by reading اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَحْیَانَا بَعْدَ مَآ اَمَاتَنَا وَ اِلَیْهِ النُّشُوْرُ Immediately (after reading this), make a firm intention that you will live piously and be Allah fearing and that you will not cause trouble to anyone. *[Alamgiri]*

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1. Qailullah refers to a mid-afternoon nap.
2. Zikr-e-Ilahi refers to the Remembrance of Allah.
3. Tahleel, Tasbeeh and Tamheed, is to recite the third kalmia declaring the Oneness of Allah, To Glorify Allah, and to Praise Allah.

LAW: There are three circumstances related to conversing after Namaaz-e-Esha:

(1) The first is pertaining to knowledgeable discussions. This is to query regarding an Islamic Ruling from someone, or to give the answer to an Islamic query or to do research or analysis regarding it. This type of discussion (conversation) is more virtuous than sleeping.

(2) The second is pertaining to narrating false stories and tales, clowning and sitting around making jokes. This is Makruh.

(3) The third is pertaining to having mutual conversations, such as between husband and wife, or to have a conversation with a guest to make him feel welcome. This is permissible. When having such conversations, then end them with the remembrance of Allah and by making Tasbeeh and Istighfar (repenting from all sins).

LAW: For two men to sleep naked, covered with one sheet is not permissible, even if one is sleeping on one end of the bed and the other is on the other end of the bed. Similarly, it is also not permissible for two females to sleep naked, covered in one sheet. The prohibition regarding this has been mentioned in the Hadith.

LAW: When a boy and a girl reach the age of ten, they should be made to sleep separately. In other words when a boy becomes grown up, he should not be allowed to sleep together with his mother or sister or with any other woman. He can only sleep together with his wife or with his handmaid (Baandi). Actually a boy of that age should not even be allowed to sleep together with boys of the same age or with other men as well. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: When a husband and wife sleep on one bed, then they should not allow a ten year old child to sleep with them. When a boy reaches the age of lust, then his ruling is the same as that of an adult male. *[Durr-e-Mukhtar]*

LAW: None has the right to leave the (common) road and walk (i.e. to trespass) on the property belonging to someone else. However, if there is no road there, then he may walk on the property, until such time that the owner of the property prohibits it. One is not permitted to walk on that property (if prohibited by the owner). This rule is only pertaining to a single particular individual. However, if there are many people (walking there), then unless the owner of the property is not pleased with it, they should not walk there. If there is water on the road and the property is alongside the road, (then) in such a situation one may walk there. *[Alamgiri]*

The land is already cultivated at times, and it is obvious that walking there causes loss to the farmer. In such a circumstance, one should never trespass (walk there). At times the farmers even place thorns alongside the edges where there is likelihood of (people) trespassing. This is clear proof that he is prohibiting anyone from walking there, but some people do not even take heed to this. They should know that to walk there in such a condition is prohibited.

Chapter 12

Regarding Looking And Touching

قُل لِّلۡمُؤۡمِنِينَ يَغُضُّواْ مِنۡ أَبۡصَٰرِهِمۡ وَيَحۡفَظُواْ فُرُوجَهُمۡۚ ذَٰلِكَ أَزۡكَىٰ لَهُمۡۗ
إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا يَصۡنَعُونَ ٣٠ وَقُل لِّلۡمُؤۡمِنَٰتِ يَغۡضُضۡنَ مِنۡ أَبۡصَٰرِهِنَّ
وَيَحۡفَظۡنَ فُرُوجَهُنَّ وَلَا يُبۡدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنۡهَاۖ وَلۡيَضۡرِبۡنَ
بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّۖ وَلَا يُبۡدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوۡ
ءَابَآئِهِنَّ أَوۡ ءَابَآءِ بُعُولَتِهِنَّ أَوۡ أَبۡنَآئِهِنَّ أَوۡ أَبۡنَآءِ بُعُولَتِهِنَّ أَوۡ
إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ أَخَوَٰتِهِنَّ أَوۡ نِسَآئِهِنَّ أَوۡ مَا مَلَكَتۡ
أَيۡمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيۡرِ أُوْلِي ٱلۡإِرۡبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفۡلِ ٱلَّذِينَ لَمۡ
يَظۡهَرُواْ عَلَىٰ عَوۡرَٰتِ ٱلنِّسَآءِۖ وَلَا يَضۡرِبۡنَ بِأَرۡجُلِهِنَّ لِيُعۡلَمَ مَا يُخۡفِينَ مِن
زِينَتِهِنَّۚ وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ ٣١

"Say to the Muslim men (that) they should lower their gazes and protect their private ornaments. This is of great chastity for them. Undoubtedly, Allah is well aware of all their actions. And command the Muslim Women that they should lower their gazes and protect their private ornaments. And they should not flaunt their ornamentation, except that which is by it self apparent. And they should keep their bossoms covered with their stoles and they should not reveal their beauty, but to their husbands, or to their fathers, or their husband's fathers, or to the theirs sons, or to the son's of their husbands, or to their brothers, or to sons of their brother's or the sons of their sister's, or to the women of their Deen or to their female slaves whom their hands own, or to their servants (male), on condition that they do not have lustful needs, or to such small children who have no idea of the things

related to the shame of women; And they should not strike their feet on the ground, through which their concealed beauty may be exposed. And repent, turning towards Allah, O Muslims, Altogether, in the hope of attaining salvation." [Surah 24 Verses 30-31]

And He commands

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن يُعۡرَفۡنَ فَلَا يُؤۡذَيۡنَۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا

"O Nabi! Say to your wives and your daughters, and to the believing women, that they should spread their stoles over themselves, through this, they will be recognized and they shall not be offended. And Allah is The Forgiving, Most Merciful." [Surah 33 Verse 59]

And He commands:

وَٱلۡقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِي لَا يَرۡجُونَ نِكَاحٗا فَلَيۡسَ عَلَيۡهِنَّ جُنَاحٌ أَن يَضَعۡنَ ثِيَابَهُنَّ غَيۡرَ مُتَبَرِّجَٰتِۭ بِزِينَةٖۖ وَأَن يَسۡتَعۡفِفۡنَ خَيۡرٞ لَّهُنَّۗ وَٱللَّهُ سَمِيعٌ عَلِيمٞ ٦٠

"And the elderly women retired (to their homes), who have no aspiration to marry, there is no sin upon them, that they may leave aside their outer garb, whereas they do not display their attractiveness, and it is better for them to desist from that (as well). And Allah is (All) Hearing, (All) Knowing." [Surah 24 Verse 60]

HADITH 1: In Sahih Muslim it is narrated from Hazrat Jaabir ﷺ that Rasoolullah ﷺ said, 'A woman appears before you in the form of shaitaan and she returns in the appearance of shaitaan. When someone looks at a woman and he finds her desirable and something transpires in his heart, then he should be intimate with his wife. This will cause that feeling to subside which transpired in the heart'.

HADITH 2: Daarimi reported from Abdullah ibn Mas'ud ﷺ that Rasoolullah ﷺ said, 'Whosoever looked at a woman and he finds her desirable, he should go to his wife, for she too has the same which that woman has'.

HADITH 3: In Sahih Muslim it is narrated from Jareer bin Abdullah ﷺ. He says that 'Rasoolullah ﷺ was asked regarding (what should be done) when the sight falls upon a woman without intent. Huzoor ﷺ commanded, 'Turn your gaze away'.'

HADITH 4: Imam Ahmed, Abu Dawud, Tirmizi and Daarimi reported from Buraidah ﷺ that Rasoolullah ﷺ said to Hazrat Ali ﷺ 'Do not place the second sight after the first sight (i.e. if unexpectedly without intent, your sight falls upon a woman, then immediately look away and do not lay your sight on her for the second time), because to look once is permissible and to look again is not permissible'.

HADITH 5: Tirmizi reported from Abdullah ibn Mas'ud ﷺ that Rasoolullah ﷺ said, 'A woman is an Awrat'. In other words she is something that must be concealed. 'When she emerges, shaitaan peeps at her'. In other words, to look at her is a shaitaani (i.e. evil) action.

HADITH 6: Imam Ahmed reported from Abu Umaama ﷺ that Rasoolullah ﷺ said, 'A Muslim who looks at the attractiveness of a woman for the first time (i.e. only once without intending to have done so) and then closes his eyes tightly, Allah ta'aala will afford him such an Ibaadat, by which he will attain its pleasure'.

HADITH 7: Baihaqi reported from Hassan Basri ﷺ. He says, 'I received this information that Rasoolullah ﷺ said that 'the curse of Allah is upon the one who looks and upon the one who was looked at'.' In other words, this is when the one who looks, does so intentionally without a valid reason and the other person displays themselves to be looked at intentionally without a valid reason.

HADITH 8: Ibn Majah reported from A'isha رضى الله تعالى عنها. She says, 'I never looked towards the private parts of Rasoolullah ﷺ'.

HADITH 9: Tirmizi, Ibn Majah and Abu Dawud reported on the authority of Bahaz ibn Hakeem, who narrated from his father, who narrated from his grandfather, that Rasoolullah ﷺ said, 'Keep your private parts protected (concealed), except from your wife and from the handmaid, of whom you are the owner'. I said, 'Ya Rasool'Allah ﷺ! (And) if a man is alone?' He ﷺ said, 'It is more precious to be modest before Allah'.

HADITH 10: Tirmizi reported from Hazrat Umar ﷺ that Rasoolullah ﷺ said, 'When a man is alone with a woman, then the third one there is shaitaan'.

HADITH 11: Tirmizi reported from Jaabir ﷺ that Rasoolullah ﷺ said, 'Do not visit women whose husbands are away, for shaitaan flows in you like blood'. In other words, it does not take time for shaitaan to deceive you. We asked 'and to you Ya Rasool'Allah ﷺ!?' He ﷺ said 'and to me as well, but Allah has granted me assistance

against him. (Either he said) He became a believer or I remain protected'. Both meanings can be derived from the words of the Hadith. (In other words, shaitaan tries to harm everyone, but he cannot harm Rasoolullah ﷺ).

HADITH 12: In Sahih Muslim it is reported from Uqba bin Aamir رضي الله عنه that Rasoolullah ﷺ said, 'Avoid going towards women'. A person said, 'Ya Rasool'Allah ﷺ! What is the ruling regarding the brother-in-law (husband's younger brother)?' He ﷺ said, 'that the brother-in-law is death'. In other words to go in front of the brother-in-law is like facing death, for there is a greater risk of temptation (waywardness) in this.

HADITH 13: Tirmizi reported from Ibn Umar رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'Abstain from being naked, because there are those (Angels) with you, who do not separate from you except when you enter into the toilet and at the time when a man goes close to his wife (i.e. when he is intimate with her). Thus, be modest before them and respect them'.

HADITH 14: Tirmizi and Abu Dawud reported from Jarhad رضي الله عنه that Rasoolullah ﷺ said, 'Do you know not, that the thigh is 'Awrat'? In other words, it is a part (of the body) that needs to be concealed'.

HADITH 15: Abu Dawud and Ibn Majah reported from Hazrat Ali رضي الله عنه that Huzoor ﷺ said, 'Do not allow the thigh to be exposed, and do not look towards the thigh of a living person or towards the thigh of a deceased person'.

HADITH 16: In Sahih Muslim it is narrated from Abu Sa'eed رضي الله عنه that Rasoolullah ﷺ said, 'Neither should a male look at the (Satr) private parts of another male and nor should a female look at the (Satr)

private parts of another female. Neither should a man sleep naked under one sheet with another male and nor should a female sleep naked under one sheet with another female'.

HADITH 17: Tirmizi, Abu Dawud and Imam Ahmed have reported from Umm-e-Salma رضی اللہ تعالی عنہا that she and Hazrat Maimoona رضی اللہ تعالی عنہا were in the Holy Presence of Huzoor ﷺ when Abdullah ibn Umm-e-Maktum ؓ arrived. He ﷺ commanded both of them to go into their private chambers. She says, 'I said Ya Rasool'Allah ﷺ! He is blind and he will thus not be able to see us'. Huzoor ﷺ said 'Are the both of you blind as well? Will you not be able to see him?'

HADITH 18: In Sahih Bukhari on the authority of Abdullah ibn Mas'ud ؓ that Rasoolullah ﷺ said, 'A woman should not embrace another woman and then describe her to her husband as if he was looking at her'.

HADITH 19: It is in Sahih Muslim from Jaabir ؓ that Rasoolullah ﷺ said, 'Beware! No man should spend the night at the house of a Thay'yib woman (i.e. a divorced or widowed woman), but in the circumstance where he is to make Nikah to her, or if he is her Mahram' (legal guardian with whom marriage is disallowed).

HADITH 20: It is in Sahih Muslim from Abu Hurairah ؓ who says, 'I was in the presence of Nabi Kareem ﷺ and I said that I have the intention of making Nikah (marrying) with an Ansari woman. Huzoor ﷺ said, 'You should see her, for there is something in the eyes of the Ansaar. In other words, their eyes are slightly auburn' (i.e. golden-brown in colour)

HADITH 21: Imam Ahmed, Tirmizi, Ibn Majah, Nasa'i and Daarimi reported from Mughira bin Shu'ba ؓ. He says that I sent a proposal

of Nikah to a lady. Rasoolullah ﷺ said to me, 'Have you seen her already?' I answered in the negative. He ﷺ said 'You should see her, so that due to this, the probability of mutual agreement between the two of you may be greater'.

Laws of Jurisprudence

The Laws in this Section are in four categories:

1. Regarding a male looking at a male
2. Regarding a female looking at a female
3. Regarding a female looking at a male
4. Regarding a male looking at a female

A male may look at any part of the body of another male except for those parts that are regarded as Satr. In other words (this refers to) those parts that must be covered. This is from below the navel up to below the knees, as it is Fard to conceal (i.e. Cover) this portion of the body. Those parts of the body which are necessary to be covered, are known as the 'Awrat' (i.e. that which must be concealed). If you see someone with his knees exposed, then you should prohibit (i.e. caution) him, and if you see that his thigh is exposed, then you should prohibit him sternly and if his private parts are exposed, then he should be chastised. *[Alamgiri]*

Law: There is no *'Awrat'* for a very young child. In other words, it is not Fard to conceal any parts of the child's body. When he becomes a little older, it is necessary to cover his private parts (i.e. both the rear and front), and when he becomes even older, meaning more than ten years of age, the ruling regarding him is the same ruling which applies to one who is Baaligh[1]. *[Raddul Muhtar]*

LAW: That part of the body which one may look at can also be touched. *[Hidaya]*

LAW: When a boy reaches adolescence and he is not very attractive, then to look at him is based on the same ruling as looking at an adult male. If he is very attractive, then the ruling applying to him is that which applies to looking at a female. In other words, to look towards him with lust is Haraam, and if there is no lust, then it is allowed to look at him. Sitting alone with him is also permissible. When it is said that there should be no lust, it means that one should have full confidence that looking at him will not create any lustful feelings. If one has the slightest doubt of this occurring, then one should never look at him. Even the desire to kiss falls within the confines of lust. [Raddul Muhtar]

LAW: Regarding a female looking at a female, the ruling is the same as that of a male looking at a male. In other words, she cannot look at another female from below the waist up to the knees. She is allowed to look at the rest of another female's body, on condition that there is no danger of lustful feelings. *[Hidaya]*

LAW: A pious women should protect herself from the sight of a (sexually) immoral female. In other words, she should not remove her stole (scarf etc.) in her presence, as such a woman will look at her and then mention to other men regarding her figure and looks etc. It is also not Halaal for a Muslim female to open her 'Satr' in the presence of an unbelieving female (kaafirah). *[Alamgiri]*

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1. Baaligh refers to one who has reached the age of puberty.

Unbelieving women come into (our) homes and (our) women are attired in a manner whereby certain parts of her 'Satr' are opened, just as when she is in the presence of Muslim women. It is necessary for them to abstain from this.

In most places, the midwives are unbelievers and they assist in the delivering of babies. If Muslim midwives are available, a non-Muslim midwife should not be engaged for this purpose, as it is not permitted to expose those parts of the body in the presence of a non-Muslim female.

LAW: The ruling in regards to a female looking towards a strange man is the same ruling which is regarding a male looking at a male. This ruling is only applicable when a female knows with full confidence, that she will not have any lustful feelings by looking towards him. If there is the slightest doubt that these lustful feelings may occur, then she should never look towards him. *[Alamgiri]*

LAW: A female should never touch the body of a strange male if any one of them is a young person (i.e. is of marriageable age). There is a possibility of that person having lustful feelings. This rule applies even if both of them are confident that no lustful feelings will arise. *[Alamgiri]*

LAW: Some young women press the hands and feet of their Peers (Spiritual Guides) and some Peers even allow their female disciples to press their hands and feet, and most often, either both of them or at least one of them is within the limits of lust. To do this is impermissible and both are regarded as sinful.

LAW: Regarding a male looking at a female. There are a few circumstances pertaining to this:

1. For a male to look at his wife or his handmaid.
2. For male to look (glance) towards his Mahaarim[1].
3. For a male to look at a free strange woman (i.e. not a baandi).
4. For a male to look at the handmaid of someone else.

In the first circumstance, he may look at her from her heel to the top of her hair (pony-tail). In other words, he may look at every part of her body in both conditions, meaning with or without lustful feelings. Similarly, both these women (i.e. his wife and his handmaid) may look at every part of his body. However, it is better not to look at the private ornaments of the body as this causes Nisyaan[2] and it also causes the weakness in eyesight. In this Law, the baandi[3] that is being referred to is one with whom Watee[4] is permissible. *[Alamgiri, Raddul Muhtar, Durr-e-Mukhtar]*

LAW: That handmaid with whom one cannot be sexually intimate, such as one who is a Mushrika[5], or if she is a Mukaatibah[6], or Mushtarika[7], or if Watee is Haraam with her due to Raza'at[8] or due to Musaharat[9] falls within the ruling of an Ajnabiya[10]. *[Durr-e-Mukhtar]*

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1. Mahaarim refers to those females whom one can not marry
2. Nisyaan refers to an illness that brings on absent-mindedness
3. Baandi refers to a slave-girl (i.e. handmaid). It must noted that the ruling regarding slaves and slave-girls is not applicable in this era. This means that we are not allowed to enslave any person in this present time. Slavery in this era is abolished. The rules regarding them are still mentioned in books of Islamic Jurisprudence, to show distinction between slaves and free-men.
4. Watee refers to copulation
5. Mushrika refers to a polytheist female

LAW: He may touch the entire body of his wife and of a handmaid (who is permissible for him to copulate with) and she may touch any part of his body, to the extent where both are allowed to touch the private parts of one another. *[Alamgiri]*

LAW: During sexual intercourse, both of them are allowed to be completely exposed, that is if the house (room) is very small, i.e. it is of ten or five hand lengths. *[Alamgiri]*

LAW: When a husband and wife are on their bed, and they are not being sexually intimate, then in such a condition, their Mahaarim may enter after seeking permission. They may not enter without permission. Similarly, the servant, i.e. slave or handmaid may also enter. *[Alamgiri]*

LAW: If one holds the hand of the baandi and takes her into his room (private chambers) and closes the door, causing people to realise that he did this so that he may be intimate with her, then this is Makruh. Similarly, to be intimate with your wife in the presence of your co-wife (second or third wife etc.) is also Makruh. *[Alamgiri]*

LAW: One may look towards the head, chest, shin, shoulder, wrist, neck and feet of those who are his Mahaarim, if there is no danger of lustful feelings stirring up between either of them. To look towards the stomach, back and thigh of the Mahaarim is impermissible. *[Hidaya]*

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6. Mukaatibah refers to a female slave who is under bond with her master to pay for her freedom in instalments
7. Mushtarika is a slave belonging to more than one person
8. Raza'at refers to fosterage
9. Musaharat refers to a relationship
10. Ajnabiya refers to a strange non-mahram female

Similarly, to look towards their sides and knees is also impermissible. *[Raddul Muhtar]*

To look towards their ears, neck, shoulder and face is permissible. *[Alamgiri]*

LAW: 'Mahaarim' refers to those females with whom Nikah is Haraam forever. This is whether it is Haraam due to Nasab[1] or due to Sabab[2], such as fosterage, or due to relationship. If it is Haraam due to relationship on the basis of adultery, like the causes and effects relating to an adulteress, then the ruling regarding looking towards them is also the same. *[Hidaya]*

LAW: One may also touch the parts of the Mahaarims body, which he is allowed to look at, on condition that there is no risk of lustful feelings stemming from it for each. A man may press the feet of his mother, but he can only press her thigh if it is covered, i.e. he may do so on her clothes. However, it is impermissible for him to touch her thigh without it being covered. *[Alamgiri]*

LAW: One may also kiss the feet of his mother. It has been mentioned in the Hadith: One who kissed the feet of his mother; it is as if he kissed the doorpost of Jannat. *[Durr-e-Mukhtar]*

LAW: To travel with your Mahaarim or to be alone in privacy with her; in other words, for both to be alone in a house, where there is no one else, is permissible, on condition that there is no risk of lustful feelings stemming from this. *[Alamgiri]*

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1. Nasab in this context refers to blood relations and lineage

2. Sabab in the context mentioned above refers to a cause or a basis for it to be Haraam

LAW: To look towards a baandi who belongs to someone else is in the same ruling as that of the Mahaarim. The same rule applies to the Mudabirah[1] and Mukaatibah. *[Hidaya]*

LAW: If a person wishes to purchase a Kaneez[2], he may look towards her wrist, shoulders, shin and chest, as there is a necessity for him to look at her in such a circumstance. He is also allowed to touch those parts of her body, on condition that there is no risk of lustful feelings stemming from this. *[Hidaya]*

LAW: The ruling regarding looking towards a strange woman, is that it is permissible to look towards her face and her palms, as the need for this arises, like on occasion when one needs to testify in support of her or when opposing her, or in a case where one needs to pass a judgement (relating to her). If he does not see her, then what for, will he testify, that she has done a certain thing. When looking at her, the ruling is also the same, i.e. on condition that there is no risk of lustful feelings stemming by looking. With the exception of this, there are also other times when one has to look at them, as many women come in and out of their homes. Thus, to (totally) avoid this (glancing at them) is very difficult. Some Ulama have mentioned that it is also permissible to look towards their feet. *[Durr-e-Mukhtar, Alamgiri]*

LAW: Even though it is permissible to look at the face and palms of a strange woman, touching her is impermissible, even though there may be no risk of lustful feelings. Reason being that looking is on the

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1. Mudabirah refers to female slave released by her master, whereby he declares that she should only be free after his death

2. A Kaneez also refers to a slave-girl

basis of necessity and due to Balwa-e-Aam[1]. There is no need to touch. Hence, to touch is Haraam. From this it can be deduced that to shake hands with them is impermissible.

That is why Huzoor ﷺ would never hold the hands of females when taking Bai'at[2] from them, but he used to just take the Bai'at verbally. However, if she is extremely old where the situation of lustful feelings is no more existent, then there is no objection in shaking her hands. Similarly, if a man is extremely old, and there is no risk of waywardness at all, then he too may shake hands. *[Hidaya]*

LAW: To look[3] at a very small girl who is not Mushtihaat[4] is allowed. *[Hidaya]*

LAW: If a strange woman is employed at the home of anyone as a domestic servant or to prepare rotis etc. (i.e. as a cook). Then in such an instance, it is also permissible to look towards her wrists, as she will raise her sleeves whilst working and in doing so her wrists will become visible and how will he be able to avoid this, whereas she is in his home. Similarly, to look towards her teeth etc. is also permissible. *[Alamgiri]*

LAW: Even though it is permissible to look towards the face of a strange woman, if there is no risk of lustful feelings, but this is an era of waywardness (corruption). In this time, where do we find people

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1. Balwa-e-Aam refers to Common Dilemma, i.e. the avoidance of which is extremely difficult.
2. Bai'at refers to the Oath of Allegiance.
3. Wherever in this book we discuss touching or looking at a small child or minor etc. it must be noted that this refers to touching or looking at them with compassion. This does not refer to touching or looking with ill-intention, as to do so is an accursed act and totally forbidden. One who behaves in this atrocious manner with children is deserving of the fire of hell.
4. Mushtihaat means desirable. In other words, it refers to one who excites his passion.

like the (pious) people of the past? Hence in this time, it will be cautioned against looking towards them, except in the case of witnesses, when they have to come before the Qazi, as this is to look at them due to necessity. There is also another circumstance pertaining to this. That is when a person intends to make Nikah (marry) that woman. In such a case to look at her for the said reason is permissible, for it has been mentioned in the Hadith that one should see the person that he intends to make Nikah to, as this will be a means to an everlasting love. Similarly, a woman may see that man who has sent a proposal of marriage towards her, even if there is a risk of lustful feelings stemming from this, but the intention of both should be that they wish to act upon the Hadith. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If one is not able to see the girl that he intends to make Nikah to, like nowadays, there is this custom that once someone sends a proposal of marriage (i.e. asks for the hand of a woman in marriage), then (the family) will not allow him to see her under any circumstances. In other words they practice such vigorous pardah with him, that such pardah is not even conducted with others. In such a situation, the person (who intends to marry the woman) should send another female to see her and she should return and explain to him regarding the girl and her looks and features etc., so that he is content regarding her looks and features. *[Raddul Muhtar]*

LAW: (In a situation where) the woman that a man intends to marry has a daughter, and he has been informed that she is exactly like her mother in looks and features, (then) it is not permissible for him to look at her if she is Mushtihaat, because he intends to marry her mother. *[Raddul Muhtar]*

LAW: Another circumstance wherein one is allowed to look towards a strange woman is in the situation of illness, where she is ill and there is a need to look towards certain parts of her body, and there also arises the need to touch certain parts of the body. For example, one has to touch the hands to check the pulse or if there is the notion of their being swelling in the stomach, then to feel the stomach becomes necessary or if there is a sore (wound) on any part, then it needs to be seen and in some cases, one also needs to feel it. In such a condition, to look at the area of the illness and based on this necessity, to touch that area is also permissible. This is in the situation where there is no female to treat this illness. We should teach females as well how to treat illnesses, so that they may be able to assist in such situations, as there is no such predicament in her looking, as it is for a male to look etc. (at the body of a female). In most places, there are midwives who are able to treat the swelling of the stomach etc. In places where there are midwifes who are able to treat these situations, there the necessity to look does not exist for males any more. Even when having to look due to illness, it is also necessary to take precaution to only open that portion of the body which needs to be examined. The rest of the body should be thoroughly covered, so that the sight does not fall on it. *[Hidaya etc]*

LAW: If there is a need to do a clyster, then a male may also look at the area of the procedure of a male. This too is (ony) permissible on the basis of necessity and when performing the circumcision, to look at the area of circumcision is also allowed and even to touch it is permissible, as this too is on the basis of necessity. *[Hidaya, Alamgiri]*

LAW: If a female needs to have Fasd (phlebotomy) performed, and there is no female who is qualified to let out the blood properly, then it is permissible to have it done by a male. *[Alamgiri]*

LAW: If a strange woman is wearing very thick clothing, whereby the shade of her body etc. is not visible; then to look towards her in such a condition is not impermissible, because in this condition one is not looking at her, but one is looking at the clothing. This only applies when her clothing is not tight. If she is wearing tight clothing, whereby the silhouette of the body is apparent, for example if she is wearing tight pants, then the shape of the shin and the entire thigh becomes noticeable. To look towards her in such a condition is impermissible. Similarly, some women wear very thin clothing such as fine muslin, lace or knitwear and very thin soft thin Muslin scarves and head coverings, through which the hair on the head and the blackness of the hair and the neck or ears are visible. Some of them wear thin tops and knitted kurtas which allow the back and the stomach to be completely exposed. To look towards them in such a condition is Haraam, and for them to wear such types of clothing in such circumstances is also impermissible. *[Alamgiri]*

LAW: When a Khasi[1], i.e. one whose testicles have been removed, or a Majboob[2] reach the age of fifteen, then even for them to look towards a strange woman is impermissible. The same ruling applies to effeminate persons[3]. *[Hidaya]*

LAW: That part of the body which is impermissible to look at is also impermissible to look at if it has been separated from the body, for example the hair of the legs. It is not allowed for another person to see this even after it has been removed from the body. The same applies to the hair from a females head, or her feet or the bone of the wrist.

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1. Khasi refers to an eunuch i.e. one whose testicles have been removed
2. Majboob refers to one whose male organ (penis) has been cut off
3. This refers to those males fond of behaving and using make-up like a woman

These parts of the body of a female cannot be seen by a strange male even after she has passed away. Even the toe nails of a female should not be seen by a strange male. He may look at the finger nails. *[Durr-e-Mukhtar]*

It has often been noticed that some people remove their pubic hair, leaving it in the toilet or in the bathroom. It is not proper to do this. They should be put somewhere that no one can see them, or they should be buried in the ground. It is also necessary for females to hide the hair that has fallen off whilst combing the head or whilst taking a bath, so that the sight of a strange person does not fall on it.

LAW: If beard or moustache hairs begin to grow (on the face) of a female, then to pluck them out is not only permissible, but it is also regarded as Mustahab (desirable), so that due to this, her husband may not feel any repulsion towards her. *[Raddul Muhtar]*

LAW: To be alone with a strange female, i.e. for both of them to be alone in one house, is Haraam. However, if she is so old, that she does not have the ability to feel lust, then to be alone with her is allowed. If a person gave a woman Talaaq-e-Baa'in (Second Legal Divorce in Shariah), then to live alone with her in a house is impermissible, and if there is no other house, then a pardah should be placed between the both of them, so that both of them live in their own separate sections. This is only in the condition where the husband is not a fasiq (sinful person), and if he is a fasiq, then it is necessary that another such female should live there, who has the ability of stopping the husband from the woman. *[Raddul Muhtar, Durr-e-Mukhtar]*

LAW: To be in privacy (alone) with Mahaarim is permissible. In other words, both of them are allowed to be alone in the same house, but if the foster sister and mother-in-law are alone, then to be alone with them in the same house is not permissible. The same ruling applies to the woman's daughter who is from another husband. *[Durr-e-Mukhtar, Raddul Muhtar]*

Chapter 13

Regarding Seeking Permission To Enter A House

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَاۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ٢٧ فَإِن لَّمۡ تَجِدُواْ فِيهَآ أَحَدٗا فَلَا تَدۡخُلُوهَا حَتَّىٰ يُؤۡذَنَ لَكُمۡۖ وَإِن قِيلَ لَكُمُ ٱرۡجِعُواْ فَٱرۡجِعُواْۖ هُوَ أَزۡكَىٰ لَكُمۡۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ عَلِيمٞ ٢٨ لَّيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن تَدۡخُلُواْ بُيُوتًا غَيۡرَ مَسۡكُونَةٖ فِيهَا مَتَٰعٞ لَّكُمۡۚ وَٱللَّهُ يَعۡلَمُ مَا تُبۡدُونَ وَمَا تَكۡتُمُونَ ٢٩

"O you believe! Do not enter into other houses, but your own houses, until you have not requested permission and greeted those therein. That is best for you, so that you may observe the advice. And if you do not find anyone in those houses, then enter not, until you have not been granted permission. And if you are told to return (go back), then, come back. This is more virtuous for you. And Allah Knows all that which you do. There is no sin in this for you that you may enter into such houses which are not occupied by anyone, and it serves of some purpose to you. And Allah Knows of that which you disclose and of that which you hide." [Surah 24 Verses 27-29]

And He commands

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِيَسۡتَـٔۡذِنكُمُ ٱلَّذِينَ مَلَكَتۡ أَيۡمَٰنُكُمۡ وَٱلَّذِينَ لَمۡ يَبۡلُغُواْ ٱلۡحُلُمَ مِنكُمۡ ثَلَٰثَ مَرَّٰتٖۚ مِّن قَبۡلِ صَلَوٰةِ ٱلۡفَجۡرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعۡدِ صَلَوٰةِ ٱلۡعِشَآءِۚ ثَلَٰثُ عَوۡرَٰتٖ لَّكُمۡۚ لَيۡسَ

عَلَيۡكُمۡ وَلَا عَلَيۡهِمۡ جُنَاحُۢ بَعۡدَهُنَّۚ طَوَّٰفُونَ عَلَيۡكُم بَعۡضُكُمۡ عَلَىٰ بَعۡضٖۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٥٨ وَإِذَا بَلَغَ ٱلۡأَطۡفَٰلُ مِنكُمُ ٱلۡحُلُمَ فَلۡيَسۡتَـٔۡذِنُواْ كَمَا ٱسۡتَـٔۡذَنَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٥٩

"O you who believe! Let those whom you are the owner of (slaves) and those of you who have not as yet come of age, seek your permission, at three times: before the morning prayer; and when you remove your clothing at noon and after the Esha (Night) prayer. These three are times of modesty (privacy) for you. Besides these three (times), there is neither any wrongdoing on your, nor on theirs, (that) they may come and go before you, each going before the other. Thus, Allah explains His Signs for you. And Allah is All Knowing, The Wise." [Surah 24 Verses 58-59]

HADITH 1: It is in Sahih Bukhari and Muslim from Abu Sa'eed Khudri ﷺ that Abu Musa Ash'ari ﷺ came to us. He said, 'Hazrat Umar ﷺ had summoned me, so I went to his door (i.e. his house) and conveyed salaam thrice. I did not get any reply, so I returned. Now, Hazrat Umar ﷺ is asking my reason for not coming; so I said, 'I came and conveyed Salaam thrice at the door. When I did not get any reply, I returned. Rasoolullah ﷺ said to me that when a person requests permission thrice and he does not get an answer, he should go back'. Hazrat Umar ﷺ said that 'I should bring a witness (to confirm) that Huzoor ﷺ said this'. Abu Sa'eed Khudri ﷺ says, 'I went forth and testified to this'.'

HADITH 2: It is in Sahih Bukhari from Abu Hurairah ﷺ. He says he 'entered the house with Rasoolullah ﷺ. Huzoor ﷺ found some milk

in a bowl and said, 'Abu Hurairah! Go to the Ashaab-us-Suffah and ask them to come here' (so that they may be given milk to drink). I called them over. They arrived and then requested permission. Huzoor ﷺ granted them permission and then only did they enter the house.'

HADITH 3: Abu Dawud reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'When a person is called (summoned) and he comes with the very person who has called him, then this (calling) is sufficient, as permission for him'. In other words, in such a situation, he has no need to request permission.

In another narration it has been mentioned that to send someone to call him is permission by itself. This ruling is only when he comes immediately (on being called). It is deduced from circumstantial evidence, that if the owner of the house is awaiting your arrival and the pardah (curtain) has already been drawn in the house, then in such a situation there is no need to request permission, and if one arrives late, one should seek permission, like the Ashaab-us-Suffah sought permission.

HADITH 4: Tirmizi and Abu Dawud reported from Kuldah bin Hambal رضي الله عنه. He says, 'Safwan bin Umay'ya had sent me to Nabi Kareem ﷺ. I entered (the house) without conveying Salaam and without seeking permission (to do so)'. Huzoor ﷺ said, 'Go out and say اَلسَّلَامُ عَلَيْكُمْ اَدْخُلُ؟ May I enter? As Salaamu Alaikum'.

HADITH 5: Imam Maalik reported from Ata bin Yasaar. He says that a person enquired from Rasoolullah ﷺ 'Should I even request permission from my mother when I go to her?' Huzoor-e-Akram ﷺ said 'Yes'. He (Yasaar) said, 'I live with her in the very same house'. Huzoor ﷺ said, 'Take her permission before going to her'. He said, 'I

attend to her, in other words I have to go to and fro to her, so what need is there to request permission from her?' Huzoor ﷺ said, 'Take her permission before you go to her. Would you like this, that you should see her unclothed?' He said, 'No!' He ﷺ said, 'So seek her permission'.

HADITH 6: Baihaqi reported in Sha'bul Imaan from Jaabir ﷺ that Nabi Kareem ﷺ said, 'Do not give permission to that person who does not make Salaam before requesting permission'.

HADITH 7: Abu Dawud reported from Abdullah ibn Basr ﷺ. He says that 'when Nabi ﷺ went to the door (i.e. home) of any person, He ﷺ would not stand directly in front of the door, but He ﷺ used to stand either to the right or to the left of the door, and He ﷺ would say, اَلسَّلَامُ عَلَيْكُمْ اَلسَّلَامُ عَلَيْكُمْ This was because there were no curtains on the doors in those days'.

HADITH 8: Tirmizi reported from Thaubaan ﷺ that Rasoolullah ﷺ said, 'It is not Halaal upon any person that he may look into the house of someone without seeking his permission. If he looked inside, then he has actually entered (that house). Do not lead any nation in Imamat (i.e. do not be the leader of any nation) and then only make Dua specifically for yourself and not for them. If he does so, then he has betrayed their trust'.

HADITH 9: Imam Ahmed and Nasa'i have reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'For the one who peeps into the house of someone without permission, and they burst his eye, neither is there any Diyat[1] nor any Qisas[2]'.

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1. Diyat refers to blood money
2. Qisas in this context refers to vengeance

HADITH 10: Tirmizi reported from Abu Zir ﷺ that Rasoolullah ﷺ said, 'Whosoever moved the curtain and looked into a house before attaining permission, he has committed such an act which is not Halaal for him. If someone were to burst his eye, then there is no charge against him. If a person went to such a door on which there is no curtain and his sight fell upon the lady of the house (unintentionally), then it is not his fault but it is the fault of those in the house'. (i.e. why did they not hang a curtain over the doorway).

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When a person visits the house of someone, he must first seek permission to enter. After entering, he should convey Salaam. Thereafter, he should start any conversation. If the person whom you have gone to see is outside, then there is no need for permission. Just convey Salaam and commence the conversation. *[Khania]*

LAW: If one visits someone and then calls out (or knocks) and is asked, who it is, do not say 'Me' in reply, just as many people do. Huzoor ﷺ disliked this answer. One should mention his name when replying, because the word 'me' is used for every person about himself. How then does this suffice as a reply?

LAW: If you requested permission and the owner of the house did not grant you permission, do not be upset with him and do not have any ill feelings in your heart. Leave there happily. There is a possibility that he did not have the time to meet with you, as he was engrossed in some important work.

LAW: When entering a home in which there is nobody present, say اَلسَّلَامُ عَلَيْنَا وَ عَلٰى عِبَادِاللهِ الصَّلِحِيْنَ The Angels will reply to this Salaam. *[Raddul Muhtar]* or say السلام عليك ايها النبى because the Blessed Soul of Huzoor ﷺ is present in the home of every Muslim.

LAW: If a person arrives and starts conversing without conveying Salaam, one has the right not to respond to what he is saying, because Rasoolullah ﷺ said, 'Do not respond to the words of one who converses before conveying Salaam'. *[Raddul Muhtar]*

LAW: Convey Salaam on arriving and when departing. Even if a wall or a tree comes between two people, then too they should convey Salaam. *[Raddul Muhtar]*

Chapter 14

Etiquettes of Conveying Salaam (Greeting)

Allah ta'aala Commands

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّواْ بِأَحۡسَنَ مِنۡهَآ أَوۡ رُدُّوهَآۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَيۡءٍ حَسِيبًا ﴿٨٦﴾

"When someone conveys salaam (greets) you with a word (of salutation), then reply to it with a greeting that is even better. Undoubtedly, Allah takes account of all things." [Surah 4 Verse 86]

And He Commands

فَإِذَا دَخَلۡتُم بُيُوتٗا فَسَلِّمُواْ عَلَىٰٓ أَنفُسِكُمۡ تَحِيَّةٗ مِّنۡ عِندِ ٱللَّهِ مُبَٰرَكَةٗ طَيِّبَةٗۚ

"When you enter houses, then convey Salaams to one another; A greeting which is from Allah, Blessed and Pure." [Surah 24 Verse 61]

HADITH 1: In Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said that 'Allah ta'aala created Adam عليه السلام. He was sixty cubits tall. When He created him, He commanded him to go to the Angels and convey Salaam to them and then listen to what they say in reply to you. Whatever they reply is your salutation (salaam and greeting) and the salutation of your offspring. Hazrat Adam عليه السلام approached and said اَلسَّلَامُ عَلَيْكُمْ They replied by saying اَلسَّلَامُ عَلَيْكَ وَ رَحْمَةُ الله Huzoor ﷺ said that the Angels replied by adding وَ رَحْمَةُ الله Huzoor ﷺ said, 'Whosoever enters Jannat, will be in the form of Adam عليه السلام and he will be sixty cubits tall'. After Adam عليه السلام the height of the people became shorter as time passed, until this time (where humans are very short in height).'

HADITH 2: In Sahih Bukhari and Muslim it is narrated from Abdullah ibn Umar رضی اللہ تعالیٰ عنہما that a person enquired from Rasoolullah ﷺ regarding which is the best feature about Islam. Huzoor ﷺ said, 'To supply food and to convey Salaam to those whom you know and to those whom you do not know'.

HADITH 3: Nasa'i reported from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'One Momin (true believer) has six duties over another Momin: *(1)* To visit him when he is ill. *(2)* To present yourself in his Janaazah when he passes away. *(3)* To accept his invitation when he invites you. *(4)* To convey Salaam to him when you meet him. *(5)* To reply to him when he sneezes. *(6)* In his presence and absence, to wish for good for him'.

HADITH 4: Tirmizi and Daarimi reported from Hazrat Ali رضی اللہ عنہ that Rasoolullah ﷺ said, 'There are six duties of a Muslim upon a Muslim: *(1)* When you meet with one whom you know well, to convey Salaam to him. *(2)* When he invites you, you should accept. *(3)* Reply to him when he sneezes. *(4)* Visit him when he is ill. *(5)* Go with his Janaazah when he passes away. *(6)* Whatever you love for yourself, you should love for him'.

HADITH 5: In Sahih Muslim it is reported from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'You shall not enter into Jannat, unless you do not bring Imaan and you shall not be Momins unless you do not love one another. Should I not inform of such a thing, that if you do it, it will cause you to love one another? It is this, that you should make the conveying of Salaam widespread (common) amongst you'.

HADITH 6: Imam Ahmed, Tirmizi, and Abu Dawud report from Abu Umama رضی اللہ عنہ that Rasoolullah ﷺ said 'The one who conveys Salaam first is the one more deserving of Allah's Mercy'.

HADITH 7: Baihaqi has reported in Sha'bul Imaan from Abdullah ibn Mas'ud ﷺthat Rasoolullah ﷺ said, 'A person who conveys Salaam first, remains free from arrogance (pride)'.

HADITH 8: Abu Dawud reported from Abu Hurairah ﷺ that Nabi Kareem ﷺ said, 'When a person meets with his brother, he should convey Salaam to him. Then if a tree, a wall or a rock becomes an obstacle between them and they meet (see each other) again, then they should convey Salaam again'.

HADITH 9: Tirmizi reported on the authority Anas ﷺ that Rasoolullah ﷺ said, 'Son! When you visit your family, (you should) convey Salaam to them. The abundant blessings of this will be upon you and your household'.

HADITH 10: Tirmizi reported from Jaabir ﷺ that Rasoolullah ﷺ said that '(Conveying) Salaam is before initiating any discussion'.

HADITH 11: Tirmizi reported from Jaabir ﷺ that Rasoolullah ﷺ said, 'Salaam should precede Kalaam (a conversation) and do not ask someone to eat with you, unless he does not convey Salaam'.

HADITH 12: Ibn Al Najaar reported from Hazrat Umar ﷺ that Rasoolullah ﷺ said, 'Salaam is before asking a question. If a person asks before conveying Salaam, then do not reply to him'.

HADITH 13: Tirmizi and Abu Dawud reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'When a person arrives at any gathering, he should convey Salaam. Then if he wishes to sit there, he may remain seated. If he wishes to get up from there (i.e. leave), then he should convey Salaam, because the first Salaam is not any better

than the last Salaam'. In other words, just as that is Sunnat, this too is Sunnat.

HADITH 14: Imam Maalik and Baihaqi have reported in Sha'bul Imaan from Tufail bin Abi bin Ka'ab that in the morning when he would go to Ibn Umar رضی اللہ تعالیٰ عنہما he would take along with him to the marketplace. When he passed by any person who was selling things that were not so good and when he passed by other sellers, or by any orphans or anyone else, he would convey Salaams to all of them. Tufail says, 'One day I presented myself before Hazrat Abdullah ibn Umar رضی اللہ تعالیٰ عنہما and he requested me to accompany him to the marketplace. I asked what he would do at the market place. (I said), neither do you stand there, nor do you query about any product. You do not even purchase anything and nor do you sit in the gatherings of the marketplace. Rather you sit here and we can talk. In other words you can relate some Hadith (to me)'. He said 'I visit the marketplace to convey Salaams, so that I may convey Salaam to whomsoever I meet (there)'.

HADITH 15: Imam Ahmed and Baihaqi have reported in Sha'bul Imaan from Jaabir رضی اللہ عنہ that one day a person presented himself before Nabi Kareem ﷺ and said, 'The fruit belonging to a certain person are (encroaching) on my orchard and this is causing me inconvenience'. Huzoor ﷺ sent a person to summon that person and then said to him, 'Sell your fruits!' He said, 'I will not sell them'. Huzoor ﷺ said, 'Give it as a gift!' He said, 'No!' Huzoor-e-Akram ﷺ said, 'Sell it in exchange for the fruits of Jannat!' He said, 'No!' Huzoor ﷺ said, 'I have not seen a more miserly person than you, except for that person who is miserly in conveying Salaam'.

HADITH 16: Baihaqi reported from Hazrat Ali رضی اللہ عنہ that he said, 'If a congregation (delegation) passed by some place and if one from that

delegation conveys Salaam, it is sufficient and from those who are seated there, if one of them replies to the Salaam, then that is sufficient'. In other words, it is not necessary for everyone to give a reply.

HADITH 17: It is in Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه that one who is on a conveyance (riding etc.) should convey Salaam to the one who is on foot and one who is walking on foot should convey Salaam to one who is sitting and a small group of people should convey Salaam to a large group of people. In other words, if on one side there are a few people and on the other side there are more, then those who are few should convey Salaams to those who are more.

There is another narration of Bukhari that the younger ones should convey Salaams to the elders and those passing by should convey Salaam to those sitting and few should convey Salaams to many.

HADITH 18: It is in Sahih Bukhari and Muslim from Anas رضي الله عنه that Rasoolullah ﷺ passed by (some) children and conveyed Salaam to them.

HADITH 19: It is in Sahih Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'Do not initiate the greeting of salaam to a Jew or a Christian and when you meet them on the road, then compel him to the narrow path'.

HADITH 20: It is in Sahih Bukhari and Muslim from Usaama bin Zaid رضي الله تعالى عنهما that Rasoolullah ﷺ passed by a gathering in which there were Muslims, polytheist (idol worshippers) and Jews altogether. Huzoor ﷺ conveyed Salaam. In other words he did so with the intention of (greeting) the Muslims.

HADITH 21: It is in Sahih Bukhari and Muslim on the authority of Ibn Umar رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'When the Jews greet you they say, السام علیك 'As Saamu Alaik' then in answer to them, you should say وعلیك 'Wa Alaik'. In other words, you should not say, علیك و السلام 'Wa alaikas Salaam'. The meaning of سام 'Saam' is death, so they are not really conveying Salaams, but they are praying for the Muslims to die quickly.

It is similarly reported from Anas رضی الله عنه that when the Ahl-e-Kitaab (People of the Book) convey Salaam, reply by saying, وعلیك

HADITH 22: In Sahih Bukhari and Muslim it is reported from Abu Sa'eed Khudri رضی الله عنه that Rasoolullah ﷺ said, 'Avoid sitting on the roads'. They (the people) said 'Ya Rasool'Allah ﷺ we cannot help sitting (on the roads) as these are (the places) where we have discussions'. Rasoolullah ﷺ said, 'If you refuse to listen and still sit there, then fulfil the rights of the road'. They said, 'What are the rights of the road, Ya Rasool'Allah ﷺ?' He said, 'Lowering your gaze, refraining from harming others, replying to Salaam, and commanding what is good, and forbidding what is evil'.

HADITH 23: In Sharhus Sunnah it is narrated from Abu Hurairah رضی الله عنه that Rasoolullah ﷺ said, 'There is no benefit in sitting on roads, except for him who shows the way (gives direction), replies to Salaams, lowers his gaze and assists in carrying heavy items'.

HADITH 24: It is in Tirmizi and Abu Dawud from Imraan bin Haseen رضی الله عنه that a person presented himself in the Holy Court of Nabi Kareem ﷺ and said اَلسَّلَامُ عَلَيْكُمْ Huzoor ﷺ replied to him and he sat down. Huzoor ﷺ said, 'For him there are ten', i.e. there are ten good deeds. A second person arrived and he said (the words) اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ الله

Huzoor ﷺ replied to him and he sat down. He ﷺ said, 'For him there are twenty'. Then a third person arrived and he said, اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُه He ﷺ replied to him and he too sat down. Huzoor ﷺ said, 'For him there are thirty'.

HADITH 25: It is in Tirmizi on the authority of Amr bin Shu'aib, who narrated from his father, who narrated from his grandfather that Rasoolullah ﷺ said, 'One who emulates other than us is not from amongst us. Do not emulate the Jews and Christians. The salaam (greeting) of a Jew is by the raising of the finger and the greeting of a Christian is by gesturing with the palm'.

HADITH 26: Abu Dawud and Tirmizi have reported on the authority of Abu Jurai ﷺ. He says, 'I presented myself in the Holy Presence of Huzoor ﷺ and said: عليك السلام. I said this twice'. Huzoor-e-Akram ﷺ said, 'Do not say عليك السلام 'Alaikas Salaam'. عليك السلام is the salaam (salutation/greeting) of the dead. You should say السلام عليك 'As Salaamu Alaika'.

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LAW: When conveying Salaam, the intention should be to safeguard the dignity, honour, wealth, and all the other belongings of the person to whom you are conveying Salaam (i.e. by conveying salaams to him, he is safe from any harassment by you). To hinder him in any with regards to these things is Haraam. *[Raddul Muhtar]*

LAW: Do not only convey Salaam to those whom you recognise, but you should convey salaam to all Muslims, whether you know them or not. Actually some Sahaba-e-Kiraam would visit the market place with the intention of meeting many people, thus allowing them the opportunity to convey Salaam to more people.

LAW: There is a difference of opinion regarding whether it is more virtuous to convey Salaam or to reply to the Salaam. Some have said that to reply to the Salaam is more virtuous, as it is Sunnah to convey Salaam and Waajib to reply to the Salaam. Some have said that it is more virtuous (Afdal) to convey Salaam, as there is humility in doing so, and as far as the reply is concerned, then all generally reply to salaam, but in some instances, there are some people who regard it beneath their status to convey salaams to others. *[Alamgiri]*

LAW: Even when conveying Salaam to a single person, the Salaam must be conveyed in the plural form. In other words, one should say اَلسَّلَامُ عَلَيْكُمْ 'As Salaamu Alaikum' and the person replying to the Salaam should say و عليكم السّلام 'Wa alaikumus salaam'. One should not say عليك 'Alaika' instead of عليكم 'Alaikum'. If one conveys Salaam to two or more than two person, he should still say عليكم and it is better to mention the words Rahmat and Barkat as well. In other words one should say اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُه and the one replying should say the same, i.e. the salaam should end with بَرَكَاتُه (and) thereafter, there is no need to add any other words. *[Alamgiri]*

LAW: Even though سلام عليكم 'Salaamun Alaikum' is also Salaam, but this is common amongst the shias, and when a person hears one conveying Salaam in this manner, the mind of the person involuntarily goes towards this thought that the said person seems to be a Shia and he should be avoided.

LAW: To immediately reply to Salaam is Waajib (compulsory). It is sinful to delay the reply without a valid reason, and this sin is not compensated for, by replying to the Salaam later. One must make tauba for this. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If one conveys Salaam to some people (a group of people) and none from amongst them replied to his Salaam, but another person who is not part of that group (or gathering) replies to the Salaam, then this Salaam will not be regarded as the reply on behalf of the Ahl-e-Majlis (Those in that particular group or gathering). In other words, these people will not be absolved from the responsibility of replying to the Salaam. *[Raddul Muhtar]*

LAW: If one delegation visited another delegation and none conveyed Salaam from amongst them, then all of them are responsible for relinquishing the Sunnah and all of them are blameworthy and if even one from amongst them conveyed Salaam, then all of them are absolved (of their responsibility) and it is more virtuous for all of them to convey Salaam. Similarly, if none from amongst them replied to the Salaam, then all of them are sinful and if one person only replied to the Salaam, then all of them have been absolved (of their responsibility), but it is more virtuous for all of them to reply to the Salaam. *[Alamgiri]*

LAW: If a person enters a gathering and conveys Salaam, it becomes Waajib upon those present in the gathering to reply to the Salaam and if he conveys Salaam for the second time, it is not Waajib to reply to the Salaam again. If someone entered a gathering and said السلام عليك 'As Salaamu Alaika' in other words he used the singular tense, and (in this case) if just one person replied to the Salaam, the reply will be regarded as being fulfilled. It is not necessary for that person to whom he gestured, to reply to the Salaam. However, if when conveying the Salaam, he specifically mentioned the name of the person whom he was addressing by saying 'So and So person' السلام عليك 'As Salaamu Alaika', then that specific person would have to reply to the Salaam. The reply by another person will not be regarded as the equivalent of his reply. *[Khania, Alamgiri]*

LAW: One conveyed Salaam upon the Ahl-e-Majlis[1] and from amongst them, a Na Baaligh Aaqil[2] replied to the Salaam, then this Salaam is sufficient. If an old woman replies to the Salaam, then this reply is also regarded as sufficient. If a young female, an insane person or a child who has not reached the age of understanding replies to the Salaam, then this Salaam is not sufficient. *[Durr-e-Mukhtar]*

LAW: If a beggar came to your door and conveys Salaam, to reply to the Salaam is not Waajib. If Salaam was conveyed to the Qazi whilst he is convening a session of his court, it is not Waajib for him to reply to the Salaam. If people are eating and if someone arrives, he should not convey Salaam. However, if he is hungry and knows that by conveying Salaam, they will ask him to join them, then he should convey Salaam. *[Khania, Bazaazia].* The (law with regards to not conveying Salaam to those who are eating), is only applicable when there is already a morsel of food in the mouth of the eating person and he is already chewing it, as he is thus unable to speak. If he has only just sat down to eat or if he has already completed eating, then one may convey Salaam, as the person is now not unable to convey Salaam. *[Raddul Muhtar]*

LAW: If one person is coming from a city, whilst another is coming from a village. Who from amongst the both should convey Salaam?

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1. Ahl-e-Majlis refers to those seated in a gathering.
2. Na-Baaligh Aaqil refers to one who has not yet reached the age of puberty, but is of sane nature (i.e. one with understanding).

Some have said that the person from the city should convey Salaam to the villager and some Ulama say that the villager should convey Salaam to the person from the city. One person is sitting, whilst another is passing by, (then in this case) the passer-by should convey Salaam to the person sitting there and the younger one should convey Salaam to the elder and the one on a means of transport should convey Salaam to the pedestrian and a few should convey Salaam to a crowd. If a person comes from behind, he should convey Salaam to the one in front of him. *[Bazaazia, Alamgiri]*

LAW: If a male and female meet, then the male should convey Salaam to the female and if a strange woman conveys Salaam to a man, then he should reply to her Salaam in a tone whereby she too is able to hear his reply and if she is a young female, then he should reply to her Salaam in a tone whereby she is not able to hear him. *[Alamgiri]*

LAW: On entering your home, convey Salaam to those in your home (i.e. your family members). When passing by children, you should convey Salaam to them (as well). *[Alamgiri]*

LAW: Salaam should not be conveyed to unbelievers, and if they convey Salaams, then you may reply, but when replying, one should only say عَلَيْكُمْ. However, if you are passing a place where there are both Muslims and unbelievers gathered, then convey Salaam by saying اَلسَّلَامُ عَلَيْكُمْ and make the intention that this greeting is for the Muslims. One may also say السلام على من اتبع الهدى As Salaamu Ala Mani-taba-il-Huda. *[Alamgiri]*

LAW: If one conveys Salaam to an unbeliever due to an inevitability; for example, if he does not convey Salaam, then there is a danger of reprisal from him, then (in such a case) there is no harm in

conveying Salaam. One should never ever convey Salaam to a kaafir with the intention of affording him honour as to afford honour to a kaafir is kufr (disbelief). *[Durr-e-Mukhtar]*

LAW: Salaam is actually meant for the reason that one who has come to meet someone should convey Salaam (to him), as this is the greeting of the visitor and the one who is meeting. Therefore, (if) a person arrives in a Musjid and those present in the Musjid are engrossed in recitation of the Qur'an and Tasbeeh, and in daily prayer recitations, or if they are waiting for the Namaaz to commence, then he should not convey Salaam, as this is not the (suitable) time for Salaam. It is for this reason that the Fuqaha have mentioned that they (i.e. those present in the Musjid) have the right of either replying or not replying to the Salaam. However, if a person is sitting in the Musjid so that people may come over to meet him there, then the one who comes (for this reason) may convey Salaam. *[Alamgiri]*

LAW: If a person is engrossed in the recitation of the Qur'an or in teaching or acquiring Islamic knowledge, or in a Religious discussion or if he is revising his Islamic lesson, then one should not convey Salaam to him. Similarly, one should not convey Salaam during Azaan, Iqaamat, Jummah Khutbah or the Khutbahs of both Eids. If all are engrossed in a Deeni discussion, or if one is conversing and others are listening, then Salaam should not be conveyed in both cases. For example, if an Aalim-e-Deen is delivering a discourse or if he is delivering a talk on a Deeni issue and those present are listening, then the one who comes in should enter and then sit down silently without conveying Salaam. *[Alamgiri]*

LAW: If an Aalim-e-Deen is occupied in a matter of Deen and a student arrives, he should not convey Salaam, and if he does convey

Salaam, then it is not Waajib upon him (the Aalim) to reply to his Salaam. *[Alamgiri]*

It must be noted that even though he is not engrossed in teaching, it is not Waajib for him to reply to the Salaam, as the one who entered, has not come to meet with him, as this would make it Masnun to convey Salaam, but he actually came for the purpose of studying. This is similar to the scenario when people go to the Qazi during a session of his court. They do not go there to meet with him, but they go there to present a case.

LAW: If someone visits a person and finds him engrossed in Zikr, then he should not convey Salaam to him, and if he does convey Salaams, it is not waajib upon the Zaakir[1] to reply to his Salaam. *[Alamgiri]*

LAW: One should not convey Salaam to a person who is passing urine or stool (i.e. to a person in the toilet), or a person flying pigeons, or a person singing, or a person taking a bath naked in a bathroom or public bath. For him to reply to the salaam is also not waajib. *[Alamgiri]*

The law regarding Salaam to a person who has already come out of the toilet, but is still walking, using a Dhela[2] to dry off the (excess) urine, is the same as that for a person who is passing urine.

LAW: Salaam should not be conveyed to a person who openly[3] commits Fisq[4]. If a person has Fusaaq[5] as his neighbours and if he notices that by being firm (strict) towards them, they tend to cause him more problems. However, he notices that if he is soft towards them and conveys Salaam to them and talks to them (as per necessity), then they abstain from causing any harm to him, then (in

such a situation), he is exempt in associating with them on face value. *[Alamgiri]*

LAW: Should salaam be conveyed or not to those who are playing chess! Those Ulama who regard it as permissible to convey Salaam to them, say that the Salaam should be conveyed with the intention, that in the amount of time it takes them to reply to the Salaam, at least in that time, they will not be playing (chess). This Salaam, (should be conveyed) to protect them from sin even if it is only for such a short while. As for those who say it to be impermissible, their intention is to reprimand them, as it is to hold them in contempt. *[Alamgiri]*

LAW: If you ask someone to convey your Salaam to another person, it is Waajib upon that person to convey the said Salaam, and once he conveys the Salaam, then the one receiving the Salaam should reply in a manner, whereby he first replies to the Salaam of the one who is delivering the Salaam and then to the Salaam of the one who initially sent the Salaam. In other words (by saying) عليك و عليه السلام 'Alaika wa alaihis salaam'. *[Alamgiri]*

To deliver this Salaam is only Waajib when he has taken it upon himself to do so.

Cont. from last pg....

1. A Zaakir is one who is engrossed in the Zikr (remembrance) of Allah.
2. A Dhela refers to a clod, lump or chunk of earth or clay
3. This refers to publicly committing sin without any regret
4. Fisq refers to sinful actions and transgressions of the Shariah
5. Fusaaq is the plural of Fasiq which means open sinner

In other words, he said that, 'Yes, I will deliver (convey) your Salaam' (i.e. he agrees to conveying the Salaam), because in this situation he is entrusted with the Salaam which is a trust (Amaanah), in his possession which he has to pass on to the one who it rightfully belongs to, otherwise it is regarded as a type of trust (deposit), whereby it does not make it necessary upon him to (specifically) go there to deliver the Salaam. Similarly, people make requests to Hajis by saying, 'Please convey my Salaam at the Exalted Court of Huzoor ﷺ'. It is even Waajib to convey this Salaam. *[Raddul Muhtar]*

LAW: It is also Waajib to reply to the Salaam which is written in a letter and in this situation, the reply is in two different ways; One is to reply to the Salaam audibly (i.e. by saying it) and the second manner is to reply by writing the Salaam when responding (to the letter). *[Durr-e-Mukhtar, Raddul Muhtar].* However, since it is Waajib to reply to the Salaam immediately as it has already been mentioned earlier and one usually does not respond to a letter immediately, just as it has become common that for some reason or the other, the reply to a letter is seldom written immediately. Then (in such a situation) one should immediately respond audibly (i.e. by saying it with the tongue), so that one will not be blameworthy for the sin of delaying (the Salaam). It is for this reason that at this juncture, Imam Sayed Ahmad Tahtaawi has stated, وَالنَّاسُ عَنْهُ غَافِلُوْنَ i.e. *'People are negligent of it'.* When A'la Hazrat Qibla قدس سره would read a letter, he would first audibly reply to the السلام عليكم that has been written in the letter and only after doing this, would he continue reading the actual contents of the letter.

LAW: If Salaam is conveyed in a manner whereby the م 'meem' of the word Salaam is with a Saakin سلام عليكم (i.e. Salaam Alaikum), like it is the practice of most the ignorant people or سلام عليكم is said with the 'pesh' (Dam'ma) of the meem, then in both cases, to reply to the

Salaam is not Waajib, as this is not the Masnun (Customary and recommended) manner of conveying Salaam. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If someone initiates Salaam by first saying عليك السلام (Alaikas Salaam) or عليكم السلام (Alaikumus Salaam) then there is no reply to this. It has been mentioned in the Hadith that this is the greeting of the deceased.

LAW: Salaam should be conveyed in such a tone of voice, that the person to whom Salaam is being conveyed is able to hear it. If it is not conveyed in such an audible tone, then it is not Waajib to reply to it. Even when replying to the Salaam, it should be in such an audible tone that the one who conveyed the Salaam should hear it, and if it is conveyed in such a soft tone that he is not able to hear it, then the Waajib will not be discharged (i.e. it is still Waajib). If the person is unable to hear (i.e. if he is a deaf person), then one should reply to the Salaam in front of him by moving the lips, so that he may understand that his Salaam has been replied to. The same ruling applies in replying to sneezing. *[Bazaazia]*

LAW: To convey Salaam by means gesturing with the finger or the palm is disallowed. It has been mentioned in the Hadith that to greet by the gesturing with the finger is the manner of the Jews and to gesture with the palm is the manner of the Christians.

LAW: Some people reply to Salaam by merely gesturing with the hand or (nodding) the head, and some reply just by gesturing with the eyes. The Salaam is not valid in this way. It is regarded as Salaam to convey Salaam by way of mouth (i.e. audibly).

LAW: Some people even bow when conveying Salaam. If this bowing is to the extent of Ruku, then it is Haraam (Forbidden) and if it is less than this, it is Makruh.

LAW: In this era, people have initiated many new styles of conveying the Salaam. The worst amongst these greetings is whereby people say *'Bandagi Arz'*. These words should never be mentioned. Some people say *'Adaab Arz'*. Even though this is not as bad, but it is contrary to the Sunnat. Some people say,*'Tasleem or Tasleemaat'.*

This can be regarded as Salaam as it is in the same meaning as Salaam. Some just say *'Salaam'*. This too can be regarded as Salaam. It is mentioned in the Qur'an-e-Majeed, that when the Angels presented themselves before Hazrat Ibraheem ﷺ, then قَالُوا سَلَماً *'They conveyed Salaam'* [Surah 11, Verse 69].

In reply to them, Hazrat Ibraheem ﷺ also conveyed Salaam. In other words, if someone said سلام 'Salaam' then to reply by just saying سلام'Salaam' will discharge the right of replying. There are also such people that leave alone them conveying Salaam to others, even when someone conveys Salaam to them they become upset. They ask those conveying Salaam to them, if they regard them as their equals. In other words, they take offence when being greeted with the Masnun Salaam by a poor person and they regard it as belittling their status. Others want that they should be greeted by saying *'Adaab Arz'* or that the person greeting them should bow and gesture with his hand, and some of them are so bold, that they say, 'Have you appointed us well-to-do weavers?'(i.e. they say this in a ridiculing manner). Allah give such people Hidaayat (Guidance) and allow them to see the truth.

LAW: To proclaim عليه السلام (Alaihis Salaam) with anyone's name, is only unique to the Ambia (The Prophets) and the Mala'ika (Angels) عليهم السلام; for example, Moosa ﷺ, Esa ﷺ, Jibra'eel ﷺ. With the exception of Nabis and Angels, this should not be used with the names of anyone else.

LAW: In most places, it is a common practice that when a younger person (usually children) conveys Salaam to the elders, they reply by saying 'Jeete Raho' (Have a long life). This is not regarded as a valid reply to the Salaam. This was actually the reply that the kufaar would give during the days of ignorance. They would say حياك الله Islam has taught us to say و عليكم السلام 'Wa Alaikumus Salaam'.

Chapter 15

Regarding Shaking Hands, Embracing, Kissing And To Remain Standing

HADITH 1: Imam Ahmed, Tirmizi and Ibn Majah have reported from Bara' ibn Aazib that Nabi-e-Kareem ﷺ said, 'When two Muslims meet and make 'Musafaha' (shake hands) with one another, then even before they part, they are pardoned.' It is in the narration of Abu Dawud that when two Muslims meet and shake hands and Praise Allah and seek forgiveness, then both shall be pardoned.

HADITH 2: Baihaqi reported in Sha'bul Imaan from Bara' ibn Aazib رضي الله عنه that Rasoolullah ﷺ said, 'That person who performs four Rakaats (Namaaz-e-Chasht) before mid-day, it is as if he has prayed it in Shab'b-e-Qadr and when two Muslims shake hands (with one another), then no sin is left (between them), but all of it is shed.'

HADITH 3: It is in Sahih Bukhari from Qatadah رضي الله عنه. He says that he asked Anas رضي الله عنه whether the practice of shaking hands was a common practice among the Companions of Rasoolullah ﷺ and he said 'Yes'.

HADITH 4: Imam Maalik رضي الله عنه reported from Ataa Khurasani that Rasoolullah ﷺ said, 'Shake hands with one another. The malice of the heart will fade away and share gifts with one another, as this will create love and remove animosity.'

HADITH 5: Imam Ahmed reported from Anas رضي الله عنه that Rasoolullah ﷺ said, 'When two Muslims meet and when one has held the hand of the other (i.e. shakes hands) then it is upon Allah as it is His Right, that their dua should be presented and even before their hands part, they shall (both) be forgiven. For those who gather together in the Zikr (remembrance) of Allah, and they have no other objective but to gain the pleasure of Allah, then a caller calls out from the skies (saying), 'Stand up, for you have been pardoned (and) your sins have been substituted with good deeds'.'

HADITH 6: Tabrani reported from Salman ﷺ that Rasoolullah ﷺ said, 'When a Muslim meets with his Muslim brother and holds his hand (shakes hands), then both their sins fall off, just as the dry leaves of a tree fall off during a strong wind, and their sins are forgiven, even though it may be equal to the foam on the sea'.

HADITH 7: Ibn Al Najaar reported from Ibn Umar رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'The Muslim who shakes the hand of his brother and if none of their hearts bear any animosity to one another, then even before their hands part, Allah will pardon all their past sins. That person who looks towards his Muslims brother with affection (and) there is no animosity in his heart or chest, then even before he removes his sight, the past sins of both are forgiven'.

HADITH 8: Imam Ahmed and Tirmizi have reported from Abu Umaama ﷺ that Rasoolullah ﷺ said, 'the proper manner of visiting (or comforting) a sick person is to keep your hand on his forehead or on his hand, and ask how he is feeling. The complete greeting is to make Musafaha (shake hands)'.

HADITH 9: Tirmizi reported from Anas ﷺ that a person said, 'Ya Rasool'Allah ﷺ! When a person meets a brother or friend, should he bow to him?' He ﷺ replied, 'No'. He (then) asked whether he should embrace him and kiss him. He ﷺ said, 'No'. He (then) asked, whether he should hold and shake his hand, (and) the Prophet ﷺ said, 'Yes'.

HADITH 10: Abu Dawud reported that a person asked Abu Zir ﷺ 'Would Huzoor ﷺ shake your hands when you would meet with him?' He said, 'Whenever, I would meet with him, Huzoor ﷺ would shake my hands. Once Huzoor ﷺ sent someone to my home and I was not present there. On my return I was informed of this. I

presented myself (before him ﷺ). At that moment, Huzoor ﷺ was on his sacred wooden bench. He embraced me, and this felt very good! It felt very good (indeed)!'

HADITH 11: It is in Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه. He says that he accompanied Huzoor ﷺ to the home of Hazrat Faatima رضی الله تعالی عنها Huzoor ﷺ asked if Hazrat Hassan رضي الله عنه was there. After a little while, he came in running, and Huzoor-e-Akram ﷺ embraced him and he embraced Rasoolullah ﷺ as well. He ﷺ then said, 'O Allah! I love him dearly. You too love him and love whosoever loves him'.

HADITH 12: Imam Ahmed reported from Ya'la رضي الله عنه that Hazrat Hassan and Hussain رضی الله تعالی عنهما came in running to Rasoolullah ﷺ. Huzoor ﷺ embraced them tightly and said, '(your) children are the cause of greed and weakness'.

HADITH 13: Tirmizi reported on the authority of Ummul Momineen A'isha رضی الله تعالی عنها that Zaid bin Harithah رضي الله عنه came to the Prophet of Allah ﷺ whilst he was at my home. Hazrat Zaid رضي الله عنه knocked at the door. The Prophet ﷺ rose to receive him without any mantle covering him (upper garment), trailing his garment. 'By Allah! Never before had I seen the Prophet ﷺ go towards anyone without the covering of his mantle and never have I seen this thereafter. He ﷺ embraced and kissed him'.

HADITH 14: Abu Dawud reported from Usaid bin Huzair رضي الله عنه regarding an Ansari who was humorous in nature. He was having a conversation with the people, causing them to laugh. The Holy Prophet ﷺ poked his side with a stick. He asked the Prophet ﷺ for remuneration for this action. The Prophet ﷺ asked him to claim his remuneration. He said that the Holy Prophet ﷺ was wearing a

Qamees (Kurta) whereas he was not wearing a Qamees on his body. The Prophet ﷺ removed his Qamees. He (immediately) embraced the Prophet ﷺ and kissed the side of the Prophet ﷺ and then said, 'This was my real intention' (i.e. I had no intention of taking remuneration).

HADITH 15: Abu Dawud and Baihaqi have reported a mursal narration from Aamir Sha'bi that Nabi-e-Kareem ﷺ welcomed Ja'far ibn Abi Taalib رضی اللہ عنہ and he made Muaniqa with him (i.e. he embraced him), and he kissed him between both his eyes.

HADITH 16: Abu Dawud reported from Abu Zaar'i رضی اللہ عنہ when the delegation of the Abdul Qais tribe visited Prophet ﷺ he too was present in this delegation. He says, 'Upon arriving in Madinah, we would swiftly go before the Prophet ﷺ from our posts, and kiss the hands and feet of the Prophet ﷺ'.

HADITH 17: It is in Abu Dawud on the authority of Ummul Momineen A'isha رضی اللہ تعالیٰ عنہا that whenever Hazrat Sayeda Faatima رضی اللہ تعالیٰ عنہا presented herself before the Holy Prophet ﷺ, Huzoor-e-Akram ﷺ would stand up for her. He would hold her hand and kiss her and allow her to sit in his place, and when Huzoor-e-Akram ﷺ would visit her, she would stand up, hold his blessed hand, kiss it and let him sit in her place.

HADITH 18: Abu Dawud reported from Bara' رضی اللہ عنہ that when Abu Bakr Siddique رضی اللہ عنہ initially arrived in Madinah, I went to his house with him. Hazrat A'isha رضی اللہ تعالیٰ عنہا was resting due to a fever. Hazrat Abu Bakr رضی اللہ عنہ went to her and asked, 'My daughter! How are you?' and he then kissed her on her cheek.

HADITH 19: Tirmizi reported from Safwan bin `Assal ﷺ that two Jews came to the Prophet ﷺ and asked him about the clear signs. The Prophet ﷺ said, '*1.* Do not associate any partner with Allah. *2.* Do not steal. *3.* Do not commit adultery. *4.* Do not unjustly take a life which Allah has forbidden you to. *5.* Do not take him who is free from offence, to a King, so that he may be killed. *6.* Do not commit black magic. *7.* Do not consume usury (interest). *8.* Accuse not the chaste of adultery. *9.* Do not turn on your heels (in cowardice) during battle, and you Jews should not exceed your limitations regarding the Saturday'. After the Prophet ﷺ mentioned this, they kissed his hands and feet.

HADITH 20: Abu Dawud reported on the authority of Abdullah bin Umar رضی اللہ تعالیٰ عنہما He says that they went close to the Beloved Prophet ﷺ and kissed his hands.

HADITH 21: It is in Sahih Bukhari and Muslim on the authority of Abu Sa'eed Khudri ﷺ that when Bani Quraiza emerged from their fortress on the command of Sa'ad bin Mu'az ﷺ Huzoor ﷺ sent someone to summon Sa'ad ﷺ and he was not far away from there. When he came close to the Musjid, Huzoor ﷺ said to the Ansaar *'Stand up and go towards your leader'.*

HADITH 22: Baihaqi reported in Sha'bul Imaan from Abu Hurairah ﷺ. He says that the Prophet ﷺ was sitting amongst them, having a discussion in the Musjid. When Huzoor ﷺ would rise, we too would stand up and we would remain standing for as long as we were able to see the Prophet ﷺ entering the home of one of his blessed wives.

HADITH 23: Tirmizi and Abu Dawud report on the authority of Mu'awiyah ﷺ that Rasoolullah ﷺ said, 'That person who wishes for

people to remain standing in his respect, should make the fire of hell his abode.'

HADITH 24: Abu Dawud reported from Abu Umaama ﷺ that the Prophet ﷺ emerged leaning on an Asaa (Staff). We stood up for the Holy Prophet ﷺ. He gestured that we should not stand in the manner in which the westerners stand, whereby some of them stand in respect of others.

In other words, the manner in which the westerners stand up for one another is contemptible and blameworthy. To stand in this manner whereby the wealthy remain seated and others stand close to them as a show of respect for them is disallowed. The other case where it is not permissible to stand for someone is when he desires that people should stand for his respect, and if no one stands to respect him, then he takes offence to this, just as it still a tradition in many parts of India even today, where the employees (or subjects) of the wealthy, leaders and landlords stand up for them and if they do not stand, then in some instances, they are firmly reprimanded for this. The Hadith of Mu'awiyah ﷺ is a warning for such arrogant autocrats. If a person stands up in respect and is not doing so under any compulsion but merely because he regards the person to whom he is affording respect, to be deserving of such respect and he is standing up in order to attain reward for this, or if stands up in humility for someone, then this is not regarded as being impermissible, but it is Mustahab (desirable).

Law: Musafaha[1] is Sunnat and it is proven from Tawatur[2]. Great virtue has been afforded to it in the Hadith. It is mentioned in one Hadith that the one who shakes the hand of his Muslim brother and in doing so moves his hand, then all his sins shall fall off. It is Mustahab (desirable) to make Musafaha on every meeting. The absolute permissibility of shaking hands shows that, in most places the common custom amongst Muslims to shake hands after Fajr and Asr Salaah is also permissible. It must be noted that those books which cite it as being bid'at[3] actually refer to it as being Bid'at-e-Hasana[4]. *[Durr-e-Mukhtar, Raddul Muhtar]*

Law: Just as it is permissible to make Musafaha after Fajr and Asr, it is also permissible to make Musafaha after the other Namaaz's as well. Reason being that to make Musafaha is permissible, and this can be done at any time, and it will be regarded as permissible, as long as it is not proven from the Shariat to be disallowed. *[Raddul Muhtar]*

Law: Musafaha is when one person gives his palm in the palm of another person. Just the touching of fingers is not regarded as Musafaha. It is Sunnat to make Musafaha with both hands and there should not be anything such as a cloth etc. hindering between the hands of both persons. *[Raddul Muhtar]*

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1. Musafaha refers to shaking hands.
2. Tawatur refers to continuous reports. In other words, in this sense it refers to Hadith that have been continuously reported in every era.
3. Bid'at refers to an innovation and can either be good or bad.
4. Bid'at-e-Hasana refers to a good Bid'at (Innovation).

LAW: One method of Musafaha is as mentioned in Bukhari Shareef etc. on the authority of Abdullah ibn Mas'ud ﷺ wherein he mentions that the sacred hand of Nabi ﷺ was between both his sacred hands. In other words the hand of each person should be between the hands of the other. The second method mentioned by some of the Fuqaha[1], which they have referred to a Hadith, is where each person gives his right hand in the right hand of the other person and his left hand in the left hand of the other person and in doing so, they firmly grasp the thumbs (press them against each other), for there is an artery in the thumb, that holding it increases love (affection).

LAW: The Masnun manner of Musafaha is when two Muslims meet with one another, they should first convey Salaams, which should be followed by Musafaha. One also generally makes Musafaha when departing after a meeting as well. The clarification of this being Masnun has not passed before the sight of this humble servant[2], but since the legitimacy of Musafaha is proven from the Hadith, this too will be regarded as being permissible.

LAW: Muaniqa[3] is also permissible, as long as there is no danger of fitna[4] and risk of lustful feelings emanating from it. The one with whom you are making Muaniqa should not be wearing only a Tahband[5], or just a trouser, but he should also be wearing a kurta[6] or achkan[7], or he should be covered in a mantle. In other words, there should be a cloth between the both. *[Zail'i].* It is proven from the Hadith that Rasoolullah ﷺ made Muaniqa.

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1. Fuqaha is plural of Faqih and refers to a Muslims Jurist.
2. Refers to the author of Bahaar-e-Shariat, Sadrush Shariah عليه الرحمه
3. Muaniqa means to embrace in the customary manner.
4. Fitna in this context refers to temptation.
5. Tahband refers to a waistcloth also known in Urdu as 'Lungi'.
6. Kurta is the traditional upper garment (i.e. type of shirt).
7. An Achkan refers to a cloak or a robe.

LAW: It is a common practice amongst the Muslims to make Muaniqa after both Eid prayers and this is done to show happiness. To embrace in this manner is also permissible, as long as it is free from the risk of temptation; for example, to make Muaniqa with a very good looking, beardless lad, as this is a cause for temptation.

LAW: To kiss someone with lust is not permissible, but if it is out of respect and to show honour[1] then it is permissible. Based on these conditions, it is even permissible to kiss someone on the forehead. Hazrat Abu Bakr Siddique رضی اللہ عنہ kissed the Beloved Prophet ﷺ between his eyes. Even the kissing of the hands etc. is proven from the Sahaba[2] and the Taabi'een[3] رضی اللہ تعالی عنہم

LAW: Some people kiss their own hands after Musafaha. To do this is Makruh and it should not be done. *[Zail'i]*

LAW: It is permissible to kiss the hand of an Aalim and a Righteous Muslim Ruler. In fact it is even permissible to kiss his feet. If someone requests an Aalim to put forth his hand or feet so that he may kiss it (with respect), then as per the request of the said person, the Aalim-e-Deen may put forth his hand or feet towards the person so that he may kiss it. *[Durr-e-Mukhtar]*

LAW: It is Makruh for a female to kiss a female on her mouth or cheek when meeting or when departing. *[Durr-e-Mukhtar]*

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1. This refers to kissing the hands of elders etc.
2. The Sahaba are the illustrious Companions of Rasoolullah ﷺ
3. The Taabi'een are those true believers who did not see the Prophet ﷺ but saw the Sahaba.

LAW: To kiss the ground in front of an Aalim or any elder is Haraam. The one who does this and the one who is pleased with this (i.e. one who allows it) are both sinful. *[Zail'i]*

LAW: Bosa (Kissing) is placed into six categories:

(1). Bosa-e-Rahmat 'To kiss out of Compassion', like when parents kiss their children.
(2). Bosa-e-Shafqat 'To kiss out of Kindness', like when children kiss their parents.
(3). Bosa-e-Mohabbat 'To kiss out of Affection', like when a person kisses the forehead of his brother.
(4). Bosa-e-Tahiyat 'To kiss as a greeting', like when a Muslim kisses a Muslim when meeting (like when kissing the hand).
(5). Bosa-e-Shahwat 'To kiss with lust', like when a man kisses his wife.
(6). Bosa-e-Diyaanat 'Kiss of Honour', like when kissing the Hajr-e-Aswad. *[Ref. to all 6 categories is from Zail'i]*

LAW: The practice of kissing the Mushaf, i.e. the Glorious Qur'an is evident from the blessed tradition of the Sahaba-e-Kiraam. Hazrat Umar ﷺ used to kiss the Holy Qur'an daily by saying, 'This is the Covenant of my Rub and it is His Book'. Hazrat Uthman Ghani ﷺ used to kiss the Holy Qur'an and hold it to his eyes. *[Durr-e-Mukhtar]*

LAW: Sajdah-e-Tahiyat, i.e. to make Sajdah (prostrate), before anyone as a mark of respect when meeting them is Haraam (totally forbidden) and if it is done for any person with the intention of Ibaadat (worship), then the person who performs such a Sajdah is a kaafir (unbeliever), as it is kufr (infidelity) to make Ibaadat for anyone besides Allah. *[Raddul Muhtar]*

LAW: To make Sajdah-e-Tahiyat for a King or to kiss the ground in front of him is not regarded as kufr, but the person who performs such a Sajdah is regarded as being sinful and if he performed the prostration with the intention of Ibaadat, then it is kufr. It is even regarded as impermissible and sinful for those who visit an Aalim, to kiss the ground in front of him. The one who commits this action and the one who is pleased with it being committed, are both sinful. *[Alamgiri]*

LAW: To bend over (bow) when meeting with someone is disallowed. *[Alamgiri].* This refers to bending over to an extent where one reaches the position of Ruku.

LAW: To stand up when welcoming someone as a mark of respect is permissible, and is in fact regarded as being Mandub[1], provided that he is truly worthy of the respect that is being afforded to him, e.g. standing up in respect for an Aalim-e-Deen. If a person is seated in the Musjid or if he is engrossed in recitation of the Glorious Qur'an and a person deserving such respect enters the Musjid, then even in this condition, he (the sitting person or the one reciting Qur'an) may stand up as a mark of respect for him. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: That person who takes pleasure in people standing in his respect is committing an act which is undesirable and Mazmum[2]. *[Raddul Muhtar]*

(Either) this is the category of standing which has been regarded as being contemptible in the Hadith or it is that manner of standing which is common amongst the westerners, whereby the rulers (kings) remain seated and people stand up all around them in respect and honour.

To stand up to welcome someone as a mark of respect does not fall under the ruling that mentions standing to be contemptible. To present these Ahadith as evidence to refute standing during Meelad Shareef[3] is ignorance.

LAW: If one is concerned that not standing as a mark of respect (at a particular place) will cause the one there to have some kind or animosity and ill feeling in his heart, especially in a place where it is a practice to stand up in respect, then at such a place, one should stand up, as in doing so, you will be protecting a Muslim from having any ill feeling and animosity (in his heart). *[Raddul Muhtar]*

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1. Mandub in the terminology of Shariah is that which is commendable and recommended.
2. Mazmum in the terminology of Shariah refers to that which is contemptible.
3. Meelad Shareef is refers to the gatherings to commemorate the Birth of The Beloved Prophet Muhammad ﷺ It is also commonly known as the Moulood and Meelad-un-Nabi. To commemorate the Moulood is permissible and a means of attaining great blessing.

CHAPTER 16

ETIQUETTES REGARDING SNEEZING & YAWNING

HADITH 1: In Sahih Bukhari it is reported on the authority of Hazrat Abu Hurairah ﷺ that the Holy Prophet ﷺ said, 'Allah loves sneezing but dislikes yawning, so if anyone of you sneezes and then says اَلْحَمْدُ لِلّٰهِ Alhumdulillah, then every Muslim who hears him (praising Allah) must say يَرْحَمُكَ الله Yarhamuk'Allah. However, as regards to yawning, it is from shaitaan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him.' In other words, shaitaan becomes very happy, since this is a sign of laziness and negligence (and) shaitaan is pleased with such things. It is in Sahih Muslim that when he says 'Haa' (yawning sound), shaitaan laughs (at him).

HADITH 2: In Bukhari it is narrated from Abu Hurairah ﷺ that Rasool ﷺ said, 'When one of you sneezes, he should say, اَلْحَمْدُ لِلّٰهِ and his brother or companion should say يَرْحَمُكَ الله. Then, the one who sneezed should say, يَهْدِيْكُمُ اللهُ وَ يُصْلِحُ بَالَكُمْ. A narration cited in Tirmizi and Daarimi from Hazrat Abu Ayub ﷺ mentions that when a person sneezes, then he should say: اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ Alhumdulillahi Alaa Kul'li Haalin.

HADITH 3: In Tabrani it is narrated from Abdullah ibn Mas'ud ﷺ that Rasoolullah ﷺ said, 'When anyone of you sneezes, he should say اَلْحَمْدُ لِلّٰهِ رَبِّ الْعالَمِين Alhumdulillahi Rab'bil Aalameen'.

HADITH 4: Tabrani reports from Ibn Abbas ﷺ that the Prophet ﷺ said, 'When a person sneezes and he says اَلْحَمْدُ لِلّٰهِ Alhumdulillah, the Angels respond by saying رَبِّ الْعالَمِين Rab'bil Aalameen and if he says رَبِّ الْعالَمِين then the Angels say, يَرْحَمُكَ الله Yarhamuk'Allah'.

HADITH 5: Tirmizi reported from Nafi' that a person sneezed in the presence of Ibn Umar رضی اللہ تعالیٰ عنہما so he (the person who sneezed) said,

اَلْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ Alhumdulillahi Was Salaamu Alaa Rasoolillahi. (On hearing this) Hazrat Ibn Umar رضى الله تعالى عنهما said, 'I am also saying, اَلْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ Alhumdulillahi Was Salaamu Alaa Rasoolillahi, but this is not the occasion in which to say this. Rasoolullah ﷺ instructed us to say اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ in such a situation'.

HADITH 6: Tirmizi and Abu Dawud reported from Hilal bin Yassaf. He says, 'We were with Saalim bin Ubaid and someone sneezed and he said, اَلسَّلَامُ عَلَيْكُمْ As Salaamu Alaikum. Saalim responded by saying عَلَيْكَ وَ عَلٰى اُمِّكَ Alaika wa Alaa Um'mika 'Salaam upon you and your mother'. He felt sad (i.e. he was embarrassed at being given such an answer). It has been mentioned in the narration of Abu Dawud that he said, 'It would have been more appropriate if you had not mentioned my mother, be it with good or bad intent'. Saalim said, 'I have said that which the Prophet ﷺ said. I gave this reply because a person sneezed in the presence of Rasoolullah ﷺ and said As Salaamu Alaikum. He ﷺ replied by saying, عَلَيْكَ وَ عَلٰى اُمِّكَ Alaika wa Alaa Um'mika. Rasoolullah ﷺ then advised him saying that when you sneeze say: اَلْحَمْدُ لِلّٰهِ رَبِّ الْعالَمِين Alhumdulillahi Rab'bil Aalameen, and the person replying should say, يَرْحَمُكَ الله Yarhamuk'Allah and the sneezer should say, يَغْفِرُ اللهُ لِيْ وَ لَكُمْ.'

HADITH 7: It is in Sahih Bukhari and Muslim on the authority of Hazrat Anas رضى الله عنه. He says that two people sneezed in the presence of the Holy Prophet ﷺ. He ﷺ replied to one of them and did not reply to the other. He said, 'Ya Rasool'Allah ﷺ, you replied to him (i.e. you prayed for mercy upon him) but you did not do so for me.' He ﷺ said, 'He said اَلْحَمْدُ لِلّٰهِ Alhumdulillah, whereas you did not say it'.

HADITH 8: It is in Sahih Muslim from Abu Musa ﷺ. He says, 'I heard the Prophet ﷺ say that when someone sneezes and says اَلْحَمْدُ لِلّٰهِ Alhumdulillah, then you should reply to him, and if he does not say Alhumdulillah, then do not give him any response'.

HADITH 9: It is in Sahih Muslim from Salama bin Aku' ﷺ that a person sneezed in the presence of the Beloved Prophet ﷺ so the Prophet ﷺ responded by saying يَرْحَمُكَ اللّٰه. He then sneezed again, (so) the Prophet ﷺ said, 'He has a cold'. It is mentioned in a narration cited in Tirmizi that the Beloved Prophet ﷺ said this after he sneezed thrice. In other words, this is explaining that there is no need to respond when a person sneezes constantly.

HADITH 10: Tirmizi and Abu Dawud have reported on the authority of Hazrat Abu Hurairah ﷺ that when the Holy Prophet ﷺ sneezed, he would either cover his mouth with his hand or with a cloth, and he would suppress the sound.

HADITH 11: It is in Sahih Muslim on the authority of Abu Sa'eed Khudri ﷺ that when a person yawns, he should place his hand over his mouth because shaitaan enters the mouth.

HADITH 12: It is in Tabrani Awsat from Anas ﷺ that Rasoolullah ﷺ said, 'The truth is evident when one sneezes'. It is in the narration of Hakeem on the authority of Abu Hurairah ﷺ that when something is being said and one sneezes in the course of it being mentioned, then that word is true. It is mentioned in the narration of Abu Nu'aim that when one sneezes at the time of Dua, it is testimony to the truth.

HADITH 13: Baihaqi reports in Sha'bul Imaan on the authority of Ubaadah bin Saamit and Shadaad bin Aus and Waathila that Rasoolullah ﷺ said that when anyone burps or sneezes, he should

not do so aloud, as shaitaan likes it when these are done in a loud voice.

Laws of Jurisprudence

Law: To reply to sneezing is waajib, on condition that the person who sneezed says اَلْحَمْدُ لِلّٰہِ. It is Waajib to reply to this immediately and to reply in a manner whereby he is able to hear you. The same ruling which applies to the reply to Salaam is also applicable here. *[Durr-e-Mukhtar, Raddul Muhtar]*

Law: To reply to sneezing is waajib once. If one sneezes for the second time and he says اَلْحَمْدُ لِلّٰہِ Alhumdulillah, then to reply for the second time is not waajib, but Mustahab. *[Alamgiri]*

Law: When a person sneezes, he should say اَلْحَمْدُ لِلّٰہِ and it is better to say اَلْحَمْدُ لِلّٰہِ رَبِّ الْعالَمِین. When the person says اَلْحَمْدُ لِلّٰہِ it becomes waajib upon the one who hears him, to respond to it. If he does not proclaim the 'Humd' اَلْحَمْدُ لِلّٰہِ then there is no need to answer. If someone sneezes more than once, in one gathering or sitting, one should only reply thrice. Thereafter, he has the option of replying or not. *[Bazaazia]*

Law: The one who sneezes should either say اَلْحَمْدُ لِلّٰہِ رَبِّ الْعالَمِین Alhumdulillahi Rab'bil Aalameen or اَلْحَمْدُ لِلّٰہِ عَلٰی کُلِّ حَالٍ Alhumdulillahi alaa Kul'li Haalin, and in reply to this, the other person should say, یَرْحَمُکَ اللہ Yarhamuk'Allah. Thereafter, the one who has sneezed should either say, یَغْفِرُ اللّٰہُ لَنَا وَ لَکُمْ Yaghfirullahu Lana Wa Lakum or he he should say یَھْدِیْکُمُ اللہُ وَ یُصْلِحُ بَالَکُمْ Yahdikumul'laahu wa Yuslihu Baalakum. Nothing else should be mentioned, with the exception of this. *[Alamgiri]*

LAW: If an old woman sneezes, then a male may reply to her sneezing and if she is a young female, then he should reply in a manner whereby she does not here his voice. If a male sneezes and a female replies to his sneezing, then if she is a young female, he should reply to her in his heart, and if she is an elderly female, then he may reply aloud. *[Alamgiri]*

LAW: If someone sneezed during the Khutbah, then the one who hears this should not reply to him. [Khania]

LAW: If an unbeliever sneezed and he said اَلْحَمْدُ لِلّٰهِ Alhumdulillah, then in reply to this, one should say يَهْدِيْكَ اللّٰهُ Yahdeek'Allahu. *[Raddul Muhtar]*

LAW: One who sneezes should praise Allah aloud (i.e. by saying Alhumdulillah) so that others may hear and then reply to it. If some of those present replied to the sneezing, this is sufficient for all those that are present. However, it is better for everyone present to reply. *[Raddul Muhtar]*

LAW: If someone sneezed behind a wall (i.e. he is not present before you) and he says, اَلْحَمْدُ لِلّٰهِ Alhumdulillah, then the one who hears him should (still) reply to it. *[Raddul Muhtar]*

LAW: If the person who heard someone sneezing said اَلْحَمْدُ لِلّٰهِ even before the person who sneezed said it, then it has been mentioned in a Hadith that he will be protected from tooth and ear ache, and he will also be protected from gastro-enteritis. Another Hadith mentions that he will be protected from back pains. *[Raddul Muhtar]*

Law: When sneezing, one should lower the head, cover the mouth and suppress the sound. To sneeze (intentionally) aloud is foolishness. *[Raddul Muhtar]*

Beneficial Note: It has been mentioned in the Hadith that to sneeze when saying something is testimony of it being a just (true) word.

Law: Many people regard it an ill-omen to sneeze. For example, if someone was going out to do something and he sneezes, then it is assumed that the particular reason for which one was going out, will be unsuccessful. This is mere ignorance as there is no basis to it being an ill-omen, and to regard that which has been mentioned as a sign of truthfulness in the Hadith, to be an ill-omen, is seriously inaccurate.

Chapter 17

Purchase And Sales

LAW: Where one is not aware of the laws of purchase and sales, whereby one is able to ascertain which type of transaction is permissible and which type is regarded as impermissible. Then until the time he becomes aware, he should not do business. *[Alamgiri]*

LAW: The sale of human faeces is disallowed, but the sale of cow dung is not disallowed. If sand or ash mixes with human faeces and is in a larger amount, such as in the case of manure, in which sand is more, then in such a case its sale is also permissible and to make use or it, in the fields (i.e. as compost) is also permissible. *[Hidaya]*

LAW: If it is known that a Kaneez (handmaid) belongs to a particular person and some other person is selling her. However, this seller is saying that the owner has appointed him as his agent for this purpose, or he claims that he has purchased her from him (the owner), or he says that she was given to him as a gift, then in such a situation, it is permissible to purchase her and to make 'watee' with her. On condition that the person (who is making these claims) is Thiqa[1], or when one knows there is a greater likelihood pointing to the fact that the said person is telling the truth. If one feels there is a greater likelihood that he is not honest in the information he is giving, then for him to act in this manner is not permissible. Now, if one does not know that she belongs to someone else, and the seller himself mentions that she belongs to so and so person, and that he has been appointed as an agent to sell her. In this case, one finds the seller to be reliable and trustworthy, or one finds that there is a greater likelihood pointing to him being true in his claim, then to buy her etc. is permissible. *[Hidaya]*

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1. Thiqa refers to a reliable and trustworthy person.

LAW: The ruling is similar, when one has knowledge regarding any other entity (i.e. item of sale) which one knows belongs to a particular person. However, the seller claims that he has been appointed by the owner to make the sale, or that he has purchased it (from the owner), or that it has been given to him as a gift, then for him (the buyer) to buy such items and to profit from them is only permissible, based on the conditions that have been mentioned.

LAW: The person who is selling a particular item, did not disclose that he has received it in a particular manner (i.e. he did not disclose that he has been appointed an agent to sell it etc.), and the Mushtari[1] knows that the particular entity belongs to a particular person, then until he (the buyer) does not know for sure that the particular entity has come to him (the seller) in this way (i.e. in a legal manner), he should not purchase it. If the buyer has no knowledge that the particular item belongs to some other person, then it is permissible for him to buy that item. As it serves as evidence of it being his property as it is in his possession, and there is nothing contradicting this fact, and there is no other reason to merely assume that it belongs to someone else. However, if the item is such that it could not belong to such a person; for example, if the item is very valuable and the person (seller) does not seem to be the kind of person who would own such an item, or if there are books (being sold) by an ignorant person and neither were any of his elders (father or grandfather etc.) Aalims, whereby he would have received them (the books) as an inheritance, then in such a situation, it is better to abstain from purchasing such items.

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1. Mushtari refers to the Buyer.

However, if he still purchases the item, the purchasing is still regarded as permissible, as the buyer has purchased it having trust based on evidence in light of the Shariah. In other words, Possession is regarded as evidence of ownership[1]. *[Hidaya]*

LAW: One should not sell his share in a shared item, unless the partner is informed of the sale. If the partner wishes to purchase it, then it is fine, otherwise he may sell it to whosoever he pleases. This means that it is Mustahab to inform the shareholders and if it is sold without the shareholder being informed, then this is Makruh. This does not mean that it is impermissible to conduct the sale without the permission (of the shareholder or partner). *[Alamgiri]*

LAW: If the market traders purchase goods from such persons whose merchandise is pre-dominantly Haraam and, usury (interest) and sinister dealings are common within them, then doing business with them is based on three conditions: (a) if there is pre-dominant probability regarding any merchandise, which is being sold that it has been snatched by them unjustly and brought to the market place for sale, then such goods should not be purchased. (b) The second situation is that Haraam merchandise[2] is specifically present, but it has become mixed with Halaal merchandise[3] to such an extent, that to separate it is impossible; (then in such a case) by becoming mixed in this manner, it has become his property, but even such merchandise should not be purchased. Until such time that the seller does not convince the (proper) owner of the merchandise by compensating him for it.

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1. In Shariah, possession is regarded as evidence of ownership, unless proven otherwise.
2. Haraam merchandise here refers to that which was taken unjustly or stolen merchandise etc.
3. Halaal merchandise here refers to legally attained merchandise.

However, if one has already purchased it, then it will be regarded as the property of the buyer, but it will still be regarded as repulsive. The third situation is where one knows that the actual merchandise which was usurped (i.e. forcefully or wrongfully taken), or some stolen merchandise is now not actually present (i.e. it is no more existent), then (in such a case) it is permissible to buy from that merchant. *[Alamgiri]*

LAW: A trader should not become so engrossed in his business that it causes his Faraa'id (obligatory duties) to be omitted. Actually, at the time of Namaaz, he should stop his business transactions and immediately fulfil his Namaaz. *[Alamgiri]*

LAW: It is permissible to sell clothing which is Najis[3], but if one knows that there is a probability that the buyer will wear it to perform his Namaaz, then in such a case, he should be informed that the clothes are in an impure state. *[Alamgiri]*

LAW: If the seller was given more than the amount due for the item that was purchased, then unless the buyer does not mention that 'this extra is halaal upon you', or unless the buyer does not say 'I have made you the owner of it', to take that extra amount is impermissible. *[Alamgiri].* There are many who take a gratuity after the transaction has already been done. In other words, after the sale of the items at the stipulated price, they take a bit more than what was agreed upon. Without the seller agreeing to it, this is impermissible to take, and one should not ask for gratuity, as it is regarded as a type of begging (i.e. it is like asking for a hand-out) and to beg without a real need is not permitted.

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3. Najis refers to that which is soiled by impurity.

LAW: If items such as meat, fish or fruit etc. which become spoilt easily was sold to someone and the buyer has vanished (i.e. he has not returned to finalise payment and collect the items). Where the seller fears that waiting for him will cause the items to be spoilt, then under such circumstances, he is allowed to sell the said items to some other person. The one who is aware of this, is also permitted to purchase it. *[Alamgiri]*

LAW: The father, son or brothers of an ill person are permitted to purchase items such as medicines etc. which are necessary for him, even without his permission. *[Alamgiri]*

LAW: To sell wholesome and clean wheat by adding dust to it is impermissible, even though it may be the norm there to add (dust etc. to the wheat). *[Alamgiri].* Similarly, to sell milk by adding water to it is also impermissible.

LAW: In a place where the price of bread and meat is fixed in the entire market place and it is (well-known) that it is sold at the said fixed rate. If someone made a purchase and the seller gave him less, but the buyer was not aware at the time that it was less, and only realised this shortage later, then he may claim whatever is the shortfall, as long as the buyer is also aware of the fixed rate. If the buyer is from out of town and not from that locality, then he may claim back whatever is the shortage in the bread. He will not be able to claim the shortfall for the meat because the price for bread is more or less the same in all towns and this is not the case with meat. *[Zail'i]*

LAW: It is Makruh to sell iron and brass rings etc. which are impermissible for both males and females. *[Alamgiri]*

To consume opium is impermissible, so to sell opium etc., to those who consume it is also impermissible, as it is to assist in sin.

LAW: If an unbeliever owes money to a Muslim and he sells alcohol and then uses the money attained from this sale to pay off his debt to the Muslim. The Muslim has knowledge that this money is from the sale of alcohol, it is still permissible for the Muslim to accept this money, as it is permissible for a kaafir to sell alcohol to a kaafir and that amount which he received as a payment is permissible (legal). Thus the Muslim may accept it towards payment of a debt. If a Muslim sold alcohol, then because this type of sale is impermissible, the amout attained from it is also impermissible and to take this money in payment of debt is thus not permissible. *[Durr-e-Mukhtar].* The same ruling applies in every such case where one knows that the money is precisely the money which is haraam and impure. To take such money is impermissible, such as when one knows that the money (or item) is stolen property or that which has been usurped.

LAW: The payment which dancing girls (i.e. prostitutes etc.) receive from singing and dancing etc. is also regarded as being tainted money. If it is given to someone in payment of a debt or for any other account, then to accept it is impermissible. The wealth (money) of a person which he attained by unjust means or through usury (interest), should not be taken by his heirs after his death, as this is Haraam wealth. Actually if the heirs are aware that he had taken it unjustly from a particular person (or persons), they should return it to the person from whom the testator had taken it. If one does not know who he took it from, it should be distributed amongst the needy, as this is the ruling regarding such wealth. *[Raddul Muhtar]*

LAW: Money is (sometimes) lent to a grocer and he is told that the amount will continue being deducted from the goods. Even if this condition of it being deducted from the goods is not stipulated at the time of lending the money, but one knows that this is what will be done anyway, then to give him money (i.e. a loan) in this way is disallowed, because this type of loan is yielding a profit, since by him keeping (the money) with him, there is the probability of it being depleted (i.e. lost). Now this probability does not exist anymore. (It must be noted) that to yield profits from (such) a loan is not permissible. *[Durr-e-Mukhtar]*

LAW: Ihtikar is disallowed. Ihtikar means to hold back or hoard food items, and to only sell it when it becomes more expensive. There are severe admonitions in the Holy Qur'an regarding this.

It has been mentioned in one Hadith as follows: 'If a person makes Ihtikar (i.e. hoards or monopolises the sale of food items) for forty days, Allah will cause him to be afflicted with leprosy and poverty'.

It has been mentioned in another Hadith that a person who hoards these food items is free from blessing of Allah, and Allah is not responsible for him.

It has been mentioned in a third Hadith that the curse of Allah, the Angels and all the people befalls him. Neither will Allah accept his Nafil (optional deeds) nor his Fard (obligatory prayers). Ihtikar takes place in the food items consumed by humans, such as grain, grapes and almonds etc., as well as in the fodder which is required for animals, such as hay and straw. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: (An action) will only be regarded as Ihtikar if it is detrimental for him to hold back the grain there. In other words, if it may

become very expensive due to this, or if the situation is such that all the grain is solely in his possession and holding it back (i.e. hoarding it), can lead to famine (i.e. shortage of food) and grain is not obtainable from anywhere else. *[Hidaya]*

LAW: The person who is responsible for Ihtikar will be commanded by the Qazi to keep only that which is sufficient to feed him and his family, and the remainder should be sold. If he now acts contrary to the command of the Qazi, i.e. he refuses to sell the surplus grain, then the Qazi may declare a befitting punishment for him and the Qazi will personally sell whatever is surplus in his possession, as this is the only way to be protected from mass disaster.

LAW: If the king fears that his subjects will be afflicted severely (i.e. they may die due to hunger etc.) then he has the right to take away grain from the one who is responsible for Ihtikar and have it distributed amongst the subjects (i.e. citizens). Then, afterwards when all of them have grain in their possession (i.e. after scarcity), then he should return whatever he has taken. *[Durr-e-Mukhtar]*

LAW: To hold back produce from your own field is not regarded as Ihtikar. However, if he (does so) waiting for the price to escalate or for there to be a scarcity etc. then he is sinful in doing this and even in this situation, if the masses require grain and grain cannot be obtained, then the Qazi will compel him to sell the grain. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If he purchased grain from some other place (i.e. if he imported it into his city) and grain is generally imported here from there, then to hold back this grain is also regarded as Ihtikar. If it is not the routine there to bring in grain from the said place, then to hold it back is not regarded as Ihtikar. However, even in this

situation, it is Mustahab to sell the grain, as holding it back in this situation bears a type of abhorrence. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: The Ruler should not stipulate a fixed price for items. It has been mentioned in the Hadith Shareef that the people said, 'Ya Rasool'Allah ﷺ! The (market) price has increased drastically. We wish that you should fix the prices'. He ﷺ said, 'Indeed Allah is the One Who fixes the prices, The One Who causes complexity, The One Who makes plentiful and The One Who gives sustenance, and I wish that I should meet Allah in a manner whereby nobody demands of me for any unjust act I did against him, neither in blood nor in property'.

LAW: If the traders have increased the price of the goods (i.e. food items) drastically, and the prices cannot be controlled without it being fixed. Then after consulting with the Ahlur Rai[1], the Qazi has the right to stipulate a fixed price, and that sale which has taken place based on the stipulated price is regarded as a permissible transaction. This sale (transaction) cannot be regarded as a Makruh transaction because here, there is no compulsion, as the Qazi has not forced the trader to sell. He has the right of either selling it or not. All the Qazi has done is that he has stipulated a price, and ruled that the item should not be sold higher than the stipulated price. *[Hidaya]*

LAW: To stipulate (a market price) for the food items required by humans and fodder for animals is permissible, based on the above mentioned circumstance and this ruling also applies to other things as well. If the traders have increased the prices drastically, then even in such circumstances, the ruling is that the price can be stipulated. *[Durr-e-Mukhtar]*

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1. Ahlur Rai refers to the People of Opinion (Judgement).

Chapter 18

The Glorious Qur'an

Reciting and teaching the Holy Qur'an is the most virtuous act. It is sufficient for one to understand that this is the Divine Word of Allah and the foundation of Islam, and the Laws of Islam are based on this. To recite it and thoroughly study it, allows man to reach a special closeness to Allah. At this juncture, a few Hadith are being presented in this regard.

HADITH 1: In Sahih Bukhari on the authority of Hazrat Uthman-e-Ghani ﷺ it is reported that the Prophet ﷺ said, 'The best amongst you is he who learns the Holy Qur'an and teaches it'.

HADITH 2: In Sahih Muslim it is reported on the authority of Uqbah bin Aamir ﷺ that Rasoolullah ﷺ asked if any of us would like to go to the market of Buthaan or Aqeeq, and fetch from there two she-camels of the finest breed without committing any sin or severing a tie of kinship. We replied that 'every one of us would love to do so'. Rasoolullah ﷺ then said, 'Why not go to the Musjid during the morning and learn two verses of the Kitaabullah[1] as this is better than (attaining) two camels and three (verses) are better than three (camels) and four (verses) are better than four (camels), and this is based on the same analogy'.

HADITH 3: In Sahih Bukhari and Muslim it is reported from Abu Musa Ash'ari ﷺ that Rasoolullah ﷺ said, 'The example of a believer who recites the Qur'an is like a citron, which tastes good and has a good scent. The example of a believer who does not recite the Qur'an is like a date, which tastes sweet but has no smell, and the example of the munafiq[2] who does not recite the Qur'an is like that of a colocynth[3] which tastes bitter and has no scent, and the example of a

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1. Kitaabullah means Book of Allah and refers to the Holy Qur'an.
2. A munafiq refers to a hypocrite.
3. The colocynth is also known as bitter apple, bitter cucumber or egusi and is commonly found in Asia and is extremely bitter.

hypocrite who recites the Qur'an is like a flower, which has a scent but tastes bitter'.

HADITH 4: In Sahih Muslim it is reported from Hazrat Umar ﷺ that Rasoolullah ﷺ said, 'By way of this Book, Allah grants eminence to many and causes many to become inferior'. In other words, there is eminence for those who believe in it and act upon it, and for others there is inferiority.

HADITH 5: In Bukhari and Muslim it is reported on the authority of Hazrat A'isha رضی الله تعالی عنها that Rasoolullah ﷺ said, 'The one proficient in reciting the Qur'an is with Kiraaman Kaatibeen[1]. The one who does not recite the Qur'an fluently because it is difficult for him (due to stammering) then for him there are two rewards'.

HADITH 6: It is in Sharh-us-Sunnah on the authority of Abdur Rahmaan bin Auf ﷺ that Nabi Kareem ﷺ said that three things will be under the Arsh[2] on the day of Qiyaamah; The Qur'an, which will argue for the servants (of Allah). It has clear and concealed (meanings); and Amaanat (Trust); and kinship, which will call out by saying, 'Whoever has maintained me, Allah will uphold him and whoever has severed me, Allah will deny him'.

HADITH 7: Imam Ahmed, Tirmizi, Abu Dawud and Nasa'i have reported on the authority of Abdullah ibn Amar رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'The one who has memorised the Qur'an will be asked to recite and ascend; and recite with Tarteel[3] like you used to recite with Tarteel in the world; your manzil[4] will be where you recited your last Ayat (verse)'.

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1. Kiraaman Kaatibeen are the Angels appointed to record our good and bad deeds.
2. Arsh refers to the Throne of Allah.
3. Tarteel means to recite in comprehensible and distinguishing manner of recitation.
4. Manzil here refers to destination or final abode.

HADITH 8: Tirmizi and Daarimi have reported on the authority of Ibn Ab'bas ﷺ that Rasoolullah ﷺ said, 'the one whose inside (i.e. his chest) has no Qur'an is like a vacant house'.

HADITH 9: Tirmizi and Daarimi have reported on the authority of Abu Sa'eed ﷺ that Rasoolullah ﷺ said that Almighty Allah says 'whosoever the (recitation) of the Qur'an has kept back from my Zikr and from invoking me, I will grant him better than that which I bestow upon those who invoke Me'. The excellence of the Divine Word of Allah over all other words is like Allah's Divine Pre-eminence over His entire creation.

HADITH 10: Tirmizi and Daarimi have reported on the authority of Abdullah ibn Mas'ud ﷺ that Rasoolullah ﷺ said, 'The person who recites a single alphabet of the Kitaabullah (Glorious Qur'an) will be awarded with the reward of one good deed, which is equivalent to the reward of ten good deeds. I do not say that الٓمٓ 'Alif Laam Meem' is a single alphabet, but Alif is one alphabet, Laam is the second alphabet and Meem is the third alphabet'.

HADITH 11: Abu Dawud has reported on the authority of Hazrat Mu'az Jahni ﷺ that Rasoolullah ﷺ said, 'Whosoever recited the Qur'an and then practiced upon whatever is therein, on the day of Qiyaamat his parents will be adorned with a crown, the radiance of which is greater than the sun, but if it were in your homes. Hence, what is your view about that person who practices in accordance with what is in it?'

HADITH 12: Imam Ahmed, Tirmizi, Ibn Majah and Daarimi have reported on the authority of Hazrat Ali ﷺ that Rasoolullah ﷺ said, 'Whoever recited the Qur'an and memorised it, regarding that which it has ordained as Halaal (Lawful), to be Halaal and that which it has

ordained as Haraam (forbidden) to be Haraam. Allah ta'aala will accept his intercession on behalf of ten such members of his family, upon whom jahanum (hell) had become already waajib' (their actions already condemned them to hell).

HADITH 13: Tirmizi, Nasa'i and Ibn Majah have reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Learn the Qur'an and recite it, for he who has learnt the Qur'an and read it and performed Qiyaam reciting it, is like a bag filled with musk. The fragrance of which spreads out everywhere, and whoever learnt the Qur'an and slept, meaning he did not perform Qiyaamul Layl[1], is like a bag which is filled with musk and its opening has been tied up'.

HADITH 14: Baihaqi reported in Sha'bul Imaan on the authority of Ibn Umar رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'These hearts also become rusted similar to how iron becomes rusted when effected by water. It was queried 'Ya Rasool'Allah ﷺ! With what can it attain its brightness again?' He ﷺ said, 'By remembering death in abundance and by recitation of the Glorious Qur'an'.

HADITH 15: It is reported in Sahih Bukhari and Muslim from Jundub bin Abdullah ﷺ that Rasoolullah ﷺ said, 'Continue reciting the Qur'an until such time that you feel bliss and yearning in doing so and when the heart becomes exhausted, then stand up'. In other words, stop the recitation.

HADITH 16: It is reported in Sahih Bukhari and Muslim from Abu Hurairah ﷺ that Rasoolullah ﷺ said, Allah does not direct His Divine Attention towards anyone else as much as He Directs His Divine Attention towards this Nabi, who recites the Qur'an in the most beautiful voice.

HADITH 17: It is reported in Sahih Bukhari from Hazrat Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'The person who does not recite the Qur'an with Taghani[2], is not from amongst us'. It has also been mentioned regarding this Hadith that 'Taghani' in this Hadith refers to 'Istighna'. In other words it means that one should not take compensation from someone in return for reciting the Holy Qur'an.

HADITH 18: Imam Ahmed, Abu Dawud, Ibn Majah and Daarimi have reported on the authority of Bara' ibn Aazib ﷺ that Rasoolullah ﷺ said, 'Adorn the recitation of the Holy Qur'an with your voices'.

In the narration cited in Daarimi it is mentioned as follows: Beautify the Qur'an (i.e. recitation of the Qur'an) with your voices, for a good voice increases the attractiveness of the Qur'an (i.e. of the recitation of the Qur'an).

HADITH 19: Baihaqi reported from Ubaidah Mulaiki ﷺ that Rasoolullah ﷺ said, 'O People of the Qur'an! Do not make the Qur'an a pillow'. In other words, do not be lazy and careless, and recite the Qur'an during the day and at night, as it is the demand of recitation, and spread it, and make Taghani'. In other words, recite it with good voices, or do not take compensation for (reciting) it, and whatever is in it, reflect upon it, so that you may attain salvation, and do not be hasty in its reward because the reward for it (which will be attained in the hereafter) is great.

HADITH 20: Abu Dawud and Baihaqi have reported on the authority of Jaabir ﷺ. We were reciting the Glorious Qur'an, and Bedouins and non-Arabs (westerners) were amongst us.

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1. Qiyaamul Layl here refers to standing in prayer at night.
2. Taghani here refers to reciting in a good voice.

Just then, Rasoolullah ﷺ arrived and said, 'Recite the Qur'an! All of you are virtuous. Afterwards, (such) nations will come, who will straighten the Qur'an, as straight as an arrow, and they will prefer to take the compensation for it in haste, and they will not want to delay taking it'. In other words, they will want the compensation (reward) for it in this world.

HADITH 21: Baihaqi reported on the authority of Huzaifa رضي الله عنه that Rasoolullah ﷺ said 'Recite the Qur'an in the tone (mannerism) and accent of the Arabs. Abstain from the tone (i.e. manner of recitation) of the Ahl-e-Ishq and the Jews and Christians. In other words, abstain from singing, like it is done in a musical manner. After me, such a nation will come that will recite the Qur'an with Tarjee[1], just as Tarjee is performed in singing and in mourning. The Qur'an will not go beyond their throats. Their hearts are afflicted with waywardness and so are the (hearts) of those who enjoy this manner (of theirs)'.

HADITH 22: It is reported from Abu Sa'eed bin Mual'la رضي الله عنه in Sahih Bukhari. I was engrossed in my Namaaz and Nabi ﷺ called for me. I did not reply. (On completing Namaaz) I presented myself in the Holy Presence of Rasoolullah ﷺ and said, 'Ya Rasool'Allah ﷺ! I was praying Namaaz.' He ﷺ asked, 'is it not the Command of Allah ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ *'Present yourself before Allah and His Rasool when They summon you'* [Surah 8 Verse 24]. He ﷺ then said, 'before leaving the Musjid, I will inform (you) regarding the greatest Surah of the Qur'an', and Huzoor ﷺ held my hand. When I intended to leave the Musjid, I said, 'Huzoor ﷺ mentioned that you would educate me regarding the greatest Surah of the Qur'an before I left the Musjid'.

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1. Tarjee refers to a repetitive manner of recitation

He ﷺ said, '(It is) اَلْحَمْدُ لِلّٰهِ رَبِّ الْعالَمِين It is that which is Saba' Mathani[1] and the Qur'an-e-Azeem which I have received'.

HADITH 23: It is reported in Tirmizi on the authority of Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ asked Ubay bin Ka'ab, 'How do you recite in Namaaz?' He (then) recited Ummul Qur'an, in other words, Surah Faateha. I swear by Him, in Whose Hand (i.e. Divine Power) is my life, that there is no Surah equivalent to it in the Taurat, Injeel, and Zaboor or in the Qur'an. It is the Saba' Mathani and the Qur'an-e-Azeem which I have received'.

HADITH 24: Surah Faateha is a cure for every illness. [Daarimi, Baihaqi]

HADITH 25: It is reported in Sahih Muslim on the authority of Ibn Ab'bas رضی اللہ تعالی عنہما who says that Jibra'eel علیہ السلام was in the Presence of Rasoolullah ﷺ when a voice was heard from above. He raised his head and (then) said that this Door of the Sky was only opened today. Before today, this door has never been opened. An Angel descended (and) Jibra'eel علیہ السلام said that this Angels has never come down to earth before today. He conveyed Salaam and then conveyed glad tidings to Huzoor ﷺ saying that two Noors have been bestowed upon Huzoor ﷺ and before Huzoor ﷺ no other Nabi had ever received this. These two Noors are Surah Faateha and the latter verses of Surah Baqara. Whichever alphabet you recite, will be rewarded.

HADITH 26: It is reported in Sahih Muslim on the authority of Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'Do not turn your homes into graveyards, for shaitaan flees from that home in which Surah Baqara is recited'.

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1. Saba' Mathani refers to the seven verses of Surah Faateha and is also one of the many names of Surah Faateha.

HADITH 27: It is reported in Sahih Muslim on the authority of Abu Umama ﷺ that, I heard Rasoolullah ﷺ saying, 'Recite the Qur'an, for on the Day of Qiyaamat it will come forth as an intercessor for those who recited it. Recite Baqara and Aal-e-Imraan, the two glowing Surahs, as both of them will come forth in such a manner, like two clouds or two roofs or like two flocks of birds in rows. Both of them will argue on behalf of those who recited them'. In other words, they shall intercede (make Shafa'at) for them. 'Recite Surah Baqara, for to take it is Barkat (a blessing) and to leave it is regrettable and the Ahl-e-Baatil[1] do not have the ability to do it'.

HADITH 28: It is in Sahih Muslim on the authority of Ubay bin Ka'ab ﷺthat Rasoolullah ﷺ said, 'O Abul Munzir! (This was the title of Ubay bin Ka'ab) Which is the greatest (i.e. most supreme) verse of the Holy Qur'an that you have with you?' I said, 'Allah and His Rasool Knows Best'. Huzoor ﷺ said, 'O Abul Munzir! Which is the greatest verse of the Holy Qur'an that you have with you?' I said: اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَیُّوْمُ (In other words آیت الکرسی Ayat-ul-Kursi)'. Huzoor ﷺ struck my chest with his blessed hand and said, 'Abul Munzir! May knowledge bring you delight'.

HADITH 29: It is reported in Sahih Bukhari on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ appointed me to safeguard the charity of Ramadan (Sadqa Fitr). A person appeared and began to fill-up (take) provisions. I caught hold of him and said 'I will take you into the Holy Presence of Rasoolullah ﷺ'. He said,

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1. Ahl-e-Baatil refers to the People of Falsehood, i.e. the corrupt deviants.

‘I am very needy and have many dependants’. I pitied him and let him go. In the morning, Huzoor ﷺ said, ‘O Abu Hurairah رضي الله عنه, what happened to your prisoner of last night?’ I said, ‘Ya Rasool’Allah ﷺ! He complained of being needy and of having many dependents, so, I pitied him and let him go’. He ﷺ said, ‘Indeed he has lied to you and he will return’. I knew that (undoubtedly) he would return because Huzoor ﷺ said that he would, I anticipated his return. He returned and began to fill-up (i.e. take more) provisions (foodstuff). I caught hold of him and said, ‘I will take you into the Holy Presence of Rasoolullah ﷺ’. He said ‘I am very needy and have many dependants. Please let me go, and I promise that I shall not come back again’. I pitied him and let him go. In the morning, Huzoor ﷺ asked, ‘O Abu Hurairah رضي الله عنه! What happened to your prisoner?’ I said, ‘He complained of being needy and of having many dependents, so I pitied him and let him go.’ Huzoor ﷺ said, ‘Indeed he has lied to you and he will return again’. I anticipated his return. He returned and began to fill-up the provisions. I caught hold of him and said, ‘I will surely take you before Rasoolullah ﷺ as this is the third time you have returned. You go on promising that you will not come back, but you still return.’ He said, ‘Let me go and I will teach you such words, by which Allah will grant you benefit. Whenever you go to bed, recite ‘Ayatul Kursi’ اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ until the end of the entire verse, (and) Allah will appoint a protector over you and shaitaan will not come near you until morning’. So, I let him go. In the morning Huzoor ﷺ asked, ‘O Abu Hurairah رضي الله عنه! What happened to your prisoner?’ I said, ‘He said that he would teach me a few words by which Allah will grant me benefit’. Huzoor ﷺ said ‘He has really spoken the truth, yet he is an absolute liar, and do you know whom you were talking to, these past three nights?’ I said, ‘No’. Huzoor ﷺ said, ‘It was shaitaan’.

HADITH 30: In Sahih Bukhari it is reported from Abu Mas'ud ﷺ that Rasoolullah ﷺ said, 'If a person recites the last two verses of Surah Baqara at night, then it is sufficient for him'.

HADITH 31: Almighty Allah inscribed a Book two thousands years before creating the skies and the earth. From it he revealed two verses, which are the closing verses of Surah Baqara. Shaitaan will not go near that house wherein it is recited for three nights. *[Tirmizi, Daarimi]*

HADITH 32: 'The last two verses of Surah Baqara are from amongst those 'Treasures of Allah' which are under the 'Arsh'. Allah has granted me (these) two verses. Learn (memorise) them and teach it to your womenfolk, as they are a blessing and (a means of) attaining closeness to Allah, and a Dua (invocation)'. *[Daarimi]*

HADITH 33: It is in Sahih Muslim on the authority of Abu Dardah ﷺ that Rasoolullah ﷺ said, 'the person who learns (memorises) the first ten verses of Surah Kahf will be protected from Daj'jaal.'

HADITH 34: That person, who recites Surah Kahf on Friday, will receive a glowing light between two Jummahs. *[Baihaqi]*

HADITH 35: Everything has a heart and the 'Heart of the Qur'an' is 'Yaseen'. Allah ta'aala will record (the reward of) ten Qur'ans for the one who recites (Surah) Yaseen (once). *[Tirmizi, Daarimi]*

HADITH 36: Allah recited (As it is befitting Him) Ta'ha and Yaseen one thousand years before creating the earth and the sky. When the Angels heard it, they said 'Glad tidings upon the Ummah, unto whom this will be revealed and glad tidings unto those chests which will

hold this within them, and glad tidings unto those tongues who will recite it.' *[Daarimi]*

HADITH 37: The past sins of whosoever recites Yaseen solely for attaining the pleasure of Allah shall be forgiven. Thus, recite it at the side of your deceased. *[Baihaqi]*

HADITH 38: Whosoever recites Ha Meem Al Muminoon until Ilaihil Maseer and 'Ayatul Kursi' in the morning, he will be safe until the evening, and whosoever recites it in the evening, he will remain safe until morning. *[Tirmizi, Daarimi]*

HADITH 39: The person, who recites Ha Meem Ad Dukhaan on the eve of a Friday will attain forgiveness. *[Tirmizi]*

HADITH 40: Nabi Kareem ﷺ would never retire to bed unless he had completed reciting Alif Laam Meem Tanzeel and reciting the تبارك الذى بيده الملك Tabaarak'kal lazee bi Yadihil Mulk. *[Ahmed, Tirmizi, Daarimi]*

HADITH 41: Khalid bin Ma'daan رضي الله عنه said recite the Surah which gives salvation. It is Alif Laam Meem Tanzeel. I have heard that a very sinful person used to recite it, and he recited nothing else except this. This Surah spread its wings over him (i.e. shielded him) and said, 'O Rub! Forgive him, for he used to recite me abundantly'. Allah ta'aala accepted its intercession and commanded the Angels to record a good in place of every one of his wrongs, and to exalt him (each time) by one fold. Khalid also said that this (Surah) will dispute on behalf of its reciter in his grave. It will say, 'O Allah! If I am from Your Kitaab (Qur'an), then accept my intercession and if I am not from Your Kitaab, then remove me from it, and it (the Surah) will spread its wings over him like a bird and it will intercede for him and

will save him from the torment of the grave'. Khalid mentioned similarly regarding Tabaarak. For as long as Khalid would not recite both these (Surahs) he would not retire to bed. Ta'us has mentioned that these two Surahs have been given sixty virtues more than any other Surah in the Qur'an.

Hadith 42: There is a Surah of thirty verses in the Holy Qur'an which will intercede for a person until such time that he is forgiven. That (Surah) is Tabaarak'kal lazee bi Yadihil Mulk. *[Ahmed, Tirmizi, Abu Dawud, Nasa'i, Ibn Majah]*

Hadith 43: Some Sahaba pitched a tent on a grave. They did not know that there was a grave there. One from amongst them recited Tabaarak'kal lazee bi Yadihil Mulk until the end of the Surah. They presented themselves before the Nabi Kareem ﷺ and narrated the entire incident, so Huzoor ﷺ said, 'It is Maani'a and Munjiya. It gives deliverance from the punishment of Allah'. *[Tirmizi]*

Hadith 44: One who recites Surah Waaqi'a every night will never face starvation. Hazrat Ibn Mas'ud رضي الله عنه used to advise his daughters that they should recite it every night. *[Baihaqi]*

Hadith 45: 'Do you not have the ability to recite one thousand ayats daily?' The people replied, 'Who is it that has the capability to recite one thousand verses daily?' He said, 'Do you not have the capability to recite Al Haaku Mut'takathur.' *[Baihaqi]*

Hadith 46: 'Are you incapable of reciting one third of the Qur'an at night'. The people said, 'How will someone recite one third of the Qur'an'. He ﷺ said, 'Qul Huwal' laahu Ahad is equivalent to one third of the Qur'an'. *[Bukhari, Muslim]*

HADITH 47: Izaa Zulzilat is equivalent to half the Qur'an, Qul Huwal'laahu Ahad and Qul Ya Ayuhal Kaafiroon are equivalent to one quarter of the Qur'an. *[Tirmizi]*

HADITH 48: The one who recites Qul Huwal'laahu (Surah Ikhlas) 200 times daily will have fifty years of his sins wiped out, except that which is due to someone. *[Tirmizi]*

HADITH 49: On the day of Qiyaamat, Almighty Allah will say to the one who recites Qul Huwal'laahu Ahad one hundred times whilst on his bed, resting on his right side, 'O my servant! Enter into Paradise (Jannat) from your right'. *[Tirmizi]*

HADITH 50: Nabi ﷺ heard a person reciting Qul Huwal'laahu Ahad. He ﷺ said, 'Jannat has become Waajib (upon him)'. *[Imam Maalik, Tirmizi, Nasa'i]*

HADITH 51: Someone asked, 'Ya Rasool'Allah ﷺ! Which is the biggest (i.e. most virtuous) Surah in the Holy Qur'an?' He ﷺ said, 'Qul Huwal' laahu Ahad'. He enquired, 'Which is the biggest (most virtuous) verse in the Holy Qur'an?' He ﷺ said, اَللّٰهُ لاَ اِلٰهَ اِلاَّ هُوَ الْحَیُّ الْقَیُّوْمُ. He said 'Ya Rasool'Allah ﷺ! To receive which verse is dear to you and your Ummah'. In other words the benefit and reward of it. He ﷺ said, 'The closing verse of Surah Baqarah, for it is from amongst those Treasures of Allah which is under the Arsh-e-Ilaahi. Allah has given that verse to this Ummat. There is no good in the world and in the hereafter that is not gathered in this verse.' *[Daarimi]*

HADITH 52: Allah will assign 70 000 Angels for the one who (in the morning) recites thrice اَعُوْذُ بِاللّٰهِ السَّمِیْعِ الْعَلِیْمِ مِنَ الشَّیْطَانِ الرَّجِیْمِ and then recites the last three verses of Surah Hashr. They will make Dua for him until evening, and if he dies on that day, he will die a martyr

(shaheed) and whosoever recites it in the evening, he too acquires the same (reward). *[Tirmizi]*

HADITH 53: The one who recites the Qur'an should ask for (what he needs) from Allah. Soon, such people will come, who will recite the Qur'an and demand (for payment) from people. *[Ahmed, Tirmizi]*

HADITH 54: That person, who recites the Qur'an and demands for food (as compensation for his recitation) from the people will appear on the day of Qiyaamat, in a state whereby he will have no flesh on his face. Only bones will be visible. *[Baihaqi]*

HADITH 55: Ibn Ab'bas رضی اللہ تعالی عنہما was asked about accepting payment for writing down the Mushaf (The Qur'an, i.e. The Holy Scripture). He said, 'There was no objection to this. These people make inscriptions and they earn a means of living from their handwork.' In other words, this is a type of skill and to take payment for it is permissible. *[Razeen]*

The laws relating to the Tilaawat (i.e. recitation) of the Qur'an-e-Majeed etc. have been explained in Bahaar-e-Shariat, Part 3. One may find more detail there. A few points regarding the Mushaf Shareef have been presented here.

Chapter 19

Respect for The Qur'an & Other Books

LAW: To do gold or silver gilding on the Qur'an is permissible, as this increases the respect in the eyes of the public. To put in E'rabs and Nuqtas[1] is Mustahsan[2] (commendable), because if this were not done, then most people would not be able to recite it (i.e. The Qur'an) correctly. Similarly, it is permissible to insert a symbol denoting a Sajdah on an Ayat-e-Sajdah[3], and inserting a symbol denoting a Waqf[4] or a symbol denoting a Ruku and the Ta'sheer, in other words, the inserting of a sign after every ten verses. Similarly, it is also permissible to write the Names of the Surahs and to write how many verses there are. *[Durr-e-Mukhtar, Raddul Muhtar]*

Nowadays, there is also the practice of publishing translations of the Holy Qur'an. If the translation is a proper one, then there is also no objection to this being printed with the Qur'an-e-Majeed, as this assists one in understanding the meaning of the verse. However, the translation should not be published by itself (i.e. the Qur'anic Text in Arabic should be included).

LAW: To use the pages of a history book as a spine for the Qur'an or as a covering for the books of Tafseer or Fiqh is permissible. *[Durr-e-Mukhtar]*

LAW: The calligraphy in the Qur'an should be very beautiful and should be written clearly. The paper and the ink that is used for this purpose should also be of excellent quality, allowing it to look good to the one who looks at it. *[Durr-e-Mukhtar, Raddul Muhtar]*

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1. E'rabs and Nuqtas here refers to punctuation signs in the text of Qur'an.
2. Mustahsan refers to that which is commendable.
3. Ayat-e-Sajdah refers to the verses of the Qur'an, which make it compulsory for one to make Sajdah on reciting or listening to it.
4. Waqf refers to the stopping sign.

Some publishers, print on inferior paper using calligraphy that is not good (not clear) and using inferior quality ink. This should never be the case.

LAW: To minimise the Hajm[1] of the Holy Qur'an is Makruh. *[Durr-e-Mukhtar]*

An example of this is that nowadays, certain publishers have published Ta'weezi Qur'an Majeed, the text of which is so small, that it cannot even be read. Actually even the pocket edition of the Holy Qur'an should not be published, as it's 'Hajm' is also minimised immensely.

LAW: If the Qur'an-e-Majeed (i.e. its pages etc.) become old and unravelled, and is no more in a condition whereby it may be used for recitation and if there is a risk of its pages becoming separated and thus lost. It should be wrapped in a clean piece of cloth and buried with care in a protected place (i.e. in a place where it will not be disrespected). When burying it, a Lahd[2] must be made, so that no sand falls on it. One may also place a piece of plank over it, like a roof and then throw in the sand, so that sand does not fall on it. If the (text and pages of the) Mushaf Shareef becomes old and unravelled, it should not be burnt. *[Alamgiri]*

LAW: The significance of the Dictionaries and books of Sarf and Nahw[3] are alike. The books of each can be kept on the books of the other, and the books of Ilm-ul-Kalaam[4] should be kept above these,

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1. Hajm here refers to the thickness and volume of the Qur'an.
2. Lahd here refers to a niche like that which is prepared in a grave.
3. Books of Sarf and Nahw here refers to books of Grammar, i.e. Morphology & Syntax.
4. Books of Ilm-ul-Kalaam refers to Books of Theological Rhetoric.

on top of that, should be kept the books of Fiqh and the books of Ahadith, Guidance and Books of authentic Duas, should be kept above the books of Fiqh. The Books of Tafseer should be kept above this and the Qur'an-e-Majeed should be kept right at the top. Clothing etc. should not be kept on the trunk or casket wherein the Qur'an is being kept. *[Alamgiri]*

LAW: If one keeps the Holy Qur'an in ones home solely for the purpose of attaining Khair-o-Barkat (Blessings), and he does not recite it at all, then there is no sin in this, but his intention is deserving of reward. *[Khania]*

LAW: If one keeps his foot on the Qur'an with the intention of showing disrespect, he will become a kaafir (unbeliever). *[Alamgiri]*

LAW: It is permissible to be intimate with ones wife in a house in which the Qur'an is kept, as long as the Qur'an-e-Majeed is covered. *[Alamgiri]*

LAW: The Qur'an-e-Majeed should be recited in a very good voice. One should also give Azaan in a good voice. In other words, if one does not have a good voice, he should try to bring out a good voice. To recite with 'Lahn', whereby there is an increase or decrease in the alphabets, like the manner that is used by singers, is impermissible. Actually when reciting, one should give consideration to the principals of Tajweed. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: To recite the Qur'an-e-Majeed in both, the Ma'ruf[1] and Shaaz[2] manners of recitation at once is Makruh. To recite it, in only the Qir'at-e-Shaaza, is Makruh to a greater extent. *[Durr-e-Mukhtar, Raddul Muhtar]*

Actually, the Qir'at that is most common in that place should be the Qir'at that is recited in the presence of the general public there, so that they may not reject it due to their lack of knowledge.

LAW: It is the practice amongst the Muslims, that whilst reciting the Qur'an, if they have to get up and go somewhere, they close the Qur'an and they do not leave whilst leaving it opened. This is a sign of respect. However, it is common talk amongst some people that if the Qur'an is left opened, shaitaan will recite from it. There is no source of this. Possibly this has been made-up to direct the attention of children towards the etiquettes (of the Qur'an).

LAW: It is also from amongst the etiquettes of the Qur'an not to face ones back towards it, or spread out the feet towards it. Neither should you raise your feet higher than the Qur'an, and nor should one sit in such a manner whereby one is sitting at a higher position and the Qur'an is kept lower.

LAW: To keep the Qur'an-e-Majeed in a Juzdaan[3] or to wrap it in a Ghilaaf[4] is respectful. This has been the practice of the Muslims since the era of the illustrious Sahaba-e-Kiraam and eminent Taabi'een رضی اللہ تعالٰی عنہم اجمعین

LAW: The shavings of a new pencil may be thrown anywhere, but the shavings of an old pencil should be kept in a proper place. It

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1. Ma'ruf here refers to the well-known manner of recitation.
2. Shaaz or Qir'at-e-Shaaza refers to the rare manner of recitation from it. There is no source of this. Possibly this has been made-up to direct the attention of children towards the etiquettes (of the Qur'an).
3. Juzdaan here refers to the case or the bag wherein the Qur'an is kept.
4. Ghilaaf here refers to the covering of the Qur'an.

should not be thrown away. The same applies to the grass and sweepings from the Musjid. This too must be put in a proper place. It should not be thrown in a place where it is regarded as disrespectful. *[Alamgiri]*

It is Makruh to wrap (or keep) anything in paper that has Allah's Name written on it. To keep money in a purse which has Allah's Name written on it, is not Makruh. To wipe ones hands with paper after eating food is Makruh. *[Alamgiri]*

Chapter 20

Etiquettes of The Musjid And The Qibla

LAW: To paint the Musjid with lime (i.e. whitewash) and to use mortar is permissible. It is also permissible to use gold and silver gilding on the engravings or carvings (in the Musjid), as long as this has been done with the wealth of an individual and not with money belonging to the Waqf[1]. If the Trustee of the Mosque used the Waqf funds of the Mosque to do such gold and silver carvings (decorations etc.), then he will have to make amends (i.e. pay the penalty for this). However, if the founder of the Musjid (i.e. the one who built the Mosque) had initially done such carvings and they have been damaged, then the Mutawali[2] of the Musjid can use the Musjid's funds to rebuild this carving (i.e. to have it repaired). Some Masha'ikh[3] have mentioned that it is Makruh to do any decorations or carving etc. on the Qibla wall of the Mosque, as the heart of the Namaazi[4] will be diverted towards it. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: It is permissible to use cement and to plaster the walls of the Musjid, as this allows the building to remain intact. When plastering the Musjid, or when doing plating or when using mud plaster, one should not use water that is impure. *[Alamgiri]*

LAW: To teach (Islamic lessons) in the Musjid is permissible, even though the Musal'las[5] and grass mats of the Musjid are used at the time of teaching. To eat, and sleep in the Musjid is only permissible for a Mu'takif[6]. This is Makruh for one who is not in I'tekaaf. If a person needs to eat or sleep in the Musjid, then he should enter the Musjid with the intention of I'tekaaf, make some Zikr or pray some Namaaz, and after this, he can do that (i.e. eat or sleep). *[Alamgiri]*

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1. Waqf refers to an Endowment for the sake of Allah.
2. Mutawali here refers to a trustee of the Musjid.
3. Masha'ikh refers to Pious Predecessors.
4. Namaazi is the one who is performing his Namaaz.
5. Musal'la refers to a prayer mat.
6. Mu'takif is a person in I'tekaaf; i.e. one secluded to the Musjid for the remembrance of Allah.

It is common in almost all parts of India, that during the month of Ramadan people generally break their fast in the Musjid. If there is an area outside the Musjid where Iftar can be made, then Iftar should not be made inside the Musjid. Otherwise, one should make the intention of I'tekaaf on entering. There is no objection to making Iftar inside. However, one must still be fully cautious not to soil the mats or floors of the Musjid.

LAW: The Musjid should not be made a pathway (road / walkway). For example, if there are two doors in the Musjid and one needs to go somewhere, and it is easier for him to enter from one door and exit (in that direction) through the other door, then one should not do this. If a person went in (i.e. into the Musjid) with the intention that he would enter through this door and then exit through the other door (i.e. he will use it as a walkway), and after entering he regretted this action of his, then he should not exit through the door from which he had intended to exit, but he should use another door. Some Ulama have stated that such a person should first pray Namaaz and then exit (the Musjid), and others have said that if he does not have wudu, then he should exit from the same door through which he entered. To enter the Musjid whilst wearing shoes is Makruh. *[Alamgiri]*

LAW: Selling of Taweez in the Jaame Musjid is not permissible, like it is done by those who do this as a business and compel people to pay a stipulated price to get a taweez. *[Alamgiri]*

LAW: To perform a Nikah ceremony in the Musjid is Mustahab (desirable). *[Alamgiri].* However, one must be cautious not to cause any disturbance, din in the Musjid or do anything therein that is contrary to the sanctity of the Musjid. If one knows that the

etiquettes of the sanctity or the Musjid will be violated, then one should not have the Nikah in the Musjid.

LAW: One who has any impurity on his clothing or body should not enter the Musjid. *[Alamgiri]*

LAW: One must observe the following Etiquettes of the Musjid: *(1)* On entering the Musjid one should convey Salaam, on condition that those present inside are not engrossed in Zikr or in teaching. If there is no one inside or if those inside are occupied, then say: اَلسَّلامُ عَلَيْنَا مِنْ رَّبِّنَا وَ عَلٰى عِبَادِ اللّٰهِ الصَّلِحِيْنَ *'As Salaamu Alayna Mir Rab'bina Wa Ala Ibaadil'laahis Saaliheen'. (2)* If it is not within the Makruh time, pray two Raka'at Tahiyatul Musjid. *(3)* Do not buy or sell (i.e. do not do business transactions inside the Musjid). *(4)* Do not take an unsheathed sword inside the Musjid. *(5)* Do not look for a lost item in the Musjid. *(6)* Do not raise your voice except in Zikr (remembrance of Allah). *(7)* Do not discuss worldly issues in it. *(8)* Do not clamber over the necks of people. *(9)* Do not fight with anyone because of place. *(10)* Do not sit in a manner, which causes discomfort to others. *(11)* Do not walk in front of a Namaazi. *(12)* Do not spit or cough out phlegm in the Musjid. *(13)* Do not snap your fingers in the Musjid. *(14)* Protect the Musjid from impurities, children (who have not reached the age of understanding), and insane people. *(15)* Make Zikr-e-Ilahi in abundance. *[Alamgiri]*

LAW: If the Musjid is full, then the person who wishes to read his Namaaz can ask the person who is sitting to move aside and give him some space to read his Namaaz. This applies even if the person (sitting) is engrossed in (some form of) Zikr, he is teaching, or reciting the Qur'an, and even if he is a Mu'takif. *[Alamgiri]*

LAW: To give money to one who begs inside the Musjid is not allowed. To have worldly discussions in the Musjid is Makruh. To talk in the Musjid, devours ones good deeds like fire eats up wood. This is the case when having a permissible conversation, so what can be said about the sin of impermissible conversations. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: After performing Namaaz, we fold up our Musal'las and keep them away. This is a good thing as it is an act that is more appropriate with regards to being cautious. However, some people only fold the corner of the Musal'la, and they say that by not doing so, shaitaan will read Namaaz on it. This is baseless!

LAW: It is Makruh to climb onto the roof of the Musjid. To perform Jama'at on the roof of the Mosque because it is too hot is Makruh. However, if the Musjid is full due to an overflow of Namaazis, then one may read Namaaz on the roof of the Musjid, just as Jama'at takes place on the Musjid roofs in Bombay and Calcutta etc. due to a shortage of space. *[Alamgiri]*

LAW: If a (Deeni) student used a straw from a mat in the Musjid as a marker in his book, it is excused. *[Alamgiri]*

However, this does not mean that he should break (or pull out) straw from a good mat and use it as a marker, because continuously doing this, will cause the (prayer) mat to be damaged.

LAW: To make a 'Hadf', in other words to place a target in the direction of the Qibla and to fire arrows at it, or to shoot bullets towards it, is Makruh. In other words, target practice in the direction of Qibla is Makruh. *[Raddul Muhtar]*

Chapter 21

Etiquettes Of Visiting the Sick And Treatment (Of Ailments)

A few Ahadith pertaining to the virtues of visiting the sick have already been explained in the chapter on funerals in Bahaar-e-Shariat, Part 4. Ahadith regarding the virtues of visiting the sick are being presented here.

HADITH 1: In Sahih Bukhari it is narrated on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Allah has not sent down any illness without sending down its cure'.

HADITH 2: It is in Sahih Muslim from Jaabir ﷺ that Rasoolullah ﷺ said, 'There is a medicine for every illness. When the medicine reaches the illness, it will be cured through the Command of Allah'.

HADITH 3: Imam Ahmed, Tirmizi and Abu Dawud have reported on the authority of Usama bin Shuraik ﷺ that the people said, 'Ya Rasool'Allah ﷺ! Should we use medicine (i.e. should we take treatment for our illnesses)?' He ﷺ said, 'Yes O servants of Allah! Use medicine, because Allah has not sent a sickness, without setting Shifa (cure) for it, but for one sickness, which is old-age'.

HADITH 4: Abu Dawud reported from Abu Dardah ﷺ that Rasoolullah ﷺ said, 'illness and its medicine have both been sent down by Allah. He has set aside medicine for every illness, so you should use medication, but do not take treatment from Haraam (i.e. do not use that which is haraam as medicine).'

HADITH 5: Imam Ahmed, Abu Dawud, Tirmizi and Ibn Majah have reported on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ forbade the use of impure medicines.

HADITH 6: Tirmizi and Ibn Majah reported on the authority of Uqba bin Aamir ﷺ that Rasoolullah ﷺ said, 'Do not force the sick to eat, for Allah sustains them'.

HADITH 7: Ibn Majah reported from Ibn Ab'bas رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'When a sick person wishes to eat something, then feed him'. This command applies at the time when he is really hungry.

HADITH 8: Abu Dawud reported on the authority of Umm-e-Munzir bint Qais رضی الله تعالی عنها who says, Rasoolullah ﷺ visited my home together with Hazrat Ali ﷺ. Hazrat Ali ﷺ was feeling very weak. He had just recovered from an illness. Bunches of dates were hanging in the house. Huzoor-e-Akram ﷺ ate some dates from it. Hazrat Ali ﷺ also intended to eat, (but) Huzoor ﷺ stopped him and said, 'You are weak'. She says, 'I cooked wheat and beetroot and presented it before them'. Huzoor ﷺ said to Hazrat Ali ﷺ 'Take some from this, as it is beneficial to you'.

It can be deduced from this Hadith that a sick person should take preventative measures. He should abstain from eating those things which are harmful to him.

HADITH 9: Imam Ahmed, Tirmizi and Abu Dawud have reported on the authority of Imraan bin Haseen and Ibn Majah has reported on the authority of Buraidah رضی الله تعالی عنهم that Rasoolullah ﷺ said, 'There is no incantation (i.e. reading and blowing over someone) but for casting away the evil eye and for the bite of a poisonous creature. (In other words, it is most effective in both these cases)'.

HADITH 10: Imam Ahmed, Tirmizi and Ibn Majah reported on the authority of Asma bint Umais رضی الله تعالی عنها that she said, 'Ya Rasool'Allah

ﷺ! The children of Ja'far رضی اللہ عنہ are very easily afflicted by the evil eye. Should we perform any incantations (to ward away the evil eye)?' He ﷺ said, 'Yes, for if there was anything that was to surpass Taqdeer then it would have been the evil eye, which would have surpassed it'.

HADITH 11: It is in Sahih Bukhari and Muslim from Hazrat A'isha رضی اللہ تعالی عنہا that Rasoolullah ﷺ commanded incantation for casting away the evil eye.

HADITH 12: It is in Sahih Bukhari and Muslim on the authority of Hazrat Umm-e-Salma رضی اللہ تعالی عنہا who says that there was a girl living in her house, whose face was yellowish. Rasoolullah ﷺ said, 'Do an incantation for her, as she has been afflicted by an evil eye'.

HADITH 13: It is in Sahih Muslim on the authority of Hazrat Jaabir رضی اللہ عنہ that the Prophet ﷺ forbade incantations. The family of Amr bin Hazm came forth and said, 'Ya Rasool'Allah ﷺ but we possess an incantation for the sting of a scorpion', and they presented this before Rasoolullah ﷺ. He ﷺ said, 'There is no objection to this. One, who can benefit his brother, should assist him'.

HADITH 14: It is in Sahih Muslim on the authority of Auf bin Maalik Ashja'i رضی اللہ عنہ. He says, 'We practiced incantation in the pre-Islamic days and we said Ya Rasool'Allah ﷺ! What do you command regarding this?' He ﷺ said, 'Present your incantation before me'. (He ﷺ then said), 'There is no harm in the incantation for as long as it does not contain any 'Shirk' (polytheism) in it' (i.e. for as long as it does not contain any polytheistic elements).

HADITH 15: It is in Sahih Bukhari on the authority of Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'neither is there Adwa[1], nor any bad omen, nor is there any Hamah[2] and nor Safar[3], and one should flee

from a leper as you flee from a lion'. It is mentioned in another narration that a Bedouin said, 'Ya Rasool'Allah ﷺ! How is it that a camel is like a deer (pure and clean) when it is in the desert and when a camel afflicted with the scab mixes with it, it also becomes afflicted with the scab?'

Rasoolullah ﷺ said, 'Who infected the first one with the illness?' In other words just as the first camel was afflicted by the scab, so was the second. It is incorrect to say that an illness is transmittable (by itself), and the command to stay away (flee) from a leper falls under the category of it being a means of hindrance, because if by associating with him, another person gets leprosy, then one will feel that this happened due to association with such a person. We have been commanded to stay away from him, to prevent us from having such an incorrect perception.

HADITH 16: It is in Bukhari and Muslim from Hazrat Abu Hurairah رضي الله عنه. He says, 'I heard Rasoolullah ﷺ saying, 'There is no bad omen (i.e. bad omen from birds) and the best omen is the Faal'. People asked 'What is a Faal?' He ﷺ said, 'A good word that you hear from someone' (i.e. and he takes it as a good omen).'

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1. Neither is there Adwa here means that there is no transmitive disease that is passed without the Will of Allah.
2. Hamah here refers to an owl. In the days of ignorance, the people of Arabia, held many views regarding an owl, and even today some people regarded it as being ill-omened. Whatever the case may be, the Hadith has clarified, that there is no credibility to this.
3. No Hamah or Safar here refers to bad omen especially in the month of Safar. People regarded Safar as being ill-omened. It has been mentioned in the Hadith that there is no basis for this.

In other words, if when going somewhere or when about to do something, someone says some good words to you, this is taken as a good omen.

HADITH 17: It is in Abu Dawud and Tirmizi on the authority of Abdullah ibn Mas'ud ﷺ that Rasoolullah ﷺ said, 'Tiyara (Bad-Omen) is polytheism', and he said this thrice. Whosoever is from amongst us, should walk away, having complete trust in Allah.

HADITH 18: Tirmizi has reported on the authority of Anas ﷺ that when the Prophet ﷺ would go out for any reason, he would be pleased to hear (the words) 'Ya Raashid' and 'Ya Najih'. In other words, if anyone addressed someone by these names, the Prophet ﷺ would become pleased by it, as this is a good omen of success and salvation.

HADITH 19: Abu Dawud reported from Buraydah ﷺ that Nabi Kareem ﷺ did not take bad omens from anything, but when he sent out an Aamil (agent or collector) he would ask about his name. If his name pleased him, he would be glad with it, and Huzoor's ﷺ cheerfulness was visible in his face and if he disliked his name, his displeasure was noticeable in his face. This Hadith does not mean that he used to take bad omens from names, but the reality is that Huzoor ﷺ used to be pleased with good names and displeased with bad names.

HADITH 20: Abu Dawud reported (Mursalan) from Urwah ibn Amir ﷺ that when taking a bad omen was mentioned in his presence, Rasoolullah ﷺ said, 'Faal (Omen) is good, and a bad omen should not cause a Muslim to turn back.' In other words, if one was going out somewhere and a bad omen occurred, he should not return, but rather he should continue (to where he was going). When a person

sees anything which he does not like, in other words (if he notices) a bad omen, he should say:

اَللهُمَّ لاَ يَاتِيْ بِالحَسْنَاتِ اِلاَّ اَنْتَ وَ لاَ يَدْفَعُ السَّيِّاَتِ
اِلاَّ اَنْتَ وَ لاَ حَوْلَ وَ لاَ قُوَّةَ اِلاَّ بِاللهِ

'Allahumma La Yaati Bil Hasanaati il'la Anta wa La Yadfa'us Say'yi'aati il'la Anta Wa La Hawla Wa La Quw'wata il'la bil'laahi'

HADITH 21: It is reported in Bukhari and Muslim on the authority of Usama bin Zaid رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'If you hear of plague in a land then do not go there. If plague should appear in a place where you are present, then do not leave that place in order to run away from it'.

HADITH 22: It has been reported in Sahih Muslim from Usama bin Zaid رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'Plague is the sign of punishment. Allah caused some people from His servants to be afflicted by it. So when you hear about it occurring somewhere, do not enter there, and when it breaks out in a land wherein you are present, then do not run away from it'.

HADITH 23: Imam Ahmed and Bukhari have reported on the authority of A'isha رضی اللہ تعالی عنہا that Rasoolullah ﷺ said, 'Plague was a punishment which Allah sends against whomever He Wills. Allah has made it a mercy for the believers. One who remains steadfast with patience in a land infected by plague, hoping for reward and knowing that only that which Allah has written for him will befall him, then he shall attain the reward equivalent to that of the martyr.'

HADITH 24: Imam Bukhari, Muslim and Ahmed have reported on the authority of A'isha رضی اللہ تعالی عنہا that Rasoolullah ﷺ said, '(Death from) plague is martyrdom) for every Muslim.'

LAWS OF JURISPRUDENCE

LAW: It is Sunnat to visit the sick. If one knows that by visiting him, the sick person will feel uncomfortable, then in such a condition, one should not make Iyaadat[1]. If one goes to visit a sick person and finds his illness to be intense, then this should not be disclosed before him. Neither should he be told that his illness is serious and nor should one nod the head implying that the illness is serious in nature. Such words should be spoken to him, which will cause contentment and give tranquillity to his heart. Ask how he is feeling. Do not keep your hand on his head, until he himself wishes for you to do so. To visit a fasiq is also permissible as visiting the sick is from amongst the Islamic Rights and a 'fasiq' is also a Muslim. To visit a sick Jew or Christian, who is a Zimmi[2], is also permissible. *[Durr-e-Mukhtar, Raddul Muhtar].* There is a difference of opinion amongst the Ulama, regarding whether one should visit a 'majoosi'[3] or not. In other words, this is when he is a 'Zimmi'. *[Inaaya]*

The ruling regarding the Hindus (idol-worshippers) is the same as that which applies to the 'majoosi'. The laws regarding them are not the same as that which are applicable to the Ahl-e-Kitaab. None of the Jews, Christians, fire-worshippers, idol-worshippers of India are regarded as being 'zimmi'.

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1. Iyaadat here refers to visiting a sick person.
2. Zimmi refers to a non-Muslim citizen of an Islamic State.
3. Majoosi refers to a pagan or to a fire-worshipper.

LAW: Treatment by means of medication is permissible, as long as one has the firm belief that the One who grants Shifa (cure) is Allah. He has made medicines a means for the removal of illnesses. If one regards the medicine alone to be the one that gives cure, then this is impermissible. *[Alamgiri]*

LAW: To use any part (i.e. organ etc.) of a human as medicine is Haraam. To use the hair, bones or any other part of a pig (swine) in medicine is Haraam. The bones of other animals can be used in medicine, on condition that they are from Zabiha[1] or they (the bones) are (completely) dry, meaning that there is no moisture (wetness) present in them. If the bones are to be used in a medicine that will be eaten (i.e. consumed), then it is necessary that such bones are from animals which are Halaal to eat, and such an animal was also slaughtered in accordance with the laws of Shariah. The bones of the carrion cannot be used in medicines that are to be consumed. *[Alamgiri]*

LAW: To make use of Haraam things for medicinal purposes is also impermissible, for it has been mentioned in the Hadith that Allah ta'aala has not kept cure in those things which are Haraam. It has been mentioned in certain Kitaabs that if one has knowledge that there is cure only in that particular thing, then in such a case, that thing will not be classified as being Haraam. The result of this is also the same (i.e. it is still regarded as impermissible), because one can never have complete conviction that the illness will definitely go away by using it. The most, is that one can have a presumption or supposition (regarding it), but one cannot be certain (that it will cure the illness). Even the rules and principals of Ilm-e-Tibb[2] are

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1. Zabiha, is an animal slaughtered in accordance with the laws of Shariah.
2. Ilm-e-Tibb here refers to the Study of Medicines.

conjectural, so there is no way of being completely certain. Here, even such a level of certainty is not present in comparison to the level of certainty in the situation where a starving person may eat a morsel of Haraam, or thirsty person may drink alcohol to save their life. *[Durr-e-Mukhtar, Raddul Muhtar].* Most Western medicines are such that they contain mixtures of spirits and alcohol. Such medicines should never be used.

LAW: If a Tabeeb[1] diagnoses during an illness, that the blood is too much and the blood needs to be released by means of phlebotomy etc. and the patient did not comply with this and died, then he will not be regarded as sinful for not taking the treatment, because there is no certainty that the illness will be cured by means of the said treatment. *[Khania]*

LAW: If a person has diarrhoea, eye infection or any other illness and he does not take treatment for it and dies due to it, he will not be regarded as being sinful (due to this). *[Alamgiri]* In other words, to have it treated is not necessary, whereby if he does not take the treatment and then dies, he may be regarded as being sinful, whereas in the situation of intense hunger and thirst, when there is something available to eat or drink and one does not eat or drink and then dies, then he is regarded as being sinful, for in this case he knows with certainty that by eating and drinking this situation will be alleviated.

LAW: If a woman is pregnant, she should neither have phlebotomy nor should she do cupping for as long as the baby does not start moving in the womb, and when (her pregnancy reaches the stage) where the baby starts to move, then she is allowed to have

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1. Tabeeb here refers to a reliable Muslim Doctor.

phlebotomy etc., but when the time of giving birth comes close, then she should again not do this, as there is a risk of this harming the baby. However, if the situation is such, that by the woman not having phlebotomy, she will be at risk or harm, then it should be done. *[Alamgiri]*

LAW: Scarification[1] should not be done from the 1st to the 15th of the (Lunar) month. Cupping should be done after the 15th, and the best day to do cupping is on a Saturday. *[Alamgiri]*

LAW: To use alcohol for external treatment is also disallowed. For example, if alcohol is used on a wound, or it is on the wound of a wounded animal or alcohol was used in the treatment of a child. In all these situations, the one who applied it will be sinful. *[Alamgiri]*

LAW: There is a type of abscess that appears on the finger and it is treated in a manner whereby the gallbladder of an animal is wrapped on the infected finger. The Fatwa is that to do this is permissible. *[Alamgiri]*

LAW: In certain cases of swelling and inflammation it is permissible to tie dough (from flour) on it, or a paste is cooked and tied on it, or raw or cooked bread is tied on it. *[Alamgiri]*

LAW: There is no objection to administering a Huqna[2] for the purpose of medicinal treatment, as long as it is not of any Haraam substance, such as alcohol. *[Hidaya]*

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1. Scarification here refers to cupping or Blood-Letting.

2. Huqna refers to an enema. An enema or clyster is the procedure of introducing liquids into the rectum and colon via the anus. It is used as a treatment method for constipation etc. It is also used in alternative medicine as a treatment for constipation and other stomach ailments as well and is known as 'colonic irrigation'.

LAW: In some illnesses, the patient has to be rendered unconscious, so that the flesh etc. may be cut (i.e. to perform an operation), or to join a bone or to stitch a wound. Due to this need, it is permissible to render the patient unconscious by use of medicine. *[Raddul Muhtar]*

LAW: Sometimes when administering the enema, a need arises to look at the particular area or to touch it. It is permissible to do this due to necessity. *[Zail'i]*

LAW: To use any medication to bring on an abortion or to have a mid-wife (etc.) perform an abortion is disallowed. This is in both cases, either if the baby has already formed or not. The ruling regarding both is the same. However, if there is an Uzr [1] such as if the woman has an infant (still being suckled) and the father does not have sufficient money to employ a wet-nurse (to feed the child), or if there is no wet-nurse and the pregnancy will cause the milk to dry up and there is a risk of the child dying, then in such a (dire) circumstance, the pregnancy may be aborted, on condition that the limbs have not formed as yet, and the duration for this is 120 days. *[Raddul Muhtar]*

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1. Uzr here refers to a valid reason in which is sanctioned by the Shariah.

Chapter 22

Explanation Regarding Amusement & Games (i.e. Entertainment)

Allah ﷻ says

وَمِنَ ٱلنَّاسِ مَن يَشۡتَرِي لَهۡوَ ٱلۡحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَيَتَّخِذَهَا هُزُوًاۚ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مُّهِينٞ ٦

"And amongst them, there are some who purchase amusement, to delude others from the path of Allah, without perceiving, and to ridicule it. For them, there is a humiliating punishment" [Surah 31 Verse 6]

HADITH 1: Tirmizi, Abu Dawud and Ibn Majah have reported from Uqba bin Aamir ﷺ that Rasoolullah ﷺ said, 'Everything with which a person plays is futile, except shooting arrows from a bow, training his horse, and his activity with his wife, for these 3 are true (i.e. proper)'.

HADITH 2: Imam Ahmed, Muslim, Abu Dawud and Ibn-e-Majah have reported from Buraidah ﷺ that Rasoolullah ﷺ said, 'He who plays the dice (backgammon), is as if he has thrust his hands into the flesh and blood of a swine'. It is mentioned in another narration from Abu Musa ﷺ that, he has disobeyed Allah and His Rasool ﷺ.

HADITH 3: Imam Ahmed reported on the authority of Abdur Rahmaan Khatmi ﷺ that Rasoolullah ﷺ said, 'The example of the one who plays dice (backgammon) and then stands up for Namaaz, is like a person who performs ablution (wudu) with pus and blood, and then stands up to pray Namaaz'.

HADITH 4: Dailmi reported from of Ibn Ab'bas رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'The companions of the king (Chess players) are in jahan'num (hell), who says that, I have executed your King'. Here,

the chess players are being referred to, who check the King (in chess) and then (play the) check mate'.

HADITH 5: Baihaqi has reported from Hazrat Ali ﷺ that he said, 'Chess is the gambling (i.e. game) of the non-Arabs (westerners)', and Shihaab has reported on the authority of Abu Musa Ash'ari ﷺ that he said, 'Only a wrongdoer will play chess'. There is also another narration reported from him where it is said that 'It is Baatil[1] and Allah loves not that which is baatil.'

HADITH 6: Abu Dawud and Ibn Majah have reported from Abu Hurairah ﷺ and Ibn Majah reported from Anas and Hazrat Uthman رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ saw a person pursuing a female pigeon. He ﷺ said, 'shaitaan is pursuing a shaitaana'.

HADITH 7: Tirmizi reported from of Ibn Ab'bas رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ forbade the fighting of animals (quadruped).

HADITH 8: Bazzar reported from Anas ﷺ that Rasoolullah ﷺ said, 'There are two sounds which are cursed in this world and in the hereafter; the sound of musical instruments during chanting and the sound of wailing at the time of a calamity'.

HADITH 9: Baihaqi reported on the authority of Jaabir ﷺ that Rasoolullah ﷺ said, 'Singing sprouts hypocrisy in the heart, just as water causes the fields to vegetate'.

HADITH 10: Tabrani reported from Ibn Umar رضی اللہ تعالیٰ عنہما that the Prophet ﷺ forbade singing and listening to songs, (he forbade us) from backbiting and listening to backbiting, and from tale-bearing and from listening to tale-bearing.

HADITH 11: Baihaqi reported from Ibn Ab'bas رضی اللہ تعالی عنہما that Rasoolullah ﷺ said that Allah has made alcohol, gambling and drums Haraam, and he ﷺ said, 'Every intoxicant is Haraam'.

HADITH 12: Abu Dawud reported on the authority of Hazrat A'isha رضی اللہ تعالی عنہا. She says, 'I used to play with dolls and sometimes Rasoolullah ﷺ would come in at a time when other girls were with me. When Huzoor ﷺ would arrive, the girls would leave and when Huzoor ﷺ would leave, the girls would return'.

HADITH 13: It is in Sahih Bukhari and Muslim from Hazrat A'isha رضی اللہ تعالی عنہا says, 'I used to play with dolls at the home of Rasoolullah ﷺ and a few other girls used to play with me as well. They would hide away when Huzoor ﷺ arrived. Huzoor ﷺ used to send them to me and they would then return to play with me'.

HADITH 14: Abu Dawud reports from Hazrat A'isha رضی اللہ تعالی عنہا who says that Rasoolullah ﷺ returned from either Ghazwa-e-Tabuk or Khaibar and there were dolls kept in her shelf, and there was a curtain over them. A gust of wind blew and one end of the curtain moved, causing Hazrat A'isha's رضی اللہ تعالی عنہا dolls to become visible. Huzoor ﷺ asked, 'A'isha رضی اللہ تعالی عنہا! What is this? She said that they were her dolls. Amongst the dolls there was also a horse made from fabric, which had two wings. Huzoor ﷺ pointed towards the horse and asked, 'What is that amongst the dolls?' She replied that it was a horse. He asked, 'What is this on the horse?' She replied that they were the horse's wings. He ﷺ said, 'Wings for a horse!' Hazrat A'isha رضی اللہ تعالی عنہا replied, 'Have you not heard, that the horses of Hazrat Sulaiman علیہ السلام had wings.' On hearing this, Huzoor ﷺ smiled.

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1. Baatil here refers to that which is futile and a complete waste of time.

Law: If the beating of drums is for show (entertainment), it is impermissible but if the aim is to warn people and to get them to think of the sound of the Soor[1], then there are 3 instances where it is permissible to beat the drums; after Asr, After Esha and after half the night has passed, as during these times, beating of the drum resembles the sound of the 'Soor'. *[Durr-e-Mukhtar]* This intention is a very good one, only if the ones who have this drum beaten realise this and how nice it would have been if those who listen to it would also remember the sound of the 'Soor'. However, in this era, where can we find such people? (Nowadays), the aim of the drum-beating is for pomp and show, and for the purpose of adding pomp and adornment to marriage festivities.

Law: It is permissible to beat the duff on the day of Eid and in weddings, as long as it is a plain and simple duff. It should not have any musical properties and should not be beaten in a musical manner. In other words, it should be an un-musical drumming, the aim of which is to announce the Nikah or Eid. *[Raddul Muhtar, Alamgiri]*

Law: To blow the bugle with the intention of waking people up and to warn them is permissible, just as the bugle is blown at public baths with the aim of making the people aware that the public bath has opened. In some cities during the month of Ramadan, drums are beaten with the aim of waking people to partake in Sehri and so that they may know that there is still time left for Sehri. This is permissible, as this case is not related to Lahw wa la'ib[2]. *[Durr-e-Mukhtar]*

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1. The Soor is the horn-like object which will be blown when Qiyaamat comes.
2. Lahw wa la'ib refers to amusement and futile activities.

Similarly, whistles are blown at factories to announce that the work time has commenced or ended. This too is permissible because the aim here is not amusement (entertainment), but this whistle is blown as an announcement. Similarly, the whistle in the train has the same objective. In other words, it is sounded so that the people become aware that the train is about to depart. The whistle is also sounded for other proper reasons. This too is permissible.

LAW: To play cards and dice is impermissible. The same ruling applies to chess. Similarly, all categories of amusement and games are regarded as futile. Only three types have been permitted in the Hadith; activity with ones wife, riding (training) a horse and archery. *[Durr-e-Mukhtar etc.]*

LAW: Dancing, clapping hands, playing the sitar[1], the one string guitar, the two stringed guitar, the harmonium, the harp, the tambourine and to play all like type musical instruments are impermissible. *[Raddul Muhtar]*

LAW: The (supposed) mystics of today listen to Qawali with musical instruments sometimes leaping up and down, and dancing around. Listening to singing with music in this manner is not permissible, nor is attending such gatherings. There is no evidence of this type of singing from the Masha'ikh. That which is evident from the Masha'ikh is simply this, if someone rendered a stanza that was appropriate in their condition and spiritual state, they would be saturated by a deep spiritual ecstasy. Weeping, they would stand up making involuntary gestures.

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1. A sitar is a 3 stringed guitar.

To this, there is no objection. There is a clear distinction between this deep spiritual state of the Blessed Religious Personalities (i.e. the Awliyah Allah) and that of the supposed mystics of today. However, todays' Mehfils (gatherings) are filled with sinful and immoral people. Most of the singers do not conform to the preconditions of Shariah. They sing whilst clapping hands, playing musical instruments, leaping and jumping around immensely, to the extent of dancing and strutting. This they refer to as 'Haal'. What do such actions have in common with the true spiritual conditions of the Great Sufis! (The true ecstasy of the Awliyah are involuntary gestures whilst) as of todays mehfils everything is within their control![1] *[Alamgiri]*

LAW: If one breeds pigeons without the intention of flying them (i.e. racing them), then breeding them is permissible, and if the aim is to fly them, it is impermissible, as this too is regarded as a type of futile sport. If one has to climb onto rooftops to fly the pigeons and this causes the privacy of others to be evaded, or if one throws stones when flying the pigeons, wherein there is a risk of people's crockery etc. breaking, then such a person will be strictly asked to stop doing so and if he still does not take heed, then his pigeons will be made Zibah (slaughtered) on behalf of the authorities and then returned to him, so that his action of flying (pigeons) is terminated altogether. *[Durr-e-Mukhtar]*

LAW: There are people who hold animal fights between roosters, quail, partridge, rams and buffalo etc. This is Haraam and to participate in it or to be an audience to this spectacle is also impermissible.

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1. However, despite this manner being regarded impermissible, it certainly does not render one out o f Islam. To say or believe this is incorrect.

LAW: During the opening of the mango season, young boys go into the orchards, and after this, they play with the peels and pip (of the mangoes). There is no objection to this. *[Alamgiri]*

LAW: If wrestling is not in the sense of futile play and game, but it is done with the intention of building physical strength and so that it will enable one to fight the kufaar, it is permissible and 'Mustahsan' (commendable) and a means of attaining sawaab (reward). On condition, that the compulsory parts that need to be covered in the Shariah are not exposed in any way. Nowadays, wrestling is done almost naked, simply wearing a loin cloth or short pants (and wrestling breeches etc.), causing the thighs to be exposed. This is impermissible. Huzoor-e-Akram ﷺ wrestled Rukana and pinned him thrice, because Rukana said, 'If you pin me down, I will accept Islam', and thereafter, he became a Muslim. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If there are no obscenities, unpleasant talk, and abusive language, or if no harm is intended towards any Muslim, and if it is only a pleasant and heart pleasing discussion, then there is no harm in engaging in humorous conversation that brings joy and happiness to those sitting together. *[Alamgiri]*

Chapter 23

Explanation Regarding Verses Of Poetry

Almighty Allah says

وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا وَٱنتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟ ۗ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾

"And the poets are followed, by the misguided ones. Have you not noticed that they roam aimlessly in every ravine, And they say that which they do not do, Except for those who believed and did good deeds, and remembered Allah abundantly, and retaliated after, they were treated unjustly." [Surah Shu'ra 26 Verses 224-227]

In other words, this command is not for those who retaliated by replying to the unjust poetry of the ignorant poets

HADITH 1: It is in Sahih Bukhari from Ubay bin Ka'ab ﷺ that Nabi Kareem ﷺ said, 'Some stanzas (poems) bear wisdom'.

HADITH 2: It is in Sahih Bukhari and Muslim from Bara'ﷺ that Nabi Kareem ﷺ said to Has'saan ibn Thaabit ﷺ, 'Satirize the mushrikeen (polytheists), Jibra'eel ﷺ is with you'. The Prophet ﷺ would say to Has'saan ﷺ 'Reply (to them) on my behalf. O Allah, Aid Has'saan through Roohul Quds (The Holy Spirit)'.

HADITH 3: It is in Muslim from Hazrat A'isha رضی اللہ تعالیٰ عنہا says, 'I heard Rasoolullah ﷺ say the following to Has'saan ﷺ 'Roohul Quds is always at your aid, for as long as you repel (them) on behalf of Allah and His Rasool ﷺ'.'

HADITH 4: Darqutni reported from Hazrat A'isha رضی اللہ تعالی عنہا that it was mentioned to Rasoolullah ﷺ regarding a poetic stanza and he ﷺ said, 'It is a phrase (form of expression). If it is good, then it is good and if it is bad, then it is bad'.

HADITH 5: It is in Sahih Bukhari and Muslim from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'It is better for the stomach of a man to be filled with pus which causes it to decay, than for it to be filled with (vile) poetic stanzas'.

HADITH 6: It is in Sahih Muslim from Abu Sa'eed Khudri رضی اللہ عنہ who says, 'we were travelling with Rasoolullah ﷺ towards a mount, when a poet passed by us, reciting a few stanzas'. Huzoor-e-Akram ﷺ said, 'Seize the shaitaan! It is better for the stomach (inside) of a person to be filled with pus, instead of it being filled with poetic stanzas'.

HADITH 7: Imam Ahmed reported on the authority of Sa'ad ibn Waq'qas رضی اللہ عنہ that Rasoolullah ﷺ said, 'The Last Day will not come until such people become apparent who will eat by means of their tongues, just as a cow eats with its tongue'. [In other words, their means of attaining sustenance will be by way of praising (certain) people and being derogatory (towards other) people, and in doing so, they will not pay any heed to what is true and what is untrue, similar to a cow, that does not care whether something is beneficial or harmful. It eats whatever its tongue touches.]

From this Hadith it can be derived that poetic stanzas can be good and bad as well. If the poems are said in praise of Allah and His Rasool ﷺ, or if they are words of wisdom, or if they teach good etiquettes, then they will be regarded as good and if they consist of absurd and futile words, then they are regarded as being bad. Since

most of the poets generally blurt out unsuitable words, it is for this reason that they are criticised.

Laws of Jurisprudence

Law: There is no harm in reading such poetic stanzas which are Mubah (Lawful). If the poetic stanza contains the praise of a particular female who is still alive, then to read such stanzas is disapproved, and if she has already passed away, or if it is not regarding a particular female, then to read it is permissible. If a young boy is being discussed in a poem, then the ruling is the same as it is regarding poems in praise of females. *[Alamgiri]*

Law: If the aim of studying poetry is to take its aid in better understanding the commentary of the Qur'an, i.e. by studying it, one may become better acquainted with the idioms, style and elegance of the Arabic language, like responses taken from the words of poets from the days of ignorance, then there is no harm in doing so. *[Alamgiri]*

Chapter 24

Regarding Lies

Kizb (Lies) is such an evil, that people belonging to every religion speak out against it. It is forbidden in every religion. Islam has placed great emphasis regarding abstaining from this. It has been condemned in numerous places in the Holy Qur'an, and the curse of Allah is upon those who tell lies. The evils of (lies) have also been mentioned in the Hadith Shareef. With regards to this, a few Ahadith are being presented.

HADITH 1: It is in Sahih Bukhari and Muslim from Abdullah ibn Mas'ud ﷺ that Rasoolullah ﷺ says, 'Make honesty essential (upon you), since truthfulness leads to good deeds and good deeds lead one towards the corridors of Jannat (Paradise). A man continuously speaks the truth and he continues to strive to be truthful, until by Allah, he is recorded as being a Siddique[1] (Honest Person). Abstain from lies, for lies leads to corruption and corruption leads to the alleyway of hell, and man continuously tells lies and goes all-out to lie, until by Allah, he is recorded as being a Kaz'zab[2]'.

HADITH 2: It is in Tirmizi from Hazrat Anas ﷺ that Rasoolullah ﷺ said, 'The person who leaves telling lies, and it is futile (i.e. lies is something that one should leave), then a house will be erected for him on the perimeters of Jannat and whosoever abstains from disputing (quarrelling) even though he is on the right[3], then a house will be erected for him in the middle of Jannat, and whosoever adorned himself with good character, then for him, a house will be erected in the elevated level of Jannat'.

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1. Siddique refers to a truly honest person. It is also the epithet of honoured to the first Khalifa of Islam Hazrat Abu Bakr as Siddique ﷺ
2. A Kaz'zab refers to a liar and the word Kizb means 'lies.'
3. It means that even though he is on the right, he still abstains from a dispute.

HADITH 3: It is in Tirmizi from ibn Umar ﷺ that Rasoolullah ﷺ said that when a person tells lies, then through its foul odour, the Angels stay a mile away from him.

HADITH 4: Abu Dawud reported from Sufyan bin Asad Hadhrami ﷺ. He says I heard Rasoolullah ﷺ saying, 'To say something which is a lie to your Muslim brother, whereas he believes you to be telling the truth, is from amongst the things which are regarded as a breach of trust.'

HADITH 5: Imam Ahmed and Baihaqi have reported from Abu Umaama ﷺ that Rasoolullah ﷺ said, 'The nature of a Muslim can consist of all traits, except distrustfulness and lies.' In other words, both these things are contrary to Imaan. It is very important for a Momin (true believer) to stay away from these (traits).

HADITH 6: Imam Maalik and Baihaqi have reported from Safwaan bin Sulaym that the Prophet ﷺ was asked, 'Can a believer be a coward?' He ﷺ said, 'Yes'. It was then asked, 'Can a believer be a miser?' He ﷺ replied, 'Yes.' He ﷺ was asked, 'Can a believer be a liar?' He ﷺ said, 'No.'

HADITH 7: Imam Ahmed reported from Hazrat Abu Bakr ﷺ that Rasoolullah ﷺ said, 'Abstain from lies, since (telling a) lie is contrary to Imaan.'

HADITH 8: Imam Ahmed reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'A servant does not become a true believer unless he abstains from telling lies even when he is being humorous, and (unless) he does not abstain from quarrelling, even though he may be right'.

HADITH 9: Imam Ahmed, Tirmizi, Abu Dawud and Daarimi have reported on the authority of Bahz bin Hakeem, from his father, who narrated from his grandfather that Rasoolullah ﷺ said, 'May he be devastated, who speaks and whilst doing so lies to amuse people (causing them to laugh). For him there is devastation! For him there is devastation!'

HADITH 10: Baihaqi reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'A person, who speaks only so that he could amuse people, falls into hell at depth which is greater than the distance between the sky and the earth. The amount of errors that are caused by the tongue, are far more than the errors caused by the foot'.

HADITH 11: Abu Dawud and Baihaqi reported from Abdullah ibn Aamir رضي الله عنه who says 'Rasoolullah ﷺ was present in our home and my mother summoned me, (by saying), 'Come, I will give you (something)'. He ﷺ said, 'what do you intend giving him?' She said, 'Dates'. He ﷺ said, 'If you would not have given (him) anything, you would have been accountable for a lie being recorded for you.'

HADITH 12: Baihaqi reported from Abu Burza رضي الله عنه that Rasoolullah ﷺ said, 'Telling lies causes the face to become black (dark) and tale bearing causes torment in the grave.'

HADITH 13: It is in Sahih Bukhari and Muslim from Umm-e-Kulthum رضي الله تعالى عنها that Rasoolullah ﷺ said, 'That person is not a liar, who brings peace between people, says good things, and delivers good words'. In other words, he says good things on behalf of one person to another, even though that person did not say it. For example (he says), he has conveyed Salaam to you and he speaks highly of you.

HADITH 14: Tirmizi reported from Asma bint Yazid رضی اللہ تعالیٰ عنہا that Rasoolullah ﷺ said, 'Lies is not correct (appropriate) except in three situations: *(1)* A man says something to please his wife; *(2)* to lie in a dispute; and *(3)* to lie with the intention of bringing peace between people'.

LAWS OF JURISPRUDENCE

LAW: It is permissible to lie in three situations. In other words, there is no sin in doing so. The first situation is during war, since in this situation, it is done to deceive your opponent (enemy) and this is permissible. Similarly, if a tyrant is intent on being oppressive, then it is permissible to lie, to protect oneself from his tyranny. The second situation is when there is a dispute between two Muslims and one intends to bring peace between them. For example, if you say to one that the other regards you as being a good person and he praises you, or to say that he has conveyed salaam to you, and then to say similar words to the other person as well, so that the animosity between the two becomes less, and peace prevails between them. The third situation is to mention something to please ones wife, which is contrary to the actual situation. *[Alamgiri]*

LAW: 'Tawriyah'[1], in other words, the apparent meaning of the word is incorrect, but he has taken another meaning to it, which is correct. To do this without need is not permissible. An example of Tawriyah is this that you invited someone to join you in a meal and he

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1. Tawriyah can be better understood by the fact that it is the formulation of Delphic ambiguous statements that make the person to be deceived, in to believing that you are agreeing with him, when in fact, you are not.

says that he has already eaten. The apparent meaning of this is that he has already eaten the meal for the current time, but he means that he has eaten yesterday. This is regarded as a lie.

LAW: To practice Tawriyah for the sake of preserving the truth is permissible. In other words, the Shafee[1] became aware of the sale of a conjoined property at night and he is not able to make people witness to it at that time, then in the morning, he can say this before the witnesses, 'I became aware of the sale at that time.'

The second example is in the case where a girl starts menstruating at night and she elected to hold herself back on the basis of Khayaar-e-Buloogh[3] but there are no witnesses to this, then in the morning she can say to the people, 'I noticed blood at that time.' *[Raddul Muhtar]*

LAW: It is haraam to tell lies to obtain such an objective which can be obtained by telling the truth, as well as by telling lies. If it can only be obtained by telling lies and not by telling the truth, then in certain circumstances, to lie is also Mubah (lawful), but in certain circumstances, it will be regarded as being Waajib. For instance if a tyrant intends to kill an innocent person, or he intends to harm him and he is hiding, due to fear and the tyrant asks someone regarding the whereabouts of the (innocent) person, then he may say, 'I do not know', even though he knows his whereabouts. Or if the entrusted item belonging to someone is in his care and someone wishes to steal it and he asks where the entrusted item is, then he (i.e. the one in whose care it is) has the right to reject it and say, 'His entrusted item is not with me.' *[Raddul Muhtar]*

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1. Shafee refers to the one possessing the right of pre-emption.
2. Khayaar-e-Buloogh refers to the Option of puberty.

LAW: If someone committed an immoral act in private and he is asked if he committed such an act, then he may refuse and say that he did not do any such act, because it will be regarded as a second sin, to disclose such an action before the people.

Similarly, if one is aware of any secret of a fellow Muslim brother, he has the right to refuse disclosing it. *[Raddul Muhtar]*

LAW: If telling the truth will lead to disorder (rioting etc.) then, to lie even in such a situation is permissible, and if telling lies will lead to disorder, then it is haraam.

If one is in doubt regarding whether telling the truth will lead to disorder or telling lies will lead to disorder, then in such a situation, it is haraam to lie. *[Raddul Muhtar]*

LAW: The type of exaggeration which is habitually common and people attribute it merely to exaggeration only, and they do not take it in its literal context, does not fall under the category of lies.

In other words, if one says, 'I came to (visit) you a thousand times' or 'I said this to you a thousand times'.

In this context, the figure of one thousand is not meant (to be correct), but it generally refers to coming over many times or saying it many times. However, such words will not be said when one only came over once or said something only once.

If one came over only once and then says that he came a thousand times (i.e. meaning many times), then he is a liar. *[Raddul Muhtar]*

LAW: Ta'reedh[1] (i.e. giving veiled references or hinting). Certain situations regarding Ta'reedh, which are aimed at making peoples hearts happy and where a light hearted moment is intended, is regarded as permissible. (An example of this is) the statement of the Hadith where it is mentioned that 'Old ladies won't enter Jannat'[2] or 'I will get you to sit on a baby camel'. *[Raddul Muhtar]*

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1. Ta'reedh here refers to giving veiled references or hinting in regards to something.

2. Even though it does not mean that old ladies won't enter Jannat, the Prophet ﷺ said this to an old lady in a light hearted moment. What he meant was that when you enter Jannat, you will be young and not old anymore. The reason for him ﷺ saying this was because when people enter into Jannat, they shall be young and healthy and not old and weak.

Chapter 25

Regarding Controlling The Tongue & Abstaining From Abusive anguage, Tale-Bearing And Back Biting

HADITH 1: It is in Bukhari from Sahl ibn Sa'ad ﷺ that Rasoolullah ﷺ said, 'The person who becomes the protector for my sake of that which is between his jaws, (in other words, he protects his tongue) and that which is between both his legs, (in other words his private ornaments), I will secure Jannat for him'. In other words, by protecting ones tongue and private ornaments from prohibited things, one is promised Jannat.

HADITH 2: It is in Sahih Bukhari from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'A servant says words that please Allah ta'aala and he does not even pay attention to this (in other words he does not even realise that it will please Allah so much), (so) Allah ta'aala elevates him by many levels. When a servant says that which causes Allah to be displeased, and he does not even take notice of this (in other words this thought does not even cross his mind that Allah is so displeased with him), (then) because of this word, he falls into hell'.

It is mentioned in one narration of Bukhari and Muslim that he falls into hell, at a depth which is greater than the distance between the east and west.

HADITH 3: Tirmizi and Ibn Majah reported on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'That which will enter humans into Jannat most of all is piety and good character, and that which will take humans most into hell, are two hollow (empty) things, the mouth and the private ornaments'.

HADITH 4: Imam Ahmed, Tirmizi, Daarimi and Baihaqi have reported on the authority of Abdullah ibn Amr رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'He who remained silent attained salvation.'

HADITH 5: Imam Ahmed and Tirmizi reported on the authority of Uqba bin Aamir ﷺ. He says that he presented himself before Rasoolullah ﷺ and asked, 'What is salvation (i.e. safety)?' He ﷺ said, 'Control your tongue, keep yourself at home (in other words do not roam around unnecessarily) and weep over your sins.'

HADITH 6: Tirmizi reported from Abu Sa'eed Khudri ﷺ that Rasoolullah ﷺ said, 'When ibn Adam (a human being) rises in the morning, all his limbs humbly appeal to the tongue by saying, fear Allah, for we are all connected to you. If you remain straight, then all of us will remain straight and if you become crooked, then all of us will become crooked'.

HADITH 7: Imam Maalik and Ahmed reported from Ali bin Hussain رضی اللہ تعالی عنہما and Ibn Majah reported on the authority of Abu Hurairah ﷺ and Tirmizi and Baihaqi reported from both of them, that Rasoolullah ﷺ said, 'It is from amongst the goodness of a persons Islam, that he should leave that which is absurd (irrelevant)'. In other words, he should not involve himself with that which is not useful. He should not direct his tongue, heart and limbs towards idle and worthless issues.

HADITH 8: Tirmizi reported on the authority of Sufyan bin Abdullah Thaqafi ﷺ who says, 'I said Ya Rasool'Allah ﷺ! Which is the thing that is most dangerous (i.e. harmful) to me?' Huzoor ﷺ held his tongue and said 'From this'.

HADITH 9: Baihaqi reported in Sha'bul Imaan from Imraan bin Hat'taan. He says, 'I went to Abu Zirr ﷺ and found him covered in a black shawl, sitting in the Musjid alone. I asked, 'O Abu Zirr! What is the reason for this isolation?'

He said that he heard Rasoolullah ﷺ saying, 'To be in isolation (sit alone) is better than being in the companionship of an evil companion, and a pious companion is better than being in isolation and to say something good is better than remaining silent, and it is better to remain silent instead of saying something appalling'.

HADITH 10: Baihaqi reports from Imran bin Haseen رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'To constantly remain firm on silence is greater than sixty years of Ibaadat (worship, prayer)'.

HADITH 11: Baihaqi reported from Abu Zirr رضی الله عنه. He says, 'I said Ya Rasool'Allah ﷺ! Please advise me', so Rasoolullah ﷺ said, 'I advise you regarding Taqwa[1], for everything will be adorned by way of this.' I said, 'Please advice me further, and He ﷺ said, 'Make the recitation of the Qur'an and Zikrullah[2] essential upon you, for you will be remembered in the heights of the heavens due to this and there will be Noor[3] for you on the earth'. I said, 'Advise me even further, and He ﷺ said, 'Make silence for lengthy periods necessary, for this causes shaitaan to be repulsed and you will be aided in the services of Deen'. I said, 'Advise me further', and He ﷺ said, 'Abstain from laughing excessively, as this causes the heart to die (i.e. to become dull) and it takes away the Noor of the face'. I said, 'Advise me further', and He ﷺ said, 'Speak the truth, even though it may be bitter'. I said, 'Advise me further', and He ﷺ said, 'Do not fear the reproach of one that reproaches regarding Allah'. I said, 'Advise me further', and He ﷺ said, 'That thing should hold you back from others, which you know is in you.[4] True benefit is in looking at your own faults, so that you may find a way to get rid of them'.

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1. Taqwa refers to piety, which really means to truly fear Allah.
2. Zikrullah refers to the sincere and devout remembrance of Allah.
3. Noor refers to light and brightness.
4. In other words, one who looks at his own faults, he will not delve in the faults of others.

HADITH 12: Baihaqi reported from Anasﷺ that Rasoolullah ﷺ said, 'O Abu Zirr! Should I not inform you of two things which are light on the back and weighty on the Mizaan (scale of hereafter)?' He said, 'Yes'. He ﷺ said, 'Immense silence and good character'. By Him, in whose Divine Control is my life, the entire creation has not done deeds equivalent to this.'

HADITH 13: Imam Maalik reported from Aslam, that once Hazrat Umar ﷺ went to visit Hazrat Abu Bakr Siddique ﷺ. (He found) Hazrat Abu Bakr Siddique ﷺ holding his tongue and pulling at it. Hazrat Umar ﷺ asked, 'What is the problem, May Allah pardon you?' Hazrat Sayyiduna Abu Bakr Siddique ﷺ said, 'It has caused me devastation'.

HADITH 14: Imam Ahmed and Baihaqi have reported from Ubadah bin Saamit ﷺ that Nabi Kareem ﷺ said, 'Take responsibility on my behalf for six things and I will become responsible for entering you in to Jannat: *(1)* Be truthful when you speak. *(2)* When you make a promise, fulfil it. *(3)* When you are entrusted with something, return it properly. *(4)* Protect your private ornaments. *(5)* Lower your gaze and *(6)* control your hands (in other words, do not harm anyone by your hands)'.

HADITH 15: Tirmizi reported from Abdullah ibn Mas'ud ﷺ that Rasoolullah ﷺ said, 'A True Believer is neither one who taunts, nor is he one who curses, speaks abusively or (behaves) obscenely.'

HADITH 16: Tirmizi reported from Ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'A believer should not be one who curses'.

HADITH 17: It is in Sahih Muslim from Abu Dardah ﷺ. He says, 'I heard Rasoolullah ﷺ say that those who curse, will neither be

witnesses on the Day of Qiyaamat and nor will they intercede for anyone'.

HADITH 18: Tirmizi and Abu Dawud reported from Samura bin Jundub ﷺ that Rasoolullah ﷺ said, 'Do not curse one another by invoking the Curse of Allah or The Wrath of Allah or the fire of Hell'.

HADITH 19: Abu Dawud reported from Abu Dardah ﷺ. He says 'I heard Rasoolullah ﷺ saying that when a servant (i.e. a person) curses anything, then that curse ascends into the sky and the doors of the skies are sealed unto it. It is then sent down towards the earth and its doors too are sealed unto it. It then goes to the right and the left, and when it does not find any thoroughfare, it goes towards the person who has been cursed. If it finds him deserving of it (i.e. the curse), then it befalls him. Otherwise, it befalls the person who has uttered the curse (i.e. the sender)'.

HADITH 20: Tirmizi and Abu Dawud have reported from Ibn Ab'bas رضى الله تعالى عنهما that a strong gust of wind blew the wrap (shawl) of a person and he cursed at the wind. Rasoolullah ﷺ said, 'Do not curse at the wind, for it is commissioned by Allah, and whosoever curses that which is not deserving of the curse, the curse falls back onto him'.

HADITH 21: Tirmizi reported from Ubay ﷺ that Rasoolullah ﷺ said, 'Do not swear at the wind. If you dislike what you see of it, then say, O Allah, we ask You for the good of this wind and the good of what is in it and the good of what it is commanded to do. We seek refuge with You from the evil of this wind and the evil of what is in it and the evil of what it is commanded to do'.

HADITH 22: It is in Sahih Muslim from Jaabir ﷺ that a person cursed the animal on which he was riding. Rasoolullah ﷺ said, 'Dismount from it! Do not take with us that which has been cursed. Do not curse yourself, your children and your wealth. You might invoke this curse during a time wherein any Dua which is made to Allah is accepted!'

HADITH 23: Tabrani reported on the authority of Thaabit bin Dahaak Ansari ﷺ that Rasoolullah ﷺ said, 'To curse a true believer is equivalent to killing him and anyone who accuses a Muslim male or female of kufr (unbelief), then it is the same as killing him'.

HADITH 24: It is in Sahih Bukhari and Muslim on the authority of Ibn Umar رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said, 'That person who refers to his (Muslim) brother as a Kaafir (unbeliever), then with this statement, either one of them will return'. (In other words, this statement will become applicable to either one of them).

HADITH 25: It is in Sahih Bukhari from Abu Zirr ﷺ that Rasoolullah ﷺ said, 'the person who accuses another of sin and kufr (unbelief) and it is not factual, then it will fall upon the one who invoked it'.

HADITH 26: It is in Sahih Bukhari and Muslim on the authority of Abu Zirr ﷺ that Rasoolullah ﷺ said, 'Anyone who calls someone a kaafir or says him to be an enemy of Allah, and he is not as it is being claimed, then this (statement) will return to the one who said it.'

HADITH 27: It is in Bukhari, Muslim, Ibn Majah, Nasa'i and Tirmizi on the authority of Abdullah bin Mas'ud ﷺ that Rasoolullah ﷺ said, 'To be vulgar and use abusive language towards a Muslim is Fisq (a sinful act) and to fight against him is kufr (unbelief)'.

HADITH 28: It is in Muslim from Anas and Abu Hurairah رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, '(Where) there are two persons being vulgar towards each other, then whatever they have said, the visitation of all of it, is the responsibility of the person who started it, as long as the one who is being wronged does not exceed it'. (In other words, he does not say more than that which the first person said).

HADITH 29: Tabrani reported from Samura رضی اللہ عنہ that Rasoolullah ﷺ said, 'If one wishes to admonish or reproach someone, he should neither slander him, his parents or his nation (tribe etc.). However, if he possesses a trait which one has the knowledge of, then one should say, you are a miser, or you are a coward, or a liar or one who oversleeps'. (i.e. one may only say that which one knows about him for sure).

HADITH 30: Imam Ahmed, Tirmizi and Ibn Majah have reported from Anas رضی اللہ عنہ that Rasoolullah ﷺ said, 'That which consists of obscenity, will cause (that which it is connected to) to become defective, and that which has modesty in it, will cause it to be beautified'.

HADITH 31: It is reported in Sahih Bukhari and Muslim from Hazrat A'isha رضی اللہ تعالی عنہا that Rasoolullah ﷺ says, 'On the day of Qiyaamat, the worst condition amongst the people will be of that person whom the people stayed away from, in order to be protected from his mischief'.

It has been mentioned in one narration that they stayed away from him, so as to protect themselves from his obscenities.

HADITH 32: Bukhari, Muslim, Ahmed and Abu Dawud have reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said that Almighty Allah says, 'Ibn Adam harms Me[1], by swearing at the time[2], for I am the time. Everything is in My Divine Power. I change over the night and the day[3]'.

HADITH 33: It is in Sahih Muslim from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'When a person says that all the people have been destroyed, it is really he who is destroyed the most'. (In other words, that person who regards everyone else as being sinful and deserving of hell, is himself the most sinful one).

HADITH 34: It is in Sahih Bukhari and Muslim from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'You will find him in the worst condition on the Day of Qiyaamat, who is Zul Wajhain[4]'.

HADITH 35: Daarimi reports from Am'mar bin Yasir رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'A person who is two faced in this world, will have a tongue of fire on the day of Qiyaamat'. It is mentioned in the narration of Abu Dawud that he will have two tongues of fire.

HADITH 36: It is in Sahih Bukhari from Huzaifa ﷺ. He says, 'I heard Rasoolullah ﷺ saying that a tale-bearer will not enter Jannat (Paradise)'.

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1. Ibn Adam harms Me: It must be noted that none has the power to cause any harm to Allah. The word harm here is being used by Allah to emphasise the waywardness of people in speaking against the Zamana (era), and to show that it is something totally disliked by Allah.

2. Time here refers to the Zamana, i.e. to the era or the age.

3. In other words, to speak badly about the Zamana is to speak against Allah, for whatever happens in the Zamana is from Allah.

4. Zul Wajhain refers to a two faced person, who goes to someone taking one face and to another with another face, i.e. He behaves like a munafiq (hypocrite), by saying one thing here and another thing there, and he does not say the same thing everywhere.

HADITH 37: Baihaqi reported in Sha'bul Imaan from Abdur Rahmaan bin Ghanam and Asma bint Yazid رضی اللہ تعالی عنہا that Nabi Kareem ﷺ said, 'The pious servants of Allah are those, by looking at whom, one remembers Allah, and the wayward servants of Allah are those who are involved in tale-bearing (backbiting) and those who cause separation between friends, (and those) who intend to cause hardship upon one who has already been acquitted from any false accusation (wrong action)'.

HADITH 38: It is in Sahih Muslim from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'Do you know what is meant by Gheebat[1]?' The people said, 'Allah and His Rasool ﷺ know best'. Rasoolullah ﷺ said, 'Backbiting is to say something about your brother, which he dislikes'. Someone asked, 'Even if what I say is true about my brother?' He ﷺ replied, 'If such defects which you say are true about him, then you have committed Gheebat against him[2], and if he does not have what you say, then you have committed Bohtaan[3] against him'.

HADITH 39: Imam Ahmed, Tirmizi and Abu Dawud have reported from Hazrat A'isha رضی اللہ تعالی عنہا wherein she says, 'I said to Nabi Kareem ﷺ 'It is sufficient for Safia رضی اللہ تعالی عنہا that she is such and such' (i.e. she is short)[4]. Huzoor ﷺ said, 'You have uttered a statement, which if mixed in the sea, would overwhelm it'. (Here Huzoor Nabi-e-Kareem ﷺ is explaining that speaking about someones weakness is

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1. Gheebat refers to backbiting.

2. This is the actual reason why it is called Gheebat, because you are divulging that about him which he does not want you to.

3. Bohtaan refers to slandering or accusing someone in regards to a trait etc. which they do not possess.

4. In other words, to refer to a short person as stout or chubby etc. is also regarded as Gheebat, if it is said without need.

not something that is good. In other words if a person has some physical weakness and you speak about it, you are making the person feel worse than they already do)

HADITH 40: Baihaqi reported from Ibn Ab'bas رضی الله تعالی عنهما that two persons performed their Zuhr or Asr Namaaz and both of them were fasting. When they had both completed there Namaaz, Nabi Kareem ﷺ said, 'Both of you should perform wudu and repeat your Namaaz and complete your fast and then make repeat that fast on the following day'.

They said, 'Ya Rasool'Allah ﷺ! What is the reason for this command?' He ﷺ said, 'You committed Gheebat (backbiting) regarding a certain person'.

HADITH 41: Tirmizi reported from Hazrat A'isha رضی الله تعالی عنها that Rasoolullah ﷺ said, 'I dislike it when someone is being imitated, even though I may get so much for it'. (In other words, to imitate or mimic is not correct opposed to anything in the world).

HADITH 42: Baihaqi reported in Sha'bul Imaan from Abu Sa'eed and Jaabir رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'Gheebat (backbiting) is more harmful than committing adultery'. People asked, 'What is the reason for backbiting to be regarded as more harmful than adultery?' He ﷺ said, 'Man commits adultery, then repents, and Allah Almighty accepts his repentance, whereas the repentance of one who commits gheebat will not be pardoned unless that person whom he has backbitten does not forgive him'.

It is narrated from Hazrat Anas رضی الله عنه that a person who commits adultery is able to repent, but there is no repentance for one who backbites.

HADITH 43: Baihaqi reported in Da'wat-e-Kabeer on the authority of Anas ﷺ that Rasoolullah ﷺ said, 'The kafarah[1] of backbiting is that one should make Istighfar[2] for the one whom you have made gheebat against, by saying, اَللّٰهُمَّ اغْفِرْلَنَا وَلَهُ 'O Allah! Pardon me and him.'

HADITH 44: Abu Dawud reported from Abu Hurairah ﷺ that when Ma'iz Aslami ﷺ was stoned, two people began to have a discussion with each other (in this regard). The one said to the other 'Have you not seen the man who had Allah cover his secret, but his heart could not let him rest until he was stoned to death, like a dog. Rasoolullah ﷺ heard this and remained silent. He continued walking until he passed the corpse of a donkey, which lay there with its legs spread apart. Nabi ﷺ said to both of them 'Go forth and eat from the flesh of the dead donkey'. They said 'Ya Nabi ﷺ! Would anyone eat this flesh?' He ﷺ said, 'The slander which you levelled against your brother is worse than eating this donkey. I swear by Him, in Whose Divine Control is my life, He (Ma'iz) is now swimming in the rivers of paradise'.

HADITH 45: Imam Ahmed, Nasa'i, Ibn Majah and Haakim have reported on the authority of Usaama bin Shuraik ﷺ that Rasoolullah ﷺ said, 'O servants of Allah! Allah has removed Harj[3], except for that person who unjustly slanders another Muslim. He is in 'Harj' and has been ruined'.

HADITH 46: Imam Ahmed, Abu Dawud and Haakim have reported from Miswar bin Shaddad ﷺ that Rasoolullah ﷺ said, 'That person who acquired something to eat, because of slandering another

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1. Kafarah here refers to the expiation.
2. Istighfar here refers to asking for pardon.
3. Harj refers to killing or harming someone.

Muslim, Allah will feed him the exact amount from jahanum (hell) and whosoever got to wear any clothing, because of slandering another Muslim, Allah ta'aala will clothe him in the same amount of clothes of Hell'.

HADITH 47: Imam Ahmed and Abu Dawud reported from Abu Barza Aslami ﷺ that Rasoolullah ﷺ said, 'O community of people, who believed by their tongue, and faith did not enter their hearts! Do not back-bite (against) Muslims, and do not seek out their faults. If anyone searches for their faults, Allah will examine (i.e. divulge) his fault, and if Allah examines the fault of anyone, He disgraces him, even though he may be inside his home'.

HADITH 48: Imam Ahmed and Abu Dawud have reported from Anas ﷺ that Rasoolullah ﷺ said, 'When I was blessed with Me'raj[1], I passed by people who had nails of copper with which they were scratching their faces and their breasts. I asked, 'Who are these people, Jibra'eel?' He replied, 'They are those who used to eat the flesh of people (i.e. they committed gheebat) and who used to slander the people'.

HADITH 49: Abu Dawud reported on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Everything belonging to a Muslim is Haraam upon (another Muslim). His wealth, His Dignity and his blood (i.e. to harm him in any way is forbidden). For a person to be regarded as a bad person, it is sufficient that he may look down on his fellow Muslim brother'.

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1. Me'raj refers to the unique journey of Rasoolullah ﷺ beyond the heavens.

HADITH 50: Abu Dawud reported on the authority of Mu'az ibn Anas Jahni ﷺ that Rasoolullah ﷺ said, 'If anyone attacks a Muslim saying something by which he wishes to disgrace him, he will be restrained by Allah on the 'Pul Sirat' (bridge over Jahan'num) till he is acquitted of what he said'.

HADITH 51: Abu Dawud reported from Jabir ibn Abdullah and Abu Talha bin Sahl رضی الله تعالی عنهم 'If a person deserted a Muslim man in a place where his dignity is being violated and he is being slandered (in other words, one remains silent and does not say anything in support of the person being violated) then Allah will not assist him at a place where he wishes His help. That person who assists a Muslim man in a place where his dignity is being violated and he is being slandered, (then) Allah will help him at such a juncture where he most wishes His Help'.

HADITH 52: It is in Sharhus Sunnah from Anas ﷺ that Nabi Kareem ﷺ said, 'If a persons Muslim brother is being slandered in his presence and he has the ability to defend him, and he does so, then Allah will assist him in this world and in the hereafter. If he does not assist (defend) him even though he has the ability to do so, then Allah ta'aala will sieze him in this world and in the hereafter'.

HADITH 53: Baihaqi reported from Asma bint Yazid رضی الله تعالی عنها that Rasoolullah ﷺ said, 'That person who stops the eating of his brothers flesh, by forbidding his backbiting (in other words, a Muslim was being backbitten and he stopped this), then it is upon Allah, that He may grant him salvation from the fire of hell'.

HADITH 54: It is in Sharhus Sunnah from Abu Dardah ﷺ that Rasoolullah ﷺ said, 'That person who forbids the slandering of his brother (i.e. a Muslim was being slandered and he stopped it), then it

is the Right of Allah to protect him on the day of Qiyaamat from the fire of hell. Thereafter, he recited this verse of the Glorious Qur'an وَ كَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ *'To assist the Muslims was our Right'* [Surah Rum (30), Verse 47]

HADITH 55: Tirmizi and Abu Dawud reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'One Momin is a mirror unto another true believer, and true believers are brothers to one another. He should protect his belongings from harm and he should protect him against gheebat'.

HADITH 56: Imam Ahmed and Tirmizi have reported from Uqba bin Aamir ﷺ that Rasoolullah ﷺ said, 'That person who saw such a thing that needed to be hidden (kept a secret) and he kept it veiled (in other words, he kept it hidden), then it is as if he has given life to one who is as good as dead (i.e. one who was living a dejected life)'.

HADITH 57: Abu Nu'aim reported from Ma'rifa bin Shubaib bin Sa'ad Balwi that Rasoolullah ﷺ said, 'On the day of Qiyaamat, the servant (of Allah) will receive his book of deeds opened. He will also see such good deeds recorded therein, which he never performed. He will say, 'O my Lord! From where did I get this? I never performed any of these (virtuous deeds)'. It will be said to him, 'This is in exchange for the gheebat which people committed against you, without you being aware if it'.

HADITH 58: Tirmizi reported from Mu'az ﷺ that Rasoolullah ﷺ said, 'Whosoever shunned his brother for a sin, for which he has already repented, will be implicated in that sin before he dies'.

HADITH 59: It is reported in Tirmizi from Waathila ﷺ that Rasoolullah ﷺ said, 'Do not rejoice at your brother's distress, for Allah will have Mercy on him and will cause you to be afflicted by it'.

HADITH 60: It is in Sahih Bukhari and Muslim from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'My entire Ummah is safe, except al-Mujahirin[1]. They are not safe and their wrongs will be disclosed, meaning their gheebat is allowed. Among the fearlessness (of such people) is that at night he commits an (evil) act, and wakes up in the morning while Allah has kept his (sin) a secret, he says, 'Last night I did this and that'. Allah has kept his (sin) a secret but he wakes up in the morning and uncovers what Allah has kept a secret!'

HADITH 61: Tabrani and Baihaqi have reported from Bahz bin Hakeem, who reported from his father, from his grandfather, that Rasoolullah ﷺ said, 'Do you fear speaking against a Faajir[2]? When will the people recognise him? Speak against the traits of an open transgressor, so that the people may protect themselves from him.'

HADITH 62: Baihaqi reported from Anas ﷺ that Rasoolullah ﷺ said, 'There is no backbiting regarding one who has thrown down the stole (covering) of modesty[3]'.

HADITH 63: It is in Tabrani from Mu'awiyah bin Junda ﷺ that Rasoolullah ﷺ said, 'There is no gheebat regarding a fasiq'.

HADITH 64: It is in Sahih Muslim from Miqdad bin Aswad ﷺ that Rasoolullah ﷺ said, 'When you see those who praise (others) with exaggeration, then throw dust in their faces'.

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1. Al-Mujahirin refers to those who openly commit sins.
2. Faajir here refers to a rebellious transgressor.
3. In other words, to disclose the evils of such people is not regarded as gheebat.

HADITH 65: It is reported in Sahih Bukhari from Abu Musa Ash'ari ﷺ that Nabi Kareem ﷺ saw a person praising some other person and in doing so, he was exaggerating his praise. He ﷺ either said, 'you have ruined him' or 'you have broken his back'.

HADITH 66: It is reported in Bukhari and Muslim from Abu Bakr ﷺ who says that a certain person praised some other person in the presence of Nabi Kareem ﷺ. Rasoolullah ﷺ said, 'May you be ruined! You have struck off the neck of your brother'. He ﷺ said this thrice. If it is necessary for one to praise someone, then he should rather say, 'I suppose that the certain person is such and such', if he has knowledge that the person is of such stature. Allah knows his condition best. Do not make commendation of anyone above Allah, i.e. you should not praise someone with full conviction and certainty'.

HADITH 67: Baihaqi reported from Anas ﷺ that Rasoolullah ﷺ said, 'When a fasiq is praised, Almighty Allah's Wrath is raised and the Arsh of Allah begins to tremble'.

LAWS OF JURISPRUDENCE

Gheebat means to mention or disclose a hidden weakness of someone (which he does not prefer to have disclosed before others) with the intention of vilifying him. If this thing (trait or quality) is not really present in him, then it is not gheebat (backbiting), but it is regarded as Bohtaan. It is mentioned in the Qur'an-e-Majeed as follows:

لَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

"Do not backbite regarding one another amongst you. Would anyone of you like that he should eat the flesh of his dead brother? You regard this as detestable." [Surah 49) Verse 12]

The evils of backbiting have been mentioned many times in the Ahadith. Some of these Ahadith have already been quoted. You should read them thoroughly. It is very important to abstain from this haraam action. Nowadays, this evil has become very common and widespread amongst Muslims, and we do not make any effort to try to abstain from it. There are very few gatherings which are protected from backbiting and tale-bearing.

LAW: There is a person who performs his Namaaz and keeps fast, but harms other Muslims by way of hand and tongue (i.e. by his actions and words). To speak about how he is causing harm, to others is not regarded as backbiting, because the aim of mentioning this is so that others may become aware of his (wrong) actions. In doing so, they may be able to protect themselves from him. They should not be duped by his Namaaz and fasting and thus become tangled in a problem. It has been mentioned in the Hadith, 'Are you afraid of speaking against a Faajir? When will the people recognise him? Speak about the bad that he possesses, so that people may abstain from him and be protected from him'. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If the condition of such a person, as mentioned above, is mentioned to the Muslim Ruler or to the Qazi, so that he may be punished and this in turn will allow him to refrain from his activities, then (giving this information) does not fall in the category of tale-bearing or backbiting. *[Durr-e-Mukhtar]*

This ruling is regarding an open sinner and an open transgressor (Fasiq-o-Faajir), regarding whom it is necessary to inform the people about. So, that they may be protected from his mischief, and to do this is permissible and is not regarded as gheebat.

Now! One should understand and realise that the harm that is caused by a Bud-Aqida[1] person is far worse than that which is caused by a fasiq. The harm that will be caused by a fasiq is much less than that which is caused by a person with corrupt beliefs. A fasiq usually causes materialistic loss to us, whereas ones Deen and Imaan is harmed and destructed by a Bud-Madhab[2]. In order to propagate their corrupt ideas, the bud-mazhabs are very punctual in their Namaaz and fasting etc. They do this in order for their prestige to be embedded into the hearts of the people. They do this, so that later on when they speak of their misleading and corrupt ideas, it will be easily accepted by the people. Thus, it is much more important to disclose the corruption and wickedness of such people, compared to disclosing the mischief of a fasiq. One should never be hesitant in disclosing and mentioning their corrupt beliefs. Some (self-styled) Sufis of today try to display their supposed holiness by saying that we should not speak ill about anyone. This is merely a scheme of shaitaan. To protect the creation of Allah from the misled and corrupt people is not just any ordinary act, but it is the Sunnat of the Ambia-e-Kiraam عليهم السلام which these (self-styled Sufis) want to omit by presenting baseless and worthless interpretations. Their aim is to be popular with everyone, without having anyone opposing them.

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1. Bud-Aqida refers to a person holding corrupt and deviant beliefs.

2. Budmazhab refers to a misled and corrupt person following a corrupt sect, such as Shia, Wahabi etc.

LAW: If one knows that if the immorality, which is in a particular person, is mentioned to his father, he will be able to stop him from this activity, in such a case, the father should be informed of it. If he can mention it to him verbally then he should do so verbally, otherwise he should inform him of this in writing. If one knows that the son will not take heed to what his father says, and he will not abstain from his activity, one should refrain from mentioning it, as it will cause unnecessary animosity. Similarly, one may complain to the husband regarding his wife, and regarding the subject (citizen) to the King. *[Durr-e-Mukhtar, Raddul Muhtar]*

However, it is important to note that the aim should not be to slander him, but the actual intention should be so that the said persons may be able to put an end to this immoral activity (of his), and so that he may refrain from this bad habit.

LAW: If someone discusses the weaknesses of his Muslim brother with remorse, such as (by saying), I am really sad that he is involved in such an activity. This is not backbiting, because the one whose wrong has been discussed will not even feel offended if he hears about it (i.e. as it was said out of remorse and not to fault him). He will only take offence to it, when he knows that the person, who said such a thing, did so with the intention of slandering him. However, it is important that the said view be expressed only out of wishfulness and sadness; otherwise, it will be regarded as gheebat. In actuality, it will be regarded as a type of hypocrisy, boastfulness and self-praise, because he spoke against a Muslim brother and tried to show that he does not mean bad by doing this. He also made evident unto the people that he regards such an action as immoral upon himself and for others as well. This will be Riya (boastfulness), and since he did not make gheebat in the sense of making gheebat (backbiting), he has tried to show himself to be amongst the pious. This is showing

ones own virtue and is a form of self-praise. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If one criticised the residents of a particular community or city, such as by saying that 'the people there are such and such type (of people)'. This will not amount to backbiting, because the aim of such a statement does not really mean that all the people there are of such nature, but the referral is generally to only a few people, and the few that have been mentioned, are not known. It is only regarded as backbiting when specific or known persons are being criticised. However, if the aim is to speak ill of all the people that reside there, then this will be backbiting. *[Raddul Muhtar, Durr-e-Mukhtar]*

LAW: Faqih Abul Laith has mentioned that gheebat is in four categories:

The first category is that of kufr (unbelief). This is when a person is committing gheebat and when he is asked to refrain from gheebat, he says, 'I am not making gheebat. I am true (in what I am saying)'. Such a person has rendered an absolute haraam to be halaal.

The second category is that of 'Nifaq' (hypocrisy). This is when a person is slandering someone without mentioning his name, yet the person before whom he is slandering that person is aware and recognises who is being discussed. So, in reality he is making gheebat, but he is showing himself to be very pious. This is a type of hypocrisy.

The third category is that of 'Ma'siyat' (Sin). This is when a person commits gheebat and knows that to do so is haraam. Such a person should repent. The fourth category is 'Mubah' (Lawful). That is to

disclose and mention the wrongs of a defiant sinner (Fasiq Mu'lin) and the evils of a budmazhab (one with corrupt beliefs), and if this is done with the intention of protecting people from the mischief and corruption of such persons, then there is hope of attaining Thawaab (reward) for it. *[Raddul Muhtar]*

LAW: To speak against the wrong (or corrupt) activities of a person who openly does wrong and does not care what people think of it, is not regarded as gheebat. However, to disclose other things about him which are not evident, will be regarded as backbiting. It has been mentioned in the Hadith Shareef, 'There is no gheebat of a person who has removed the stole of modesty from his face.' *[Raddul Muhtar]*

LAW: If a person seeks the advice of someone about a certain person and he discloses the shortcomings or wrongs of the person in question, it will not be regarded as backbiting. It has been mentioned in the Hadith Shareef that the one from whom advice is sought is an Ameen[1], thus for him not to divulge the wrongs of the said person will be regarded as Khayanat[2]. An example of this is when one intends to marry someone or he wishes to marry his child (son or daughter) etc. to someone and he mentions this to someone and asks their opinion in the said matter, then in such a situation it is not gheebat for the person who is being asked to mention whatever he knows about the one in question. Similarly, if one wishes to enter into a partnership with someone in a business etc, or if he wishes to entrust some thing to someone or if he wishes to reside next door to someone and he asks the opinion of someone regarding him, then if the person who is being asked discloses the wrongs of the person in question, it will not be regarded as backbiting. *[Raddul Muhtar]*

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1. Ameen here refers to a custodian of truth.
2. Khayaanat refers to betrayal of trust.

LAW: To disclose the corruptness of the budmazhabs who hide their corrupt beliefs, such as the Raafdhis, who use deception and many of the Wahabis of today, who hide their Wahabism and claim to be Sunnis, yet when they get the opportunity, they discreetly propagate their corrupt ways, is not gheebat. Since (by disclosing and unveiling their corrupt beliefs) one is saving the people from their craftiness and deceit. If such a person does not hide his corrupt beliefs but he publicly declares them, then too it will not be regarded as gheebat (to speak out against him), as he is now in the category of those who openly confess to evil doings. *[Raddul Muhtar]*

LAW: To complain against the repression of someone to the relevant authority is not regarded as gheebat. For example, if one complains that a certain person has oppressed him and used high-handedness against him, so that the authority may meter out justice and be impartial. Similarly, when presenting an Istifta[1] before a Mufti[2], if one speaks against anyone, by saying that a certain person did such and such a thing to me, and what is the manner for me to be protected from him? However, in this situation it is better not to mention the actual name. One should rather say, 'A certain person behaved in such a manner with a certain person'. Actually one should interpret the situation by using the names of Zaid and Amr[3], which is the common manner that is used in Istiftas nowadays. However, if one does take the actual name of the person, it is still regarded as permissible. There is no harm in this, just as it has been mentioned in the Hadith Shareef that Hind complained to Rasoolullah ﷺ regarding Abu Sufyan رضي الله عنه, mentioning that he was very miserly and that he did not give her enough provisions to

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1. Istifta here refers to a Religious Query sent to a Mufti.
2. A Mufti is a Muslim Jurist who issues the Religious Verdict.
3. Zaid and Amr here refer to fictitious names used in judicial queries etc.

suffice for her and her children, unless she took some without his knowledge. Huzoor-e-Akram ﷺ said to her, 'You may take an amount that is appropriate and sufficient for you and your children.'*[Raddul Muhtar]*

One form of permissibility is to disclose the shortcoming in something that is to be sold. For example, if a person intended to sell a slave and he has certain faults in him; in other words, if he is a thief or an adulterer, then it such a case, it is permissible to disclose this fault to the buyer. Similarly, if one sees that the buyer is giving fake or counterfeit money to the seller, then one may inform the seller of this act of his. *[Raddul Muhtar]*

LAW: One other form of permissibility is that the intention of disclosing the fault should not be to speak ill of him, but the aim is for the sake of identification or recognition of the said person. For example, that person who is well known by those particular defects (in other words it has become a title for him), then in such a case the objective is identification and not to disclose a defect, such as A'ma[1], A'mash[2], A'raj[3], and Ahwal[4]. From amongst the Sahaba-e-Kiraam, Abdullah bin Umm-e-Maktoom رضي الله عنه was blind, and in narrations, the word A'ma appears with his name. Amongst the Muhaditheen[5], Sulaiman A'mash is very distinguished. A'mash means blear eyed and this word is used with his name as a sign of recognition. Similarly, here for the sake of recognition, someone is referred to as blind, squint, short or tall. This does not fall within the category of gheebat. *[Raddul Muhtar]*

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1. A'ma refers to a blind person).
2. A'mash refers to a person who is blear eyed.
3. A'raj refers to a lame or crippled person.
4. Ahwal refers to a person who is squint.
5. Muhaditheen refers to the annotators of Hadith.

LAW: To examine (or be critical) of the narrators of Hadith, witnesses in a case, and authors, and to state their shortcomings is permissible. If the shortcomings of the narrators are not stated, then one will not be able to differentiate between those Hadith which are authentic and those which are not authentic. Similarly, if the condition of the authors is not stated, then there will be no difference between authentic and unauthentic books. If the witnesses (in a case) are not cross examined then the Rights of the Muslims will not be protected. From the beginning until the end, there are eleven such situations, which apparently seem to be gheebat, but in reality do not fall within the category of gheebat. To state those defects is permissible, and in certain cases, it becomes waajib to state them. *[Raddul Muhtar]*

LAW: Just as one commits gheebat with the tongue, it can also be committed by ones actions. If one commits slander (backbiting) explicitly, or by hinting through a veiled reference or by doing so indirectly (i.e. allusively), then in all these conditions, it is regarded as being Haraam. No matter whatever the nature of the defect (being stated), it will fall within the category of backbiting.

The example of Ta'reedh is when discussing someone, to say, 'Alhumdulillah, I am not like that', the meaning of which is that he (the person who is being discussed) is like that. If one writes the defect of someone, this too is regarded as gheebat. To gesture by (nodding) the head etc. can also be regarded as gheebat. An example of this is when someone is being praised, and one moves his head in a manner whereby he intends to show that you are not aware of the defects (faults) that he has within him. Gheebat can also be committed when gesturing by moving the lips and eyes, and by raising the eyebrows and gesturing with the tongue and hand. It has been mentioned in one Hadith that Hazrat A'isha رضی اللہ تعالیٰ عنہا says, 'A woman visited us and after she had left, I gestured with my hand, to

imply that she was 'short'.' Huzoor ﷺ said, 'You have committed gheebat against her.'*[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: One form of gheebat is to imitate (or mimic). For example, to walk with a limp in order to mimic a cripple person, or to imitate the manner in which a particular person walks. This too is regarded as gheebat. Actually, this is more contemptible than saying it with the tongue, since by imitating him, one is completely emulating him and the point is being clearly understood, which is not easily understood when it is just said. *[Durr-e-Mukhtar]*

LAW: One other form of gheebat is also, when a person says, 'A certain sort of person came to me' or 'I went to a certain type of person'. The one who is being addressed (i.e. the listener) knows well that a particular person is being discussed, even though the person speaking did not take the name of any person (in particular). However, he explained it to the listener in such a manner, it will be regarded as gheebat, because since the one being addressed knows that a certain person came to him and he went to a certain person. Then to take the name or not take the name are both alike and the ruling is the same.

However, if the one listening did not understand who in particular is being discussed; for example, if many people came to him, he went to many people and the listener is not sure about whom he is talking about, it will not be regarded as gheebat (backbiting). *[Durr-e-Mukhtar]*

LAW: Just as one commits gheebat regarding a living person, it is also regarded as gheebat to remember a deceased Muslim by his faults (weaknesses), as long as it is not within those situations, where to state the faults does not fall within the category of gheebat. Just as

it is haraam to commit gheebat against a Muslim, it is likewise impermissible to commit gheebat concerning a Zimmi kaafir[1], for their rights are the same as that of the Muslims. To state the defects of a Harbi kaafir[2] is not gheebat. *[Raddul Muhtar]*

LAW: Even though it is not gheebat, to mention the weakness or defect of a person in his presence, because for it to be gheebat, it must be committed in his absence; however, it is haraam to a higher degree, than gheebat. As the reason for gheebat (to be regarded as evil) is because it is the cause of injury to a Muslim, and this injury to a Muslim is more when slandering him in his presence. In backbiting, there is always the likelihood that he may or may not be informed of it, and if he never finds out about it, then it will not be regard as being injurious to him. In this case, the Shariah has regarded the probability of harm to be harmful (injurious), thus terming it to be Haraam. To make derogatory remarks to a persons face is in reality injurious, so why then should it not be regarded as being Haraam. *[Raddul Muhtar]*

LAW: When some people are questioned regarding their reason for committing gheebat against someone, they audaciously say, 'I am not afraid of him, come (with me) and I will say it to his face.' (Such people) should know that to speak ill of someone in their absence is gheebat and this is Haraam, and if one says such a thing to his face, then this will be regarded as committing a second Haraam. The fact that one has the audacity to say it to his face does not make gheebat Halaal.

LAW: Those defects which are discussed on the basis of gheebat are of different types. (In other words to speak ill about a person), if the

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1. Zimmi kaafir refers to a non-Muslim citizen of an Islamic State.
2. Harbi kaafir refers to an unbeliever in a non-Muslim State.

person has some physical defect. For example, he is blind, squint, lame, cripple, has a cut lip, or has a flat nose etc. or (to point out that) which is regarded as a weakness in the case of his lineage. Such as by saying that there is a certain weakness in his lineage, or (to say) that his granny (paternal or maternal) was a cobbler's wife (all fall within the category of gheebat). The people of India have even categorised ones profession in the ruling of ones lineage. Likewise, on the basis of disclosing a defect, it is also regarded as gheebat and Haraam to (maliciously) refer to someone as a carder (i.e. one who works with wool or cotton etc.) or a weaver (etc.). To speak ill of his actions or character, or to discuss some weakness regarding the manner in which one converses, such as by saying that he stutters or stammers, or in the issues of Religion to say that he is not upright, then all these are forms of gheebat. Even (to say) that his clothes are not good or his house is not nice, or to speak of these things in a manner which will cause him to feel insulted and aggrieved, are impermissible. *[Raddul Muhtar]*

LAW: It is necessary upon the person before whom someone is being backbitten, to reject this with his tongue, such as by saying, 'Do not speak ill regarding him in my presence.' If one finds that it is not safe or it is risky to reject this with the tongue, then he should at least regard it as bad with his heart. If it is possible, then the one before whom someone is being backbitten, should get-up and leave, or he should interrupt such a topic, and talk about something that is unrelated. By not doing this, the one who is listening to (the gheebat) is also regarded as sinful. One who listens to gheebat falls within the same ruling that applies to the one who is committing gheebat. It has been mentioned in the Hadith that it is upon the Mercy of Allah that He may grant salvation from the fire of Hell to the one who protected the dignity of his Muslim brother from being vilified. *[Raddul Muhtar]*

LAW: If the one you have committed gheebat againts finds out about it, then it is necessary to ask for his forgiveness and in doing so, it is necessary to say, 'I spoke ill of you or committed gheebat against you in such and such a way. Please forgive me.' Only if you gets him to forgive you is sufficient or if he did not find out (that you spoke ill of him), then to repent and to be remorseful is sufficient. *[Durr-e-Mukhtar]*

LAW: If the person who was backbitten had no knowledge of this, and he (the backbiter) repented, and thereafter, the one who was slandered finds out that a certain person was backbiting against him, then in such a situation, will the repentance of the backbiter be regarded as valid or not? Regarding this, there are two statements of the Ulama? One statement is that his repentance will be regarded as being valid (and) Allah will forgive them both. The backbiter's forgiveness is based on his repentance and as for the one whose gheebat was committed, and then his salvation is because he overlooked the harm that was caused to him.

Some Ulama have mentioned that his repentance will remain suspended. (They say) that if the person whose gheebat was committed passes away before the information of this reached him, then the repentance of the backbiter is valid, and if he received information of this after the backbiter repents, then it is regarded as being invalid, until such time that he does not get him (the one who has been slandered) to forgive him.

In the case of Bohtaan (false accusation), it is necessary to repent and to apologise. It is necessary for the person to go back to all those in whose presence he falsely accused the said person and to say, 'I lied regarding a certain accusation which I made against the certain person.' *[Raddul Muhtar]*

LAW: It is necessary when apologising and in contradicting the gheebat, to say something good about the said person and to show some affection towards him, so that the (anguish) may fade away from his heart. Lets assume that he forgave with his tongue (i.e. verbally), but his heart is not pleased with him, then his asking for an apology and his showing affection will be regarded as a means of contradicting the ills of backbiting, and he will thus not be held accountable in the hereafter. *[Raddul Muhtar]*

LAW: If the backbiter apologised, and the other person accepted the apology and forgave him, but the backbiter did not apologise truthfully and with a sincere heart. However, he only did this for show, then in such a case, there is a probability that he will be held accountable in the hereafter, because the other person forgave him, thinking that he was apologising sincerely. *[Raddul Muhtar]*

LAW: Imam Ghaz'zali علیه الرحمه states, 'If the one whose gheebat was committed passed away or disappeared, then how will one apologise to him? This situation is a very complicated one. The backbiter should perform good deeds in abundance, so that if his good deeds are given away to the one who was backbitten, then (at least) he will have some good deeds remaining.' *[Raddul Muhtar]*

LAW: If one disclosed such shortcomings of the said person, which he used to hide. In other words, he did not want people to become aware of this, then when apologising, one should not give details of the defects mentioned, but rather one should mention it vaguely by saying that I have disclosed your shortcomings before the people, please forgive me. If the shortcomings are not such (as mentioned above), then it may be mentioned in detail. Similarly, if those statements are such, that by mentioning them, there is a risk of causing strife, then they should not be revealed. Some Ulama have

mentioned that to forgive the Rights that are not well-known is also valid, and it can also be forgiven in this way. Thus, we should use this statement as a basis and in such extraordinary cases, details should not be disclosed. *[Raddul Muhtar]*

LAW: If there was a dispute between two individuals and both of them shook hands with one another in a show of apologising, then this too is a form of apology. If a person who was backbitten passes away, his heirs do not have the right to forgive the backbiter. There is no credibility in them forgiving the backbiter. *[Raddul Muhtar]*

LAW: It is not advisable to praise someone to his face and if one praised him in his absence and he knows that this news will reach him, then this too is not advisable. The third scenario is where one praises someone and he does not even contemplate whether the news of this will reach the said person or not, then this is permissible. However, it is necessary that he should possess the qualities, which are mentioned in his praise. One should not praise someone with illusory (i.e. untrue) words, like the manner that is adopted by (some) poets, as this is very distasteful. *[Alamgiri]*

Chapter 26

Regarding Malice & Jealousy

It has been mentioned in the Glorious Qur'an

وَلَا تَتَمَنَّوْا۟ مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِّلرِّجَالِ نَصِيبٌ مِّمَّا ٱكْتَسَبُوا۟ ۖ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا ٱكْتَسَبْنَ ۚ وَسْـَٔلُوا۟ ٱللَّهَ مِن فَضْلِهِۦٓ ۚ إِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٣٢﴾

'And do not wish for that in which Allah has given others distinction over you. For men, there is a share for in that which they have earned and for the women (as well) there is a share in that which they have earned, And ask Allah of His Grace, Verily is the Knower of all things.' [Surah Nisa 4 Verse 32]

And Allah says:

وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

'I seek refuge from the evil of a jealous person, when he is jealous'
[Surah 113) Verse 5]

HADITH 1: Ibn Majah reported on the authority of Anas ﷺ that Rasoolullah ﷺ said, 'Jealousy (envy) eats away at good deeds like fire burns through wood, and Sadqa[1] extinguishes wrongs just as water extinguishes fire'. A similar narration has been reported in Abu Dawud on the authority of Abu Hurairah ﷺ.

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1. Sadqa here refers to charity.

HADITH 2: Dailmi reported in Musnad-ul-Firdaus from Mu'awiyah bin Haida ﷺ that Rasoolullah ﷺ said 'Jealousy ruins (ones) Imaan, just as Aloe, spoils honey'.

HADITH 3: Imam Ahmed and Tirmizi reported on the authority of Zubair bin Awaam ﷺ that Rasoolullah ﷺ said

'A disease from the past nations has crept into you. That disease is malice and jealousy. It is the thing that shaves off. It shaves (removes) the Imaan and not the hair. I swear by Him in Whose Divine Power is the life of Muhammad ﷺ, you shall not enter into paradise until you do not have Imaan, and you shall not become Momins[1] unless you are not affectionate towards one another. Should I not inform you regarding that, which if you do, it will create love between you? Make the conveying of Salaam widespread amongst you'.

HADITH 4: Tabrani reported from Abdullah ibn Basar ﷺ that Rasoolullah ﷺ said, 'Jealousy, tale bearing and fortune telling are neither from me and nor am I from it'. In other words, Muslims should totally refrain from these things.

HADITH 5: In Sahih Bukhari it is reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Do not be envious and malicious to one another and do not backbite, and the servants of Allah should live as brothers (in harmony)'.

HADITH 6: It has been reported in Sahih Bukhari on the authority of Ibn-e-Umar رضی الله تعالی عنهما says that he heard Rasoolullah ﷺ saying,

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1. A Momin is a true and devout believer.

'There is no envy except in two; a person to whom Allah has given the Book[1] and he spends the night standing (reciting) it. The other is a person to whom Allah has given wealth and he gives Sadqa in the day and night[2].'

HADITH 7: It is in Sahih Bukhari from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'There is no envy except upon two persons. The first is regarding the person upon whom Allah has bestowed the knowledge of the Qur'an and he spends day and night reciting it. (and) his neighbour hears this (recitation) and says, 'I wish I too would have been bestowed with that which has been given to that person, I too would have performed meritorious deeds like him'. The second is regarding that person whom Allah has blessed with (an abundance) of wealth and he spends it in the right way, and someone says, 'I wish I too were given, like he has been given, then I too would have done meritorious deeds like him'. In both these Hadith, envy (jealousy) refers to Ghabata[3] which people also refer to as 'Rushk'. This actually means to desire some good thing, which someone else has already achieved. In desiring this, one should not have this wish that the thing which the other person has should be lost or it should be taken away from them, because this is the actual intent in jealousy (i.e. in jealousy one has a malicious intent). It is for this reason that jealousy is regarded as being contemptible and 'Ghabata' is not regarded as being contemptible. The same can also be derived from the book 'Tarjamatul Lubaab' by Imam Bukhari, wherein it is mentioned that these Ahadith refer to 'Ghabata' thus, both these Hadith would be interpreted to mean, that these are the only two things in which there is 'Ghabata', as both these are great

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1. This refers to a person who has been blessed with the knowledge of the Qur'an.
2. In other words, he continuously gives charity from that which Allah has blessed him with.
3. Ghabata is not really jealousy, but it rather refers to desiring something. In other words, it is when one desires something that someone has, without having malicious intent.

bounties of Allah. One should have 'Ghabata' only with regards to these two things, and not for other things. واللہ تعالی اعلم بالصواب

HADITH 8: Baihaqi reported from Hazrat A'isha رضی اللہ تعالی عنہا that Rasoolullah ﷺ said, 'On the eve of the fifteenth of Sha'baan, Allah ta'aala sends down His Special Manifestations upon His servants. He forgives those who are seeking forgiveness, and He showers His Mercy upon those who seek His forgiveness and as for those who have malice, he leaves them (to wallow) be in their (pathetic) state'.

HADITH 9: Imam Ahmed reports on the authority of Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'The Register of deeds of the people is presented twice a week, on a Monday and on a Thursday. Every servant is pardoned, except for that person, who harbors animosity (i.e. malice) between him and his brother'. Regarding them it is commanded, 'Leave them until such time that they abstain from this (malice and animosity)'.

HADITH 10: Tabrani reported on the authority of Usama bin Zaid رضی اللہ عنہ that Rasoolullah ﷺ said, 'The Deeds of the people are presented before Allah on a Monday and Thursday. He pardons all of them, except for those two people who harbor malice between each other, and that person who severs the bonds of kindness'.

HADITH 11: Imam Ahmed and Abu Dawud report from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'The Doors of Jannat are opened on a Monday and Thursday. Every servant who has not committed 'Shirk' (polytheism) is pardoned, except for that person, who harbors animosity between him and his brother. Regarding them it is commanded, 'Allow them reprieve until such time that they make peace with one another'.'

Hasad[1] is Haraam. It has been severely condemned in the Hadith. Jealousy is when one sees some virtuous thing in a person. If he finds him to be in a good condition and then wishes that, the said person should lose that blessing and he should rather receive it. However, if one wishes that, I too should be like him and I too should receive such a blessing or bounty, then this is not regarded as jealousy. This is regarded as 'Ghabata, which people interpret to mean 'desire'. *[Alamgiri]*

Law: To have the longing or desire to acquire the actual thing which someone else has is regarded as jealousy, because one can only acquire that particular thing, if the person who possesses it, loses possession of it. (However) if one desires that he should get that which is similar to what the other person has, then this is regarded as 'Ghabata', because in this case, there is no desire for the other person to incur a loss. *[Alamgiri].* It has been mentioned in the Hadith Shareef, that there is no jealousy, except in two things. One is in the case of a person who has been blessed with wealth and he spends it in the right way. The other is in case of a person who has been blessed with knowledge and he teaches it to the people, and makes decisions in accordance with this knowledge. From this Hadith, it appears that it is permissible to be jealous in two cases, but after examining this carefully, one will also note that even in these cases, 'Hasad' is Haraam. Some Ulama have mentioned that 'Hasad' in this context refers to 'Ghabata'. This is the meaning that is also derived from Imam Bukhari's 'Tarjamatul Lubaab', and some Ulama have mentioned that the meaning of this, is that if jealously would have

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1. Hasad refers to envy and jealousy.

been regarded as permissible, then it would have only been regarded as permissible in these two instances. However, in reality, it is also not permissible in this as well, just as it is interpreted in the case of the Hadith: لَا شُؤمَ اِلَّا فِي الدَّارِ الْحَدِيْث. Some Ulama have mentioned that the meaning of the Hadith is that only these two things are worth being envious about. Since other things are not worthy enough, that one should be envious regarding them, because jealousy really means that you see some blessing of Allah, which someone else has and you then desire that you too should have that blessing. The (materialistic) things in this world are not really blessings, that the desire to acquire them should cause one concern. For the wealth of this world is that which causes one to earn Allah's displeasure, and these things (i.e. wealth that is spent righteously and knowledge that is used correctly) are things which allow one to attain the pleasure of Allah.

So, these are the things which are really known as (Allah's Blessings), and there can be 'Hasad' (envy) in this. [Alamgiri]

Chapter 27

Regarding The Disapproval & Condemnation Of Oppression

The evils regarding Zulm[1] have been mentioned at numerous instances in the Glorious Qur'an, and there are also numerous Ahadith in regards to this. A few are being presented.

HADITH 1: The Prophet ﷺ said, 'On the Day of Qiyaamat, 'Zulm' (oppression) is darkness (and obscurity). In other words, one who causes oppression will be overcome by darkness and adversity on the Day of Qiyaamat'. *[Bukhari and Muslim]*

HADITH 2: The Prophet ﷺ said, 'Almighty Allah gives an oppressor slack, but when He seizes him, then he does not let him free'. After saying this, Rasoolullah ﷺ recited the following verse

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ

And such is the Hold of your Lord, when He seizes communities, which cause oppression. [Surah 11 Verse 102]

HADITH 3: The Prophet ﷺ said, 'A person should have his brother forgive whatever is his right upon him, before such time, when there will neither be any Ashrafis (i.e. gold) nor any money. However, rather his good deeds will be taken away (from him) equivalent to the right, which is due, and this will be given to the other person. If he does not have any good deeds, then he will be burdened with the sins of other person'. *[Bukhari]*

HADITH 4: The Prophet ﷺ said, 'Do you know who is a poor person?' The people said, 'A poor person amongst us is one who has no wealth and no possessions.' He ﷺ said, 'A poor person in my

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1. Zulm refers to oppression and tyranny.

Ummah is a person who will come forth on the Day of Qiyaamat, bringing with him (his) Namaaz, Fasting and Zakaat, yet he will appear in a state whereby he had sworn at someone, falsely accused someone, usurped the wealth of someone, murdered someone or beat someone up. Thus, his good deeds shall be given away. (And) If his good deeds are finished before such time that the rights of the people are fulfilled, then he shall be burdened with their sins (i.e. their sins will be given to him).' *[Muslim Shareef]*

HADITH 5: The Prophet ﷺ said, 'Do not be Ima'a[1], whereby you say, that if the people are kind towards me, then I shall be kind towards them and if they oppress me, then I too shall oppress them. However, remain steadfast on this, that if people are kind to you, then you too should be kind and if they are cruel towards you, then you should not oppress them (i.e. cause them any harm).' *[Tirmizi]*

HADITH 6: The Prophet ﷺ said, 'A person who seeks Allah's pleasure, even in the midst of the displeasure of people, Allah ta'aala will protect him from the mischief of the people. The person who wishes to win the pleasure of the people, with the displeasure of Allah, (then) Allah will surrender him to the people'. *[Tirmizi]*

HADITH 7: The Prophet ﷺ said, 'The worst person on the Day of Qiyaamat will be the one who destroyed his hereafter in exchange for the worldly issues of another (person)'. *[Ibn Majah]*

HADITH 8: The Prophet ﷺ said, 'Avoid the Bud Dua[2] of one who has been oppressed, for he will demand his right from Allah, and Allah does not refuse the right of any rightful person'. *[Baihaqi]*

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1. Ima'a refers to a self seeker.
2. Bud Dua refers to curse and imprecation.

Chapter 28

Regarding Anger & Pride (Arrogance)

HADITH 1: A person said '(Please) give me some advice' Rasoolullah ﷺ said, 'Do not be angry'. He continued to ask the same thing and the reply was the same 'Do not be angry'. *[Bukhari]*

HADITH 2: The Prophet ﷺ said, 'Strong is not that person who is a wrestler (athletic person), who throws down people, but strong is he, who restrains himself when angry'. *[Bukhari, Muslim]*

HADITH 3: The Prophet ﷺ said, 'No person has drunk a better mouthful, than the person who has swallowed his anger for the Allah's sake'. *[Ahmed]*

HADITH 4: There is a verse of the Glorious Qur'an which states,

ادْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ

'Deter with that which is good; then he, between whom and you there is hatred, becomes such, as if he were your special friend.' [Surah 41 Verse 34]

Whilst, commentating regarding this verse of the Holy Qur'an, Hazrat Abdullah ibn Ab'bas رضی اللہ تعالیٰ عنہما says that at the time of anger, one should remain patient, and if others treat you unjustly, then you should forgive them. When one does this, Allah will keep him protected and his enemy will be humbled, as if he were a special and close friend. *[Bukhari]*

HADITH 5: The Prophet ﷺ said, 'Anger damages Imaan, just as (the bitterness of) aloe ruins honey'. *[Baihaqi]*

HADITH 6: Hazrat Moosa ؑ asked, 'O Allah! Who is that servant that is dearer to you?' Almighty Allah said, 'He, who forgives even

though he has the power (i.e. he forgives, even though he has the power to retaliate)'. *[Baihaqi]*

HADITH 7: The Prophet ﷺ said, 'Allah will protect the secrecy of the one who protects his tongue, and Allah will suspend His punishment on the day of Qiyaamat from the person who showed restraint during anger; and whosoever presents a plea (excuse) before Allah, Allah will accept his plea'. *[Baihaqi]*

HADITH 8: The Prophet ﷺ said, 'Anger is from shaitaan and shaitaan is created from fire, and fire is extinguished only by water, so when one becomes angry, he should perform wudu (ablution)'. *[Abu Dawud]*

HADITH 9: The Prophet ﷺ said, 'If a person becomes angry and he is standing, he should sit down, and if his anger fades away, then all is well, otherwise he should lie down'. *[Ahmed, Tirmizi]*

HADITH 10: Some people easily become angry and their anger fades away quickly as well. One is in lieu for the other, whereas some people become angry after a while and their anger takes much longer to fade away, and here too one is in lieu for the other. In other words, one word is good and a bad interchange takes place. The best amongst you is he, who does not easily become angry, but his anger fades away quickly and the worst is he, who becomes angry easily, and his anger takes much longer to fade away. Refrain from anger, as this is a red hot ember on the heart of man. Do you not see how the veins of the neck become swollen and the eyes become red? One who is overwhelmed with anger should lie down and bear down against the ground.

HADITH 11: The Prophet ﷺ said, 'Shall I inform you about the people of Jannat? They are weak (and are those), whom the people regard as weak and despised (but the truth is that). If they take an Oath in Allah's Name, then Allah allows it to become true. Shall I inform you about the people of hell? They are the ones who speak harshly and are severely arrogant'. *[Bukhari, Muslim]*

HADITH 12: The Prophet ﷺ said, 'He, who has Imaan (faith) equivalent to a mustard seed in his heart, will not enter hell, and he, who has Takab'bur[1] equivalent to a mustard seed in his heart, will not enter Jannat.'*[Muslim]*

HADITH 13: The Prophet ﷺ said, 'There are three people with whom Allah will not speak on the day of Qiyaamat, and neither will He purify them, nor place His Divine Sight on them. For them, there is a painful punishment: *(1)* An old adulterer; *(2)* A Lying Ruler and *(3)* a dependant (poor person) who is arrogant'. *[Muslim]*

HADITH 14: The Prophet ﷺ said, 'Allah ta'aala says, Grandeur and Magnificence are My Attributes. Whosoever contends with Me in any one of them, I shall cast him into hell'. *[Muslim]*

HADITH 15: The Prophet ﷺ said, 'A man will continue to be arrogant until he is written among the jab'bareen[2], and whatever befalls them, befalls him'. *[Tirmizi]*

HADITH 16: The Prophet ﷺ said, 'In the hereafter, the Mutakabireen[3] will be raised in bodies as tiny as ants,

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1. Takab'bur refers to pride and arrogance.
2. Jab'baareen here refers to tyrants.
3. Mutakabireen here refers to those who show pride and arrogance.

but their appearance will be that of humans. Humiliation will loom over them from all directions. They will be dragged towards the dungeon of hell known as *'Boulas'*. The fire of fires will envelope them. Teenatul Khubaal which is the extract of the dwellers of hell will be given to them to drink'. *[Tirmizi]*

HADITH 17: The Prophet ﷺ said, 'Allah exalts him, who humbles himself for the sake of Allah. He is small (humble) before himself, but he is exalted in the sight of the people, and as for the one who is arrogant, Allah causes him to be disgraced. He is disgraced in the sight of the people but yet he regards himself as exalted. In the sight of the people, he is more inferior to a dog or a swine'.

HADITH 18: The Prophet ﷺ said, 'Three things bring salvation and three things lead to destruction.

Those things which bring salvation are:

(1) To fear Allah extrinsically and intrinsically;
(2) To speak the truth whether it brings happiness or displeasure; *(3)* To live moderately, both in richness and in dependency.

Those things which lead to destruction are:

(1) To follow your carnal desires;
(2) To be obedient to miserliness and
(3) To behave arrogantly, and this is the worst of them all.' *[Baihaqi]*

Chapter 29

Regarding Separation & Severing Ties

HADITH 1: It is reported in Sahih Muslim and Bukhari from Abu Ayub Ansari ﷺ that Rasoolullah ﷺ said, 'It is not halaal upon a person to leave (i.e. stay away from) his brother for more than three days. To the extent that when both of them meet, one turns his face to one side whilst the other turns away in the other direction. The best amongst both of them is the one who precedes in conveying Salaam'.

HADITH 2: Abu Dawud reported on the authority of Hazrat A'isha رضی الله تعالی عنها that Rasoolullah ﷺ said, 'It is not the way of a Muslim to leave another Muslim for more than three days. When you meet him, convey Salaam to him thrice, and if he does not say Salaam, then he is charged with the sin of this as well'.

HADITH 3: Abu Dawud reported on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'It is not halaal upon a true believer, that he should desert (i.e. leave) another Momin for more than three days. If three days have passed, he should meet with him and convey Salaam. If the second person replied to the Salaam, then both are equal in the reward and if he did not reply, then it is he who is charged with its sin, and the person (who conveyed salaam) is released from the sin of leaving him'.

HADITH 4: Abu Dawud reported from Abu Kharash Salmi ﷺ that he heard Rasoolullah ﷺ saying, 'One who leaves his brother for an entire year, is equivalent to murdering him'.

HADITH 5: Imam Ahmed and Abu Dawud reported on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'It is not halaal upon a Muslim, to desert his brother for more than three days. So whosoever did this and died, he has gone into hell.'

Chapter 30

Regarding Fostering Civil Relationships

Almighty Allah says:

وَإِذْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا وَذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَقُولُوا۟ لِلنَّاسِ حُسْنًا وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ

'And when we took a promise from the children of Isra'eel: Worship none other than Allah and treat your parents, and your relatives, and orphans and the destitute with kindness; and speak politely to people; and remain steadfast in prayer, and give charity. [Surah 2 Verse 83]

قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢١٥﴾

'You say, What ever you spend in (doing) good, then it is for parents, and close relatives, and orphans and the destitute and the wayfarer. And Allah knows well whatever good you do.' [Surah 2 Verse 215]

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾

'And your Lord has commanded that you should worship none but Him, and that you should be kind to (your) parents. If either one or both of them reach

old age in your lifetime, then say not 'agh' to them, nor chide them; and speak to them with words of respect, and lay down wings of humility to them with kind heartedness, and say: O My Lord! Have Mercy on both of them, like they nurtured me in childhood.' [Surah 17 Verses 23/24]

وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حُسْنًا ۖ وَإِن جَـٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَآ

'And we have instructed man to be kind towards his parents, and if they attempt to have you associate as a partner to Me, anything of which you have no knowledge, then obey them not.' [Surah 29 Verse 8]

وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَـٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾ وَإِن جَـٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا

'And we have warned man in regards to his parents: His mother carried him in her womb, enduring debility upon debility, and in two years is his weaning (from milk): This (is the decree), Be grateful to Me, and to your parents. Your final return is to Me (alone). And if both of them attempt to have you associate as a partner to Me, anything of which you have no knowledge, then obey them not, and sustain them with kindness in this world.' [Surah 31Verses 14-15]

And Allah says:

وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ إِحْسَـٰنًا ۖ حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ كُرْهًا

'And We have commanded man to show kindness to his parents. His mother carried him in her womb with pain and she gave birth to him in pain.' [Surah 46 Verse 15]

Allah Says

إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلْأَلْبَٰبِ ﴿١٩﴾ ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ﴿٢٠﴾ وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوٓءَ ٱلْحِسَابِ ﴿٢١﴾

'It is only those with understanding that accept the guidance. Those who complete the Promise of Allah, and break not their word after affirming it, and (those) who join together that which Allah has commanded to be joined, and (who) fear their Lord, and (who constantly) fear the horror of reckoning. [Surah 13 Verse 19-21]

وَٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ أُوْلَٰٓئِكَ لَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٢٥﴾

'And those who break the Promise of Allah, after affirming their word, and (who) cut that which Allah has commanded to be joined, and (who) cause disruption on the earth; for them there is the curse; and for them is a dreadful abode.' [Surah 13 Verse 25]

And He says وَٱلْأَرْحَامَ بِهِۦٓ تَسَآءَلُونَ ٱلَّذِى ٱللَّهَ وَٱتَّقُواْ

And fear Allah, from whom you ask, and (your) relatives.' [Surah 4 Verse 1]

HADITH 1: In is in Sahih Bukhari and Muslim from Abu Hurairah ﷺ that a person asked 'Ya Rasool'Allah ﷺ who is entitled to be treated with the best companionship?' (In other words, who is most deserving of favour and kindness), He ﷺ said, 'Your mother'. (In other words, the right of the mother is foremost). He then asked, 'Who thereafter?' Huzoor ﷺ then referred to the mother. Again he asked who thereafter and Huzoor ﷺ said, 'Your father.' It is mentioned in another narration, 'The most deserving is your mother, then your mother, then your mother, then your father, thereafter are those who are closer and thereafter are those who are closer'. In other words, in regards to the rights of favour, the status of the mother is three folds greater than that of the father.

HADITH 2: Abu Dawud and Tirmizi report on the authority of Bahz bin Hakeem, from his father, from his grandfather. The narrator says, 'I said, Ya Rasool'Allah! ﷺ to whom should I be kind (show favour)?' Rasool ﷺ said, 'To your mother', I then asked, 'Who thereafter?' Rasool ﷺ said, 'To your mother', I then asked, 'Who thereafter?' Rasoolullah ﷺ said, 'To your mother', I then asked, 'Who thereafter?' (and) He ﷺ said, 'To your father, then whosoever is closest through him, then whosoever is closer after them'.

HADITH 3: It is reported in Muslim from Ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'The kindest person is one who shows kindness to the friends of his father, after his father has passed away'.

HADITH 4: It is in Sahih Muslim on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'May his nose be rubbed in the dust!' (He ﷺ said this thrice), (In other words, May he be humiliated). Someone asked, 'Ya Rasool'Allah ﷺ 'Who?' (i.e. who is being referred to?) He ﷺ said, 'He who had both or any one of his parents alive in their old age, and could not enter Jannat'. (In other words, he

did not take care of them in a manner, which would allow him to attain Jannat).

HADITH 5: It is in Sahih Bukhari and Muslim on the authority of Asma' bint Abu Bakr Siddique رضی اللہ تعالی عنہا that when the Quraish had signed a treaty with Huzoor ﷺ, my mother who was a pagan came over to visit me. I said, 'Ya Rasool'Allah ﷺ, my mother has come (to visit) and she is inclined towards Islam, or that she disregards Islam. Must I be courteous towards her?' Rasoolullah ﷺ said 'Be courteous towards her.'

HADITH 6: It is in Sahih Muslim and Sahih Bukhari from Mughira رضی اللہ عنہ that Rasoolullah ﷺ said, 'Allah has made these things haraam upon you: *(1)* Disobedience to your mothers; *(2)* to half kill your daughters (i.e. treating them with cruelty); *(3)* not to pay that which you owe others, but to demand payment of that which is due to you. The following are Makruh upon you: *(1)* useless chit chat, *(2)* asking too many questions and *(3)* wasting wealth'.

HADITH 7: In Sahih Muslim and Bukhari it is reported from Abdullah ibn Amr رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'It is 'Gunah-e-Kabeera[1], for a person to swear at his parents'. The people asked, 'Ya Rasool'Allah ﷺ! Can a person really swear at his parents?' He ﷺ said, 'Yes, He does so when he swears at the father of another person and the latter abuses the father of the former and (also) abuses(swears at) his mother'. The Sahaba-e-Kiraam who had seen the 'Era of Ignorance', could not understand why a person would swear at his parents. In other words, this was something that they found very difficult to understand, so Huzoor ﷺ explained to them that it meant, to cause them to be sworn at by someone else. We now

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1. Gunah-e-Kabeera here refers to a major sin.

live in such and era, where some people directly swear at their parents, showing complete disregard for them.

HADITH 8: In Sha'bul Imaan it is reported from A'isha رضی اللہ تعالیٰ عنہا that Rasoolullah ﷺ said, 'I entered Jannat and I heard the recitation of the Holy Qur'an. I asked about who was reciting. The Angels said that it was Haaritha bin Nu'man'.

Huzoor-e-Akram ﷺ said, 'This is the outcome of being courteous (kind)! This is the outcome of being courteous!' Haaritha used to treat his mother kindly.

HADITH 9: It is reported in Tirmizi on the authority of Abdullah ibn Amr رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said, 'The Pleasure of Allah, The Cherisher is in the attaining the pleasure of ones father and the displeasure of Allah The Cherisher is in the displeasure of ones father.'

HADITH 10: Tirmizi and Ibn Majah have reported that a person came to Hazrat Abu Dardah رضی اللہ عنہ and said, 'My mother is commanding me to give Talaaq[1] to my wife'. Hazrat Abu Dardah رضی اللہ عنہ said, 'I heard Rasoolullah ﷺ saying, 'The father is the central Door from among the Doors of Jannat. So, your bliss is in whether you preserve this door or desecrate it'.

HADITH 11: Tirmizi and Abu Dawud have reported from Ibn Umar رضی اللہ تعالیٰ عنہما that he says, 'I used to love my wife dearly and Hazrat Umar رضی اللہ عنہ was not pleased with her. He asked me to give her Talaaq, but I did not do so. Hazrat Umar رضی اللہ عنہ then went to Rasoolullah ﷺ and

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1. Talaaq is the Islamic term used for a divorce.

explained the entire situation. Rasoolullah ﷺ said to me, 'Give her Talaaq'.

The Ulama have stated that if the parents are right in what they are saying, then to give Talaaq is definitely waajib (compulsory), and if the wife is on the right, then too, it is permissible to give Talaaq to attain the pleasure of ones parents.

HADITH 12: Ibn Majah reported from Abu Umaama رضي الله عنه that a person said, 'Ya Rasool'Allah ﷺ! What is the right of the parents upon the children?' He ﷺ said, 'Both of them are your Paradise and Hell'. In other words, by keeping them happy you will attain Jannat and by displeasing them, you will be deserving of hell-fire.

HADITH 13: Baihaqi reported from Ibn Ab'bas رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'The Doors of Paradise are opened unto a person who rises in the morning, in a state of obedience to his parents. If only one of his parents is alive, then one door is opened for him, and that person who wakes up in the morning in a state whereby he disobeyed Allah, through (disobeying) his parents, then as from the morning, the doors of hell are opened for him. If only one parent is alive, then one door is opened for him'. A person said 'Even if his parents are unjust towards him?' He ﷺ said, 'Even if they are unjust towards him, Even if they are unjust towards him, Even if they are unjust towards him!'

HADITH 14: Baihaqi reported from Ibn Ab'bas رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'When a child looks at his parents in a merciful (i.e. compassionate) manner, then for every sight he places upon them, Allah records the reward of Hajj-e-Mabroor[1] for him'.

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1. Hajj-e-Mabroor refers to an accepted Hajj.

The people said, 'Even if he looks at them a hundred times in a day?' He ﷺ said, 'Allah is The Greatest and (Allah) is Most Generous'. In other words, He has all the Divine Power. He is free from this, that it should be said that He is incapable of giving this.

HADITH 15: Imam Ahmed, Nasa'i and Baihaqi have reported on the authority of Mu'awiyah bin Jaahima ﷺ that his father Jaahima presented himself before Rasoolullah ﷺ and said, 'Ya Rasool'Allah ﷺ! I intend to partake in Jihad, so I have come to ask the advice of Huzoor ﷺ'. Huzoor ﷺ asked, 'Is your mother alive?' He said, 'Yes.' The Beloved Prophet of Allah ﷺ said, 'Make it your incumbent duty to care for her, for Jannat is at her feet'.

HADITH 16: Baihaqi reported from Anas ﷺ that Rasoolullah ﷺ said, 'If both or one of the parents of a person passed away, and he was disobedient to them, (but) now he constantly makes Istighfar for them (i.e. prays for their salvation), until such time that Allah Ta' aala writes him amongst the pious'.

HADITH 17: Nasa'i and Daarimi have reported on the authority of Abdullah ibn Amr رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'A 'Manaan' in other words one who boasts about the favours he performs, the one who disobeys his parents and the one who is a compulsive drinker (i.e. alcoholic) will not enter Jannat'.

HADITH 18: Tirmizi reported from Ibn Umar رضی الله تعالی عنهما that a person presented himself before Nabi Kareem ﷺ and said, 'Ya Rasool'Allah ﷺ! I have committed a serious sin. Will my repentance be accepted?' He ﷺ said, 'Is your mother alive?' He said 'No'. He ﷺ said, 'Is any one of your maternal aunts alive?' He said 'Yes' He ﷺ said, 'Be courteous towards her (i.e. treat her with kindness)'.

HADITH 19: Abu Dawud and Ibn Majah reported from Abi Usaid Sa'adi ﷺ that we were in the Holy Presence of Rasoolullah ﷺ when a person from the Bani Salma Tribe came forth and said, 'Ya Rasool'Allah ﷺ! My parents have passed on. Is there any way to continue being kind towards them?' He ﷺ said, 'Yes, make Dua and Istighfar for them and fulfil whatever they have undertaken, and be courteous towards their relatives and honour their friends for their sake'.

HADITH 20: Haakim reported in Mustadrak from Ka'ab bin Ujrah ﷺ that Rasoolullah ﷺ said, 'All of you gather close to the pulpit!' so all of us gathered there. When Huzoor ﷺ ascended onto the first step of (the pulpit). He ﷺ said, 'Aameen', when he ascended onto the second stair, He ﷺ said, 'Aameen' and when He ﷺ ascended onto the third stair, He ﷺ said, 'Aameen'. When Huzoor ﷺ descended, we said, 'Today we heard such words from Huzoor ﷺ that we have never heard before?' Rasoolullah ﷺ said, 'Jibra'eel ﷺ came to me and said, 'May he be distanced (i.e. deprived) from the Mercy of Allah, who attained the month of Ramadan and could not receive salvation', (so) I said, 'Aameen'. When I ascended onto the second step he said, 'May that person be distanced from the Mercy of Allah', before whom Huzoor's ﷺ name is mentioned and he does not send Durood (Shareef) upon Huzoor ﷺ, (so) I said, 'Aameen'. When I ascended onto the third stair, he said, 'May he be distanced from the Mercy of Allah, whose both parents or one of them lived to see their old age and they did not enter him into Jannat', (so) I said, 'Aameen'.'

HADITH 21: Baihaqi reported from Sa'eed ibnil A'as ﷺ that Rasoolullah ﷺ said, 'The Right of the elder brother over the younger brother is like that of the father over his children'.

HADITH 22: In Sahih Bukhari and Muslim it is reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'After Almighty Allah created the creation, then Kinship[1], stood up and supplicated in the Divine Court of Allah. Almighty Allah asked, 'What is the matter?' Kinship said, 'I seek refuge in you from those who sever (i.e. break) ties'. It was said to it, 'Are you not pleased that I will cause those who join you to be joined (i.e. to have good connection with Me), and I will sever those who sever you'. It replied 'Yes, I am pleased'. It was said, 'Then so be it'.

HADITH 23: In Sahih Bukhari it is reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, ''Rahim' is derived from Rahmaan. Allah Ta'aala has said, I will keep connection with him who maintains you, and sever connections with him, who severs you'.

HADITH 24: In Sahih Bukhari and Muslim it is reported from Umm-ul-Mo'mineen A'isha رضی الله تعالی عنها that Rasoolullah ﷺ said that kinship embraces the Arsh of Allah, and says 'whosoever maintains me, Allah will keep connection with him and whosoever severs me, Allah will sever him'.

HADITH 25: Abu Dawud reported on the authority of Abdur Rahmaan ibn Auf ﷺ that he heard Rasoolullah ﷺ saying that Allah says, 'I am Allah and I am Rahmaan[2] and I have created Rahim [3], and I have named it with a name which is derived from my Name. Thus whosoever fosters it, I will keep connection with him, and he whosoever severs it; I will sever him'.

HADITH 26: In Sahih Bukhari and Muslim it is reported from Anas ﷺ that Rasoolullah ﷺ said, 'Whosoever wishes for Barkat[1] in his sustenance and extension to his life, he should foster good relations with his relatives'.

HADITH 27: Ibn Majah reported on from Thawbaan ﷺ that Rasoolullah ﷺ said, 'There is nothing which can alter Taqdeer[2] except for Dua[3] and Birr[4]'.

In other words, a person's life is extended due to his kindness and goodwill, and a person is deprived from blessings in his sustenance due to sins. The meaning of this Hadith is that Dua alleviates misfortunes and calamities.

HADITH 28: Haakim reported in Mustadrak on the authority of Ibn Ab'bas رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said, 'Become familiar with your Family Lineage, so that you may be able to maintain good family relations. If you sever family ties, then even though they may be near, they are not close and if you maintain ties, they are not far away, even if they may be distant.'

HADITH 29: Tirmizi reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Become so familiar regarding your family lineage, through which you may be able to foster good family relations, because in us, fostering family ties is a means of love. It will increase your wealth and extend your lifespan'.

HADITH 30: Haakim reported in Mustadrak on the authority of Aasim ﷺ that Rasoolullah ﷺ said, 'He who desires long life and

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1. Kinship: refers to relationship, and it is regarded as a creation.
2. Rahmaan is one of the Names of Allah and it means The Compassionate.
3. Rahim here refers to kinship.

1. Barkat here refers to blessing in abundance.
2. Taqdeer here refers to Fate and Destiny.
3. Dua in this context refers to sincere supplication.
4. Birr refers to Goodwill.

abundance in sustenance, and (desires) that he should be protected from a bad death, should constantly fear Allah and foster good relations with his relatives'.

HADITH 31: In Sahih Bukhari and Muslim it is reported from Jubair bin Mut'im ﷺ that Rasoolullah ﷺ said, 'One who severs family ties will not enter Jannat'.

HADITH 32: Baihaqi reported in Sha'bul Imaan from Abdullah bin Abi Ufa ﷺ says, 'I heard Rasoolullah ﷺ saying, 'The Mercy of Allah does not descend over that Nation, in which there is one who severs ties'.'

HADITH 33: Tirmizi and Abu Dawud reported on the authority of Abu Bukra ﷺ that Rasoolullah ﷺ said, 'From the punishment for those sins which are meted out swiftly in this world and that which holds a stock of punishment in the hereafter, there is none worse than mutiny and severing family ties'.

HADITH 34: It is in Sahih Bukhari from ibn Umar رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'Silah Rahim[1] is not that which is done to acquire something in return for it (in other words one only showed favour to someone because he showed favour to him). However, it is the one who establishes the bonds of kinship who maintains good relationship, even if it is severed by the other party'.

HADITH 35: It is in Sahih Muslim from Abu Hurairah ﷺ that a person said, 'Ya Rasool'Allah ﷺ! My close relatives are such that I

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1. Silah Rahim refers to fostering and maintaining good relationship with your kin.

continue to maintain good relations with them, yet they sever it. I am courteous towards them and they are cruel towards me, and I treat them with tolerance, but they treat me insolently'. Huzoor ﷺ said, 'If it is as you have mentioned, then you are filling their mouths with hot ash, and there will always be a helper with you, from Allah'.

Hadith 36: Haakim reported in Mustadrak on the authority of Uqba bin Aamir رضي الله عنه who says, 'I went over to visit Rasoolullah ﷺ (and) I promptly held the blessed hand of Huzoor-e-Akram ﷺ and Huzoor ﷺ (also) held my hand quickly. He ﷺ then said, 'O Uqba! The best character in this world and the hereafter is that you should be good to him who separates you, and forgive him who oppresses you, and whosoever wishes for long life and abundance in sustenance, he should maintain good relations with his relatives'.'

Laws of Jurisprudence

Silah Rahim means fostering good relations with relatives. In other words, it refers to being courteous and kind towards ones relatives. There is consensus amongst the entire Ummah that Silah Rahim is waajib and Qatah Rahim[1] is haraam. Who are the relatives with whom it is waajib to foster good relations? Some Ulama have mentioned that it refers to the next of kin who are Mahram, whilst others have said that it refers to all the next of kin, be they mahram or not, and the second statement evidently seems to be the correct one. The Hadith has mentioned absolutely that we should maintain good relations with relatives (i.e. without stipulating close or distant). In the Holy Qur'an ذوی القربی has been mentioned absolutely, but since there are numerous levels amongst relations, there is also a

1. Qatah Rahim refers to severing ties with your relatives.

difference in how relationships should be maintained with each of them. The status (level) of the parents is the greatest, followed by that of relatives that are closest (Mahram), followed by all other relatives, and this is based on their positions. *[Raddul Muhtar]*

LAW: There are numerous forms of practising Silah Rahim. One way, is to shower them with gifts and presents. To be of assistance to them if they are in need of your assistance in any way. To convey Salaam to them. To visit them. To associate with them. To have conversations with them and, to be kind and considerate towards them. *[Durr-e-Mukhtar]*

LAW: If a person is in a foreign land, then he should communicate with his relatives by way of letter. He should constantly keep written communication with them, so that one does not lose contact with them. If it is possible, then the one who is abroad should try to return to his country, to refresh his relationship with his relatives. Doing this will enhance the love between them. *[Raddul Muhtar]*

LAW: If a person is abroad, and his parents call for him, it is necessary for him to return home. Merely writing them a letter will not be sufficient. Similarly, if his parents need him to serve them, then too, he must return home and serve them. After the father, the status is afforded to the paternal grandfather and to the elder brother, because the eldest brother is in place of the father. The status of the eldest sister and maternal aunt is in place of the mother. Some of the learned Ulama have mentioned the paternal uncle to be in place of the father and the same is meant by the words of the Hadith: عم الرجل صنوابيه *'The paternal uncle of a man is equivalent to his father'.* With the exception of those mentioned above, it is sufficient to send letters or gifts to other relatives. *[Raddul Muhtar]*

LAW: One should meet with his very close relatives on alternate days. In other words, one should not visit them daily, and this is based on the analogy that it causes love and affection to increase. Actually one should visit other relatives from a Friday to a Friday, or once in a month. The entire tribes and families should be united together. When they are on the right, then they should all work united together to confront others and to proclaim the truth. If anyone from amongst your relatives presents a need, then try to fulfil this need of his. To reject it is to server ties (i.e. to be unkind). *[Durar]*

LAW: Maintaining good relations does not mean that you should only be good to them if they are good to you. That is merely a type of remuneration. In other words, it is merely like bartering (interchanging), whereby if he sent something to you, then you in turn send something to him. If he comes over to visit you, then you go over to visit him. In reality, Silah Rahim means that if he severs, then you should join (foster) and if he wishes to be distant from you and shows no effort, you should give consideration to the rights of family ties to him. *[Raddul Muhtar]*

LAW: It has been mentioned in the Hadith that being kind towards your relative allows one to live a long life and it brings abundance in sustenance. Some Ulama have interpreted this Hadith based on its obvious meaning. In other words, they have mentioned that Qaza-e-Mu'alaq[1] is being referred to in this instance, because Qaza-e-Mubram[2] cannot be removed. (This they have based on this verse):

إِذَا جَآءَ أَجَلُهُمْ فَلَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ

'When their promised (time) is reached, neither can they cause a moment of delay, nor (can they) cause it to advance.' [Surah 10 Verse 49]

Some Ulama have mentioned that long life or extension in life refers to the fact that even after a person passes away, rewards are recorded for him, as if he is still alive; or it could mean, that even after he passes from this world, people will still speak fondly of him. *[Raddul Muhtar]*

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1. Qaza-e-Mu'alaq refers to Fate that is pending.
2. Qaza-e-Mubram refers to inevitable Fate.

Chapter 31

Regarding Affection Towards Children & Compassion Towards Orphans

HADITH 1: It is in Sahih Bukhari and Muslim on the authority of Umm-ul-Mo'mineen A'isha رضی اللہ تعالی عنہا that a Bedouin said to the Prophet ﷺ 'You (people) kiss children (affectionately) and we do not do this.' Huzoor ﷺ said, 'What can I do if Allah has removed mercy (compassion) from your heart.'

HADITH 2: It is in Sahih Bukhari and Muslim on the authority of A'isha رضی اللہ تعالی عنہا says that a woman came to me with her two daughters and then requested for something. I did not have anything in my possession except one date. I gave that away to her. The woman split the date and shared it between her daughters, and she remained without eating. After she had left, Huzoor ﷺ arrived (and) I mentioned this incident to Huzoor ﷺ, who said, 'That person whom Allah has blessed with daughters, and he is compassionate towards them, then they shall be a barrier for him from the fire of hell'.

HADITH 3: Imam Ahmed and Muslim reported on the authority of A'isha رضی اللہ تعالی عنہا says, 'A poor woman came to me with her two daughters and I gave her three dates. She gave one each to her daughters and was about to put one into her mouth, when her daughters asked her for it. She broke it into two pieces and shared it between them. When I mentioned this to Huzoor ﷺ, He ﷺ said, 'Allah ta'aala has made Jannat Waajib upon her, and He has granted her salvation from hell-fire'.

HADITH 4: It is reported in Sahih Muslim from Anas رضی اللہ عنہ that Rasoolullah ﷺ said, 'That person in whose guardianship two daughters (i.e. two girls) remain until they reach puberty, then such a person will come forth on the day of Qiyaamah in such a condition that him and I will be very close to one another.' Then Huzoor ﷺ joined both his fingers to show this closeness.

HADITH 5: It is in Sharhus Sunnah from ibn Ab'bas رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'Almighty Allah will definitely make Jannat waajib (compulsory) upon a person who shares his food and drink with an orphan, except if he committed such a (grave) sin, which cannot be forgiven. Allah will make Jannat Waajib upon a person who takes care of three daughters or the same amount of sisters and teaches them good character and is compassionate towards them, until such time that, they become self-sufficient (i.e. until such time that they do not need him to take care of them any longer). Someone (then) said, 'Ya Rasool'Allah ﷺ! If it is two' (i.e. is the reward the same in taking care of two daughters or sisters?) He ﷺ said, 'For two' (i.e. the same rewards is in this case as well). If the people would have asked regarding one, then Huzoor ﷺ would have mentioned the same about that as well. He ﷺ (then said) 'for him, whose 'Karimatain' Allah has taken away, Jannat is compulsory.' It was asked, 'What is Karimatain'. He ﷺ said 'His eyes'.

HADITH 6: Abu Dawud reported on the authority of Auf bin Maalik Ashja'i رضی اللہ عنہ that Rasoolullah ﷺ said, 'I and that lady, whose cheek is discoloured, will be in Jannat like this.' In other words just as the middle and the index (Kalima) fingers are close to each other. This refers to a woman of high stature and beauty who became widowed and then spent her life taking care of orphans until such time that they separate (i.e. either they grow up or they pass away)'.

HADITH 7: Imam Ahmed, Haakim and Ibn Majah reported from Suraqa bin Maalik رضی اللہ عنہ that Nabi Kareem ﷺ said, 'Should I not inform you of the greatest Sadqa? It is to take care of your daughter who has returned to you[1]'.

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1. This refers to the situation, where a female returned to her father's home because her husband has passed away or he has given her Talaaq.

HADITH 8: Abu Dawud reported from Ibn Ab'bas ﷺ that Rasoolullah ﷺ said, 'That person who has a daughter and refrains from being cruel towards her and from causing her any insult and he does not give preference to his male children over her; Allah will enter him into Holy Paradise (Jannat)'.

HADITH 9: Tirmizi reported from Jaabir bin Samurah ﷺ that Rasoolullah ﷺ said, 'For a person to teach his children good manners are better than him giving One Sa'[1].

HADITH 10: Tirmizi and Baihaqi have reported on the authority of Ayub bin Moosa who reported from his father, from his grandfather that Rasoolullah ﷺ said, 'A father can not give a gift better than good manners to his children'.

HADITH 11: Tirmizi and Haakim have reported on the authority of Amr bin Sa'eed inbil A'as ﷺ that Rasoolullah ﷺ said, 'There is no greater gift from a father to his children than him teaching them good manners.'

HADITH 12: Ibn Majah reports from Anas ﷺ that Rasoolullah ﷺ said, 'Respect your children and teach them good manners'.

HADITH 13: Ibn ul Najaar reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Upon the father, is also the rights of the children, just as upon children is the right of the father'.

HADITH 14: Tabrani reported from Ibn Ab'bas رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'Give to your children equally'.

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1. One Sa' is equivalent to two handfuls in weight equal to about 3 Kg.

If I had to give excellence (preference) to anyone, I would have given this preference to girls (daughters)'.

HADITH 15: Tabrani reported on the authority of Nu'man bin Basheer رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'Be just with your children, when giving them gifts, just as you desire that all of them should be just in kindness and compassionate towards you'.

HADITH 16: Ibn Najaar reported from Nu'man bin Basheer رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'Allah loves for you to be just between your children, even to the extent of kissing them'.

HADITH 17: It is in Sahih Bukhari from Sahl bin Sa'ad رضی اللہ عنہ that Rasoolullah ﷺ said, 'That person who maintains an orphan, be he of that house or of another (house), both him and I shall be in Jannat like this'. The Prophet ﷺ gestured by way of joining his middle and index (Kalima) finger and only left a small space between both the fingers.

HADITH 18: Ibn Majah reported on the authority of Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'The best house amongst Muslims, is that house in which there is an orphan who is treated with kindness, and the worst house among Muslims is that house in which there is an orphan who is treated with cruelty'.

HADITH 19: Imam Ahmed and Tirmizi have reported on the authority of Abu Umaama رضی اللہ عنہ that Rasoolullah ﷺ said, 'The person who runs his hand over the head of an orphan solely for the pleasure of Allah. Then he shall be awarded with good deeds equivalent to every single strand of hair that his hand passed over. That person who is kind towards an orphan boy or an orphan girl, him and I will be in Jannat like this (he ﷺ joined both his fingers and said this).'

HADITH 20: Imam Ahmed reported on the authority of Abu Hurairah ﷺ that a person complained about the hardness of his heart, (so) Nabi Kareem ﷺ said, 'Run your hand over the head of an orphan and feed a needy person'.

HADITH 21: Tabrani reported in Awsat on the authority of Abu Hurairah ﷺ that Huzoor ﷺ said, 'If a boy is an orphan, then when passing your hand over his head, run your hand towards the front (i.e. back to front). If the child has a father, then when passing your hand over his head, run the hand towards the neck (nape, i.e. front to back)'.

Chapter 32

The rights of neighbours

Allah ﷻ says

وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗا وَبِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱلۡجَارِ ذِي ٱلۡقُرۡبَىٰ وَٱلۡجَارِ ٱلۡجُنُبِ وَٱلصَّاحِبِ بِٱلۡجَنۢبِ وَٱبۡنِ ٱلسَّبِيلِ وَمَا مَلَكَتۡ أَيۡمَٰنُكُمۡۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخۡتَالٗا فَخُورًا ٣٦

'And worship Allah, and do not join any partners with Him; and be good to parents, relatives, orphans, the needy, and neighbours who are near, and neighbours who are distant, the companions at beside you, the wayfarer (traveller) and to your bondsmen and bondswomen. Verily Allah loves not the egotistical, the conceited.' [Surah 4 Verse 36]

HADITH 1: It is reported in Sahih Bukhari and Muslim on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'By Allah, he is not a Momin, By Allah, he is not a true believer, By Allah, he is not a true believer!' It was asked, 'Who Ya Rasool'Allah ﷺ?' He ﷺ said, 'That person whose neighbour is not safe from his wretchedness'.

HADITH 2: In Sahih Muslim it is reported on the authority of Anas ﷺ that Rasoolullah ﷺ said, 'That person will not enter Paradise, whose neighbour is not safe from his wretchedness'.

HADITH 3: In Sahih Bukhari and Muslim it is reported on the authority of Umm-ul-Mo'mineen A'isha رضی اللہ تعالی عنہا that Rasoolullah ﷺ said, 'Jibra'eel عليه السلام constantly advised me regarding the rights of the neighbours, until such time that I felt that the neighbour might be appointed as an heir (inheritor)'.

HADITH 4: Tirmizi, Daarimi and Haakim reported on the authority of Abdullah bin Amr رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said, 'The best companion (friend) is the one who wishes what is good for his friend and the best among neighbours is the one who is a well-wisher to his neighbour'.

HADITH 5: Haakim reported in Mustadrak on the authority of Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'He who has Imaan in Allah and in the Last Day should honour his neighbour'.

HADITH 6: Ibn Majah reported from Abdullah ibn Mas'ud رضی اللہ عنہ that a person said in the presence of Rasoolullah ﷺ 'Ya Rasoolullah ﷺ! How will I know if I have done good or bad?' He ﷺ said, 'If you hear your neighbour saying that you have done good, then verily you have done good and when you hear them saying that you have done wrong, then verily you have done wrong'.

HADITH 7: Baihaqi reported in Sha'bul Imaan on the authority of Abdur Rahmaan bin Abi Qirad رضی اللہ عنہ that one day, Nabi Kareem ﷺ performed wudu. The Sahaba-e-Kiraam took the water and began to rub it over their faces. Huzoor ﷺ said, 'What is it that causes you to do this?' They said, 'The Love for Allah and His Rasool ﷺ'. Huzoor ﷺ said, 'Whosoever wishes to love Allah and His Rasool ﷺ or wishes that Allah and His Rasool ﷺ should love him, then when he speaks, he should speak the truth and when something is entrusted to him, he should discharge the trust, and he should be civil to his neighbours'.

HADITH 8: Baihaqi reported in Sha'bul Imaan on the authority of Ibn Ab'bas رضی اللہ تعالیٰ عنہما says, 'I heard Rasoolullah ﷺ saying 'A Momin is not one who eats a stomach full of food and his neighbour remains hungry beside him'. In other words, he is not a Momin Kaamil[1].

HADITH 9: Tabrani reported from Jaabir ﷺ that Huzoor ﷺ said, 'When a person cooks a pot of food, he should allow for extra gravy, and he should share some of it with his neighbour as well'.

HADITH 10: Dailmi reported from Hazrat A'isha رضی الله تعالی عنها that Rasoolullah ﷺ said, 'When the neighbour's child comes over, then give him something in his hand. It will increase the love'.

HADITH 11: It is in Sahih Bukhari and Muslim on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'If your neighbour wishes to place beams (rafter) on your wall, then do not refuse him to do so'. This ruling is on the basis of 'Diyaanat' (integrity). However legally (justifiably), one is allowed to refuse (such a request).

HADITH 12: Imam Ahmed and Baihaqi have reported in Sha'bul Imaan from Abu Hurairah ﷺ that a person asked 'Ya Rasool'Allah ﷺ! It is mentioned in regards to a certain lady that she performs Namaaz, fasts and gives Sadqa in abundance, but she also causes distress to her neighbours by way of her tongue (i.e. through harsh words)'. He ﷺ said, 'She is in hell'. The person then said, 'Ya Rasool'Allah ﷺ! It is mentioned in regards to a certain lady that there is shortage in her Fasting, charity and Namaaz (in other words Nawaafil). She gives a piece of cheese in Sadqa, but she does not cause any discomfort to her neighbours by way of her tongue.' He ﷺ said, 'She is in Paradise'.

HADITH 13: Imam Ahmed and Baihaqi have reported from Abdullah bin Mas'ud ﷺ that Rasoolullah ﷺ said, 'Allah ta'aala distributed character amongst you, just as He distributed

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Cont...from last page

1. A Momin Kaamil refers to a truly perfect and devout believer.

sustenance. Allah gives the world (materialistic things) to the one who is dear to Him and also to the one who is not dear to Him, but He gives Deen (True Religion of Islam) only to him, who is beloved and dear to Him. Thus, to whomsoever Allah has given Deen, He has made him his beloved. I swear by Him in Whose Divine Power is my life! A servant can never be a Muslim unless his heart and tongue is Muslim. In other words, he is not regarded as a believer unless he affirms with the heart and declares with the tongue, and he is not regarded as a Momin until his neighbour is safe from his wretchedness'. Haakim reported a similar narration in Mustadrak as well.

HADITH 14: Haakim reported in Mustadrak on the authority of Naaf'i bin Abdul Haarith ﷺ that Rasoolullah ﷺ said, 'In this world, it is a Muslims good fortune if he has a pious neighbour, a spacious house and a reliable means of transportation'.

HADITH 15: Haakim reported in Mustadrak on the authority of A'isha رضی اللہ تعالی عنہا says that she said, 'Ya Rasool'Allah ﷺ! I have two neighbours. To whom should I send a gift?' He ﷺ said, 'To the one whose door is closest (to yours)'.

HADITH 16: Imam Ahmed reported on the authority of Uqba bin Aamir ﷺ that Rasoolullah ﷺ said, 'On the Day of Qiyaamat (Reckoning), the two people who will be first to present their case (arguments), will be neighbours'.

HADITH 17: Baihaqi reported on the authority of Abdullah ibn Amr رضی اللہ تعالی عنہما (on the merit of it being a weak chain of transmission) that Rasoolullah ﷺ asked, 'Do you know what the right of the neighbour is?'

It is this, that when he asks for your help, you should help him, when he asks for a loan, you should give him a loan, and when he is dependant, you should give him something. When he is ill, you should visit him, and when he receives anything good, you should congratulate him, and when any difficulty (or sadness) befalls him, then you should sympathise with him, and when he passes away, you should go with his Janaazah. Without permission do not extend your building, cutting of the breeze from him, and do not cause him harm through your pot (food), but share some of it with him as well. If you purchase any fruit, then gift some to him as well and if you do not wish to gift some to him, then bring it home discreetly, and your children should not take it outside, as this will cause offence (grief) to the neighbours children. Do you know what the right of the neighbour is?

By Him, in Whose Divine Power is my life! There are only a few people who are able to fulfil the rights of their neighbours. It is they upon who is the Grace of Allah.' Huzoor ﷺ continued advising us regarding the rights of the neighbours, until such time that the people felt that he would appoint the neighbour as the heir. Then Huzoor ﷺ said, 'Neighbours are in three categories: Some of them have three rights, some have two and some have just one'.

'That neighbour, who is a Muslim and a relative as well, has three rights: The Right of a neighbour; The Right of Islam and the Right of a relative. The Rights of a Muslim neighbour are two: The Right of a neighbour and the Right of Islam and the neighbour who is an unbeliever has only one right and that is the right that is due to a neighbour.' We asked, 'Ya Rasool'Allah ﷺ! Should we give them from our Qurbanis'? He ﷺ said, 'The mushrikeen (pagans and polytheists) should not be given anything from your Qurbani'.

Law: If by climbing onto rooftops allows one to look into the houses of others (i.e. causing their privacy to be invaded), then they have the right to forbid you from climbing onto the roof top. Until such time that, you do not build a wall as a barrier or erect something that will protect their privacy from being invaded.

If when climbing onto the rooftop one is not able to look into the homes of others, but it causes them to confront each other when they climb onto the roof top as well, then in such a case, they cannot forbid him from climbing onto the roof top. Their females should not go on to the rooftops, so as to avoid any invasion of privacy. *[Durr-e-Mukhtar]*

Law: The rear wall (or rear of his house) is in the house of another person (i.e. adjoined to another house) and he wishes to put sand onto the wall of his house (i.e. plaster it etc.), but the other person is not allowing him access through his house.

Now how will it be possible for him to do this? The owner of that house will be requested to give permission for him to enter the house and plaster the wall, or he should do the plastering himself and will be paid for having this done.

Similarly, if a persons wall falls into the property of another person, and there is a need to pick up the sand (etc.) from there, (then in such a case) the owner of the property should grant him permission to pick up the sand (etc.) and if he does not give permission, then he should haul it over himself. *[Alamgiri]*

Chapter 33

Kindness & Compassion Towards Allah's Creation

Allah ﷻ says

تَعَاوَنُوا عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ

'Assist one another on righteousness and piety, and assist not (one another) on sin and aggression.' [Surah 5 Verse 2]

HADITH 1: It is reported in Sahih Bukhari and Muslim from Jareer bin Abdullah ﷺ that Rasoolullah ﷺ said, 'Allah ta'aala does not bestow His Mercy upon a person who is not merciful upon the people'.

HADITH 2: Imam Ahmed and Tirmizi reported from Abu Hurairah ﷺ who says that he heard Abul Qaasim, The Truthful and the Deliverer of the Truth ﷺ saying, 'Mercy is not removed, but from a wretched person'.

HADITH 3: Abu Dawud and Tirmizi reported from Abdullah ibn Amr رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'Rahmaan has Mercy on those who have mercy. Be compassionate to those on the earth and He, Whose Divine Authority is over the skies, will be Merciful towards you'.

HADITH 4: Tirmizi reported from Ibn Ab'bas رضى الله تعالى عنها that Rasoolullah ﷺ said, 'He who shows no mercy upon our children and shows no respect to our elders, and he who does not command righteous deeds and he who does not forbid evil, is not from amongst us'.

HADITH 5: Tirmizi reported from Anas ﷺ that if a young person respects an elderly person due to his old-age, then Allah will appoint for him, one who will respect him in his old-age.

HADITH 6: Abu Dawud reported from Abu Musa ﷺ that Rasoolullah ﷺ said, 'It is from the signs of Respect for Allah, to be respectful to an elderly Muslim, and to respect one who bears the Qur'an (i.e. a Hafiz), who is neither Ghaali or Jaafi[1], and to be respectful to a Just Ruler'.

HADITH 7: Imam Ahmed and Baihaqi have reported on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ said 'A Momin is a sanctuary of affection, and there is no good in that person who neither shows any affection nor receives any affection'.

HADITH 8: Baihaqi reported on the authority of Anas ﷺ that Rasoolullah ﷺ said, 'Whosoever fulfils the need of someone in my Ummah with the aim of making him happy, he has pleased me and whosoever pleases me has pleased Allah, and whosoever pleases Allah, Allah will enter him into Jannat'.

HADITH 9: Baihaqi reported on the authority of Anas ﷺ that Rasoolullah ﷺ said, 'whosoever redresses the grievances of an aggrieved person, Allah will have seventy three blessings and absolutions recorded for him. Through one of them, all of his issues will be set aright and with the remaining seventy two, his status will be elevated on the Day of Qiyaamat'.

HADITH 10: It is in Sahih Muslim on the authority of Nu'man bin Basheer رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said, 'The entire Momineen are

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1. One who is neither Ghaali nor Jaafi here refers to those who overstate to the extent of exaggeration, that even in recitation, they give no consideration to the accuracy of the words, or either they give the wrong interpretations, or that they recite merely for the sake of show. The injustice is such, that neither do they decline from doing this, nor do they really recite the Qur'an, nor act according to its commands.

like one person (i.e. one body). If his eye is inflicted (by illness), then his entire body is ill and if there is an illness in his head, then his entire body is ill'.

HADITH 11: In Sahih Bukhari and Muslim it is reported on the authority of Abu Musa ﷺ that Rasoolullah ﷺ said, 'A believer unto another believer is the example of a solid structure, that part of it gives strength to other parts of it. Huzoor ﷺ then intertwined the fingers of his one hand to the fingers of the other hand. In other words, Muslims too, should be united in the same manner as the fingers are entwined'.

HADITH 12: It is in Sahih Bukhari and Muslim on the authority of Anas ﷺ that Rasoolullah ﷺ said, 'Assist your brother, be he the oppressor or the oppressed!' Someone asked, 'Ya Rasool'Allah ﷺ! If he is oppressed then I will (surely) assist him, but if he is the oppressor, how should I assist him?' He ﷺ said, 'Stop him from committing oppression. In this way you will be helping him'.

HADITH 13: It is in Sahih Bukhari and Muslim on the authority of Ibn Umar رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'A Muslim is a brother unto another Muslim. Neither should he oppress him, nor should he quit assisting him and one who is there for his brother in a time of need, Allah is there in his time of need. Whosoever removes a single difficulty of a Muslim, Allah will eliminate for him one difficulty from the difficulties of Qiyaamat, and that person who veils the secrets of another Muslim; Allah ta'aala will veil his secrets on the day of Qiyaamat'.

HADITH 14: In Sahih Bukhari and Muslim it is reported from Anas ﷺ that Rasoolullah ﷺ said, 'I swear an oath by Him, in Whose Hand

(Divine Control) is my life, a servant is not a true believer unless he loves for his Muslim brother that which he loves for himself'.

HADITH 15: It is in Sahih Muslim from Tameem Daari ﷺ that Rasoolullah ﷺ said, 'Deen is to wish-well (i.e. to be supportive and loyal)'. He ﷺ said this thrice. We asked, 'Who should we be loyal to?' He ﷺ said, 'Allah and His Rasool, and His Divine Book, and the Learned Leaders of the Believers, and to the Muslims in general'.

HADITH 16: It is in Sahih Bukhari and Muslim from Jareer bin Abdullah ﷺ; He says, 'We pledged the oath of allegiance at the hands of Rasoolullah ﷺ to establish Namaaz, give Zakaat, and to be supportive (i.e. caring) to every Muslim'.

HADITH 17: Abu Dawud reported from Hazrat A'isha رضی اللہ تعالیٰ عنہا that Rasoolullah ﷺ said 'Treat each person according to his status'. In other words, approach each person as it is befitting his status. Do not deal with everyone in the same manner, but in doing so, one must take heed not to belittle or embarrass anyone else.

HADITH 18: Tirmizi and Baihaqi reported on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'A good person amongst you is one from whom there is expectation of good and from whose mischief others are spared. A bad person amongst you is one from whom there is no expectation of any good and from whose mischief others are not spared'.

HADITH 19: It is reported in Baihaqi from Anas ﷺ that Rasoolullah ﷺ said, 'The entire creation is dependant on Allah and the dearest to Allah is the one who is kind towards all those who are dependant upon Him'.

HADITH 20: Tirmizi reported on the authority of Abu Zirr ﷺ that Rasoolullah ﷺ said, 'Always remain in the Fear of Allah where ever you may be, and if you commit any wrong, then thereafter do that which is right. This righteous deed will cleanse it, and approach people with good manners'.

Chapter 34

Gentleness, Modesty & Good Character

HADITH 1: 'Allah ta'aala is Compassionate and compassion is dear to Him, and He awards for compassion, that which he does not award for harshness (i.e. severity).' *[Muslim]*

HADITH 2: He ﷺ said to A'isha رضى الله تعالى عنها 'Make gentleness (i.e. softness and empathy) necessary and abstain from abusiveness and harshness. Gentleness gives beauty to that which possesses it and that from which it is removed, becomes flawed'. *[Muslim]*

HADITH 3: 'He who is deprived of gentleness is deprived of Good'. *[Muslim]*

HADITH 4: 'Whosoever received a share of gentleness, has received the share of good for this world and the hereafter, and the one who is deprived from the share of gentleness, has been deprived from the good of the world and the hereafter'. *[Sharhus Sunnah]*

HADITH 5: 'Shall I not tell you whom hell-fire is forbidden to touch and upon whom hell-fire is haraam? It is haraam upon a person who brings about easiness, having gentle and lenient (nature).' *[Ahmed, Tirmizi]*

HADITH 6: 'Believers are lenient and gentle, like a camel on a bridle. If it is pulled, it allows itself to be pulled and if it is brought to sit on a rock, then it will remain seated.' *[Tirmizi]*

HADITH 7: A person was admonishing his brother because of modesty, saying that he was too shy. Rasoolullah ﷺ said, 'Let him be, (in other words, do not admonish him) for modesty is from Imaan'. *[Bukhari, Muslim]*

HADITH 8: 'Modesty does not bring forth but good. Modesty is totally good'. *[Bukhari]*

HADITH 9: These are the words of the past Ambia, which is common amongst the people, 'If you have no modesty (i.e. shame), then do as you wish'. *[Bukhari]*

HADITH 10: 'Modesty is part of Imaan and Imaan is in Jannat, and rudeness is part of hardness of heart, and hardness of heart is in hell'. *[Ahmed, Tirmizi]*

HADITH 11: 'Every Deen has an innate character (i.e. natural habit and trait), and the character of Islam is modesty'. *[Imam Maalik]*

HADITH 12: 'Imaan and Modesty are both companions. When one is taken away, then the other is taken away as well'. *[Baihaqi]*

HADITH 13: 'To be virtuous is to have good character and sin is that which feels distasteful in the heart, and you do not desire that the people should become aware of it'. *[Muslim]*

Here a person whose heart Allah has enlightened, and whose heart is alert and bright is being discussed. Even though it is not something proven to be forbidden through evidence of the Shariat, he still feels this. Now, if there is evidence pointing to it being forbidden, then there will be no consideration to it feeling distasteful.

HADITH 14: 'The dearest to me amongst you is the one whose character is the best'. *[Bukhari]*

HADITH 15: 'The best amongst you are those, who are of good character'. *[Bukhari, Muslim]*

HADITH 16: 'The most accomplished in Faith are those who possess good character'. *[Abu Dawud]*

HADITH 17: 'Man has not been awarded anything better than good character'. *[Baihaqi]*

HADITH 18: 'The heaviest thing which will be kept on the Mizaan (Scale) of the believers, on the Day of Qiyaamat shall be their good character, and Allah does not keep dear a person who is obscene and foul mouthed'. *[Tirmizi]*

HADITH 19: 'A Believer attains the excellence of being 'Qaaim-ul-Lail'[1] and 'Saaim-un-Nahaar'[2], due to his good character'. *[Abu Dawud]*

HADITH 20: 'A believer is one who is tricked[3] and a 'Faajir' is deceiving and mean, and one possessing bad character'. *[Imam Ahmed, Tirmizi, Abu Dawud]*

HADITH 21: 'Fear Allah wherever you may be and if you commit any wrong, do good thereafter, for it cleanses it, and approach the people with good character'. *[Ahmed, Tirmizi, Daarimi]*

HADITH 22: 'The one, who swallows his anger even though he has the ability to resist, will be summoned by Allah before all on the Day of Qiyaamat, and he will be afforded the choice to go with whichever of the maidens of paradise he wishes'. *[Tirmizi, Abu Dawud]*

HADITH 23: Rasoolullah ﷺ said, 'I have been sent so that I may perfect good character'. *[Imam Maalik, Ahmed]*

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1. 'Qaaim-ul-Lail' refers to one who stands in prayer at night.
2. 'Saaim-un-Nahaar' refers to one who keeps fast in the day.
3. In other words, a believer is tricked due to his kindness and not because of stupidity.

Chapter 35

Regarding Keeping The Companionship Of The Pious & Abstaining From Bad Company

Hadith 1: The example of a good companion and a bad companion is like that of the seller of musk and the one who blows the bellow of the blacksmith. As for the seller of musk, then either he will grant some of it to you, or you may buy some from him, or at least you will enjoy the pleasant fragrance from him. As for the one who blows the bellow of the blacksmith, then either he will burn your clothes or you will get an unpleasant smell from him.

Hadith 2: Keep only the companionship of a true believer.

Hadith 3: Sit amongst the elders enquire from the Ulama and be friendly with the (Religious) Leaders.

Hadith 4: A Muslim, who associates with the people and is patient when they aggrieve him, is better than the Muslim who does not associate with them and is intolerant when they aggrieve him.

Hadith 5: A good companion is one, that when you remember Allah, he assists you and when you forget (to remember Allah), he reminds you.

Hadith 6: A good companion is one, that by seeing him, you remember Allah, and his conversations help you to increase your virtuous deeds and his deeds remind you of the hereafter.

Hadith 7: Do not keep the companionship of a person who does not acknowledge your position, like you acknowledge his position [1].

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1. In other words, do not keep the company of a person who looks down on you, or it could mean that he is aware of his rights which you are responsible for, but he does not acknowledge your rights.

HADITH 8: Hazrat Umar ﷺ said, 'Do not involve yourself in that which is not beneficial to you, and stay away from your enemy and avoid your friend unless he is trustworthy, as there is none equivalent to one who is trustworthy and only one who fears Allah can be regarded as being trustworthy (An Ameen). Do not be in the company of a 'Faajir', for he will teach you sinful acts and do not discuss secretive issues before him, and in regards to your affairs, (only) take the advice of those who fear Allah'.

HADITH 9: Hazrat Ali ﷺ said, 'Do not establish a brotherly bond with a sinful person, for he will adorn his actions before you (i.e. make his wrongs look good), and he will desire that you too may become like him, and (in doing so), he will bring forth his worst traits, making them seem good before you. His association with you is flawed and shameless. Also, do not establish a brotherly bond (friendship) with a foolish person, for he will put himself into hardship and he will afford you no benefit, and at times, he will try to cause you benefit, but he will end up causing you loss. His silence is better than talking, and to keep him at a distance is better than his closeness, and his death is better than his life. Do not befriend a liar as well, for living with him will not bring you any benefit. He will carry your issues to others and he will bring that which others say to you, and even if you are speaking the truth, he will not be truthful'.

Chapter 36

Regarding Enmity & Friendship For The Sake of Allah

HADITH 1: The army of souls was united (together). Those who were acquainted with one another there, they became affectionate (towards each other) in the world, and if they were unacquainted there, then here there was dispute (between them).

HADITH 2: On the Day of Qiyaamat Allah ta'aala will say, 'Where are those who used to show love to one another because of my Majesty! Today, I will keep them in my Divine Shade (of Mercy). Today, with the exception of my Divine Shade (of Mercy) there is no other Shade'.

HADITH 3: A person went to meet with his brother in a different town. Allah ta'aala appointed an Angel to sit down in his path. When he reached this Angel, the Angel asked him where he intended going to. He said, my brother lives in that town, so I am going there to meet with him. The Angel asked, 'Does he owe you any favour for which you are going'. He said, 'No! The only reason is that I love him for the sake of Allah'. The Angel then said, 'Allah has sent me to you so that I should inform you that Allah has granted you His special closeness, because you loved him (your brother) for the sake of Allah'.

HADITH 4: A person asked, 'Ya Rasool'Allah ﷺ! What is the ruling regarding a person who loves a particular nation, yet he has neither met with them, nor received their companionship and nor has he done any deeds like theirs?' He ﷺ said, 'A person is with the one whom he loves'. From this Hadith it becomes very evident that love for the pious makes one pious and the resurrection of such a person will be with the pious, and (it also proves) that to love the nefarious, makes one nefarious and the resurrection of such a person will be amongst them.

HADITH 5: A person enquired 'Ya Rasool'Allah ﷺ! When will Qiyaamat come?' He ﷺ replied, 'What preparation have you made for it?' He said, 'I did not make any preparation except for this, that I love Allah ta'aala and His Beloved Rasool ﷺ.' He ﷺ said, 'You are with those whom you love.' Hazrat Anas رضي الله عنه says that after Islam, I did not see the Muslims as happy as they were when they heard these words.

HADITH 6: Allah ta'aala says, 'Those people who are affectionate (loving) to one another for my sake, and they share the companionship of each other for my sake, and associate with each other and spend their wealth, then my love has become Waajib for them'.

HADITH 7: Allah ta'aala said, 'Those who love each other for the sake of my Divine Majesty, (then) for them there shall be a pulpit of Noor Light. The Ambia and Shuhada will be in Ghabata, in regards to them'.

HADITH 8: There are certain of servants of Allah, who are neither Ambia nor Shuhada, and yet they will have such an exalted position by Allah that on the Day of Qiyaamat, the Ambia and Shuhada will be in Ghabata in regards to them.

The people said, 'Ya Rasool'Allah ﷺ! Please inform us who these people are?' He ﷺ said, 'These are those who showed love to one another merely for the sake of Allah's Mercy. Neither are they related to one another nor do they have any financial dealing with one another. By Allah! Their faces are glowing with Noor, and they themselves are on Noor. Neither will they be in any fear, whilst the people will be in fear and nor will they be aggrieved when the others shall be grieving' and Rasoolullah ﷺ recited the verse:

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

'The friends of Allah have neither any fear, and nor shall they grieve.' [Surah 10 Verse 62]

HADITH 9: From amongst the aspects related to Imaan, the strongest with regards to Allah is Loyalty (i.e. True Adherence and Obedience), and to love for the sake of Allah and to have hatred for the sake of Allah.

HADITH 10: Rasoolullah ﷺ said, 'Are you aware of which action is most beloved to Allah. Someone said Namaaz and Zakaat and someone said Jihad'. Rasool ﷺ said 'the most beloved deed by Allah is to love for the sake of Allah and hatred for the sake of Allah'.

HADITH 11: When a person loves someone for the sake of Allah, he has showed honour to Allah ﷻ.

HADITH 12: If two people loved each other solely for the sake of Allah and one is in the East and the other is in the West, then on the Day of Qiyaamat, Allah ta'aala will bring them together and say, 'This is the person whom you love for My sake'.

HADITH 13: There are pillars made from Rubies in Jannat on which are built mansions of Topaz. They are as bright as glittering stars. The people asked, 'Ya Rasool'Allah ﷺ! Who shall reside therein?' He ﷺ said, 'those who love one another for the sake of Allah, and who sit together in one place and associate with one another'.

HADITH 14: Those who love for the sake of Allah will be seated around the Arsh, on Chairs made from Rubies.

Hadith 15: One who loves someone for the sake of Allah and has enmity with someone for the sake of Allah, and gives for the sake of Allah and forbids for the sake of Allah, has perfected his Imaan.

Hadith 16: When two people love each other for the sake of Allah, then they shall only be separated, when one of them commits a sin. In other words, the sign of that ones love is for the sake of Allah is that when one commits a sin, the other should separate from him.[1]

Hadith 17: Allah sent revelation upon a Nabi that he should say to a certain devout worshipper, 'Your devout worshipping and non-inclination to the world is comfort to yourself, and to separate yourself from all others and keep closeness to Me, is a means of your honour. Have you performed a deed compared to My right which is over you?' He will say, 'O My Lord! Which deed is that? It will be said, 'did you have enmity with anyone for My sake and did you befriend (love) any Wali (saintly person) for My sake?.'

Hadith 18: A man follows the Deen of his friend. He should (thus) be careful of who he befriends.

Hadith 19: When one person befriends another person, he should ask his name and his father's name, and enquire regarding which tribe he belongs to, as this will allow the love (friendship) to become more permanent.

Hadith 20: When a person has affection for another person, then he should inform him of this by saying, that I have love for you.

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1. This means that he should not be part and parcel of the sin that the other is committing, because then it would mean that he does not truly love him for the sake of Allah.

HADITH 21: A person said to Rasoolullah ﷺ 'I love that person for the sake of Allah. He ﷺ said, 'Did you inform him of it'. He said, 'No'. He ﷺ said, 'Rise-up and inform him of it'. He went to him and informed him of it. He (the second person) said, 'May He make you His beloved, for whose sake you love me.' He returned to Huzoor ﷺ and mentioned what had happened. Huzoor ﷺ asked, 'What did he say?' He then mentioned what was said, so Huzoor ﷺ said, 'you shall be with whom you love and for you is that, which you have intended'.

HADITH 22: Be reserved in your friendship with your friend. It is not inconceivable that some day he will become your enemy, and be restrained in your enmity against your enemy, for it is not far off that someday he may become your friend.

Chapter 37
Etiquettes Of Cutting the Hair And Clipping The Nails Etc

HADITH 1: It is reported in Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'Five things are part of the fitrah[1], *(1)* circumcision, *(2)* removing the pubic hair, *(3)* trimming the moustache, *(4)* trimming the nails and *(5)* plucking the hair of the armpit'.

HADITH 2: It is in Sahih Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'trim your moustaches and lengthen your beards. Act contrary to the fire-worshippers (pagans)'.

HADITH 3: It is in Sahih Bukhari and Muslim on the authority of Ibn Umar رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'Act contrary to the mushrikeen. Lengthen your beards and trim your moustaches short'.

HADITH 4: Tirmizi reported from Ibn Ab'bas رضى الله تعالى عنهما who says that Rasoolullah ﷺ used to trim his moustache and Hazrat Ibraheem Khaleelur Rahmaan عليه الصلوٰة والسلام used to also do the same.

HADITH 5: Imam Ahmed, Tirmizi and Nasa'i have reported from Zaid bin Arqam رضي الله عنه that Rasoolullah ﷺ said, 'The one who does not shorten his moustache is not from us'. In other words he is acting contrary to our way.

HADITH 6: In Sahih Muslim it is reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'One who does not shave off the pubic hair, trim his nails and shorten his moustache is not from amongst us'.

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1. Fitrah or Fitrat refers to Natural and inherent qualities. In this context, it refers to those things, which are Sunnah of the past Ambia.

HADITH 7: Tirmizi has reported on from Amr bin Shuáib, from his father, from his grandfather that 'Rasoolullah ﷺ used to slightly trim the length and the breadth of the beard.'

HADITH 8: It is reported in Sahih Muslim from Anas رضي الله عنه who says, 'The fixed time within which we should trim our moustaches and nails, and pluck the hair from our armpits, and shave off the pubic hair is forty days.' In other words, these things should be done within a period of forty days (i.e. this stipulation should not be exceeded).

HADITH 9: Abu Dawud reported from Amr bin Shua'ib who reported from his father, from his grandfather that Rasool ﷺ said, 'Do not pluck white (grey) hair as this is the Noor of the Muslims. That person who reaches old-age in Islam, Allah will record for him good deeds, remove his wrongs and exalt him in stature'.

HADITH 10: Tirmizi and Nasa'i reported from Ka'ab bin Mur'rah رضي الله عنه that Rasoolullah ﷺ said, 'That person who reached old-age (becomes grey) in Islam, this old-age will be a light for him on the Day of Qiyaamat'.

HADITH 11: Imam Maalik reported on the authority of Sa'eed ibnil Musayyab رضي الله عنه who used to say that Hazrat Ibraheem Khaleelur Rahman عليه الصلوٰة والسلام was the first to prepare a feast for the Muslims (Believers), and he was the first to have circumcision, and he was the first to trim his moustache and the first to see white hair. He asked 'O my Lord! What is this?' Almighty Allah said, 'O Ibraheem! This is Prestige (Dignity)'. He said 'O my Lord! Increase my Prestige'.

HADITH 12: Dailmi reported from Anas رضي الله عنه that Rasoolullah ﷺ said, 'That person who intentional plucks out white hair, (then) on the

day of Qiyaamat it will become a spear, with which he will be pierced'.

HADITH 13: Tabrani reported from Hazrat Umar ﷺ that Rasoolullah ﷺ forbade shaving off the hair from the neck except when having a hair cut.

HADITH 14: It is in Sahih Bukhari and Muslim on the authority of Ibn Umar رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ forbade Qaza'. Nafí was asked regarding what Qaza' was and he said it meant to partially shave off a child's head and to leave tufts of hair in different places.

HADITH 15: It is in Sahih Muslim from Ibn Umar رضی اللہ تعالیٰ عنہما that Nabi ﷺ saw a child whose head was partially shaved and some tufts were left unshaved. Huzoor ﷺ forbade the people from doing this and said 'Either shave all off or leave all of it'.

HADITH 16: Abu Dawud and Nasa'i have reported from Abdullah ibn Ja'far رضی اللہ تعالیٰ عنہما that when Hazrat Ja'far ﷺ was martyred, for three days Huzoor ﷺ did not say anything to his family. Then, he proceeded there and said, 'As of today, you should not weep over my brother (Ja'far ﷺ)'. He ﷺ then said, 'Call the children of my brother'. We were brought before Huzoor ﷺ. He ﷺ said, 'Summon the barber' and then he had our heads shaved off'.

HADITH 17: Abu Dawud reported from Ibn Hanzaliyah ﷺ that Rasoolullah ﷺ said, 'Khuraym Asadi is a very fine person, only had it not been for the length of his hair and the manner in which he allows his lower garment to hang down'. When this message reached Khuraym ﷺ, he took a knife and cut his hair in line with his ears and raised his lower garment halfway up his shin.

HADITH 18: Abu Dawud reported from Anas ﷺ who says, 'I had long hair (locks) and my mother said, 'I shall not have them cut as Huzoor ﷺ would hold and tug at them'.' In other words, the blessed hands of Rasoolullah ﷺ touched them, so she let his hair grow without having it cut, as she regarded it as being sacred (after being touched by the sacred hand of Rasoolullah ﷺ).

HADITH 19: Nasa'i reported on the authority of Hazrat Ali ﷺ that Rasoolullah ﷺ forbade females from shaving their heads (i.e. it is not allowed for women to have their heads shaved).

HADITH 20: It is reported in Sahih Bukhari and Muslim on the authority of Ibn Ab'bas رضی اللہ تعالی عنہما that when Nabi ﷺ would not be given any command regarding something, he preferred that which was in conformity with the Ahl-e-Kitaab (as it was possible that, these things which they did were from the Sunnah of the other Ambia-e-Kiraam). The Ahl-e-Kitaab used to keep their hair straight and the mushrikeen used to comb a path, so Nabi ﷺ kept the hair straight and did not comb a path, but later Huzoor ﷺ combed a path. (From this it is evident that Huzoor ﷺ was commanded to act contrary to the Ahl-e-Kitaab).

LAWS OF JURISPRUDENCE

LAW: It is Mustahab to trim the nails on a Friday. However, if they have grown too long, then do not wait for Friday, as it is not good for the nails to be too long, since keeping long nails courses shortage in sustenance. It has been mentioned in one Da'eef Hadith[1] that Huzoor ﷺ used to trim his moustache and clip his nails before going for Jummah.

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1. Da'eef Hadith refers to a Hadith with weak chain of transmission

It has been mentioned in another Hadith that Allah will protect the one who trims his nails on a Friday, from all calamities until the following Friday and for three more days (i.e. for ten days).

It has been mentioned in one Hadith that a person who trims his nails on a Saturday will have his illnesses removed and he shall be cured and one who trims his nails on a Sunday will have poverty alleviated and he will receive riches. The one who clips his nails on a Monday will be cured from insanity and he will recover well, and one who trims on a Tuesday will have his illnesses go away and he will be cured. The one who trims his nails on a Wednesday will have evil whispering and fear removed and peace and cure will reach him, and one who trims his nails on Thursday will be cured from leprosy and he will receive good health. The one who trims them on a Friday will attain Mercy and his sins will be removed. Even though these Ahadith are Da'eef, but in Fada'il[1], they are regarded as credible. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: It has reported from Hazrat Ali ﷺ that the finger nails of the right hand should be trimmed first, in the following manner: First the little finger, then the middle finger, then the thumb, then the one in between and then the Kalima (index) finger. On the left hand, first trim the thumb nail, followed by the middle finger, then the small finger, then the Kalima finger and finally the one in between. In other words, one will commence with the small (baby) finger on the right hand, and from the thumb on the left hand, and some narrations say that it should be done by leaving one finger, and in some narrations, it has been mentioned that one should leave two fingers and then trim the next one.

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1. In other words, in the issue of virtuousness.

It has been mentioned in one narration that by following this method one will not suffer from eye infection. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: The sequence that has just been mentioned for above has some intricacy in it and it is especially difficult for the laymen to care for this, so there is another method that is very simple and that too is reported from Huzoor ﷺ. This method is to start with the index finger of the right hand, and to finish at the baby finger and then to continue onto the thumb of the left hand, and to end by trimming the thumb nail of the right hand. In this method, one will start with the right hand and finish with the right hand. *[Durr-e-Mukhtar]*

This was also the practice of A'la Hazrat قدس قبله سره and this humble servant (Huzoor Sadrush Shariah رحمۃ اللہ علیہ) also practices likewise.

LAW: No sequence has been mentioned in regards to trimming the nails of the feet. It is better that when trimming the toe nails one should follow the sequence that is reported for Khilaal[1].

One should use the same sequence to trim the toe nails. In other words, one should start with the little toe of the right foot and end at the big toe, and then start at the big toe of the left foot and complete at the small toe. *[Durr-e-Mukhtar]*

LAW: We should not use our teeth to bite the nails as to do this is Makruh, and there is a fear that this may lead to one being inflicted by leprosy. *[Alamgiri]*

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1. Khilaal here refers to cleaning between the toes.

LAW: When a Mujaahid[1] is in a Darul Harb, he should allow his nails and moustache to grow long, so that the kufaar may be overwhelmed with awe by looking at his grim appearance. *[Durr-e-Mukhtar]*

LAW: If one does not clip the nails every Friday, then it should be clipped once every fifteen days and the maximum time frame for this is forty days. To leave them unclipped for more than the stipulated time, is disallowed. The same rule applies to trimming the moustache, and removing the hair under the armpit and shaving the pubic hair. To leave this unattended for more than forty days is disallowed. It is reported in Sahih Muslim from Anas ﷺ who says, 'The stipulated time within which we should trim our moustaches and nails, and pluck the hair from our armpits and shave off the pubic hair is forty days.'

LAW: To remove the pubic hair is Sunnat. To have a bath on a weekly basis and to keep the body clean and pure, and to remove the pubic hair is Mustahab, and the best day to do this, is on a Friday. It is also permissible to do this once every fifteen days and to allow more than forty days to pass is disallowed and Makruh. The pubic hair should be shaved off with a blade (i.e. razor etc.) and this should be done from below the navel. Instead of using a blade, if one uses sulphurate, lime or any hair removal soap etc. which has become commonly used in this time, then this too is permissible. For females to pluck out (remove) this hair is Sunnat. *[Durr-e-Mukhtar, Alamgiri]*

LAW: To pluck out the hair from under the armpits is Sunnat and to shave it off is also permitted. *[Raddul Muhtar]*

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2. Mujaahid refers to a true Muslim soldier.

LAW: It is better not to shave off the hair on the neck. It should rather be left. *[Raddul Muhtar]*

LAW: The nose hairs (inside the nostrils) should not be pulled out (plucked) as this leads to one being afflicted by an illness called Aankla[1]. *[Alamgiri]*

LAW: Neither should one shave off the hair nor trim the nail whilst in the state of Janaabat, as to do this is Makruh. *[Alamgiri]*

LAW: If the eyebrows have become too big, then you may trim them. To clean out the hair on the face (cheeks) is also allowed. This is referred to as making a Khat[2]. It is not good to shave or trim the hair on the chest or on the back. One may remove the hair from hands, legs and stomach. *[Raddul Muhtar]*

LAW: It is bid'at (This refers to a bad innovation) to shave off or pull out the hair on either side of the part of the beard under the lower lip (This part is known as the 'Bachi'). *[Alamgiri]*

LAW: It is Sunnat to trim the moustache. It should be trimmed to the extent that it resembles the shortness of the eyebrows. It should be so short that it does not fall over the upper portion of the upper lip. In one narration there has been mention of removing it. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If the both ends of the moustache are big, there is no objection to it. Some of the moustaches of the pious predecessors were kept this way. *[Alamgiri]*

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1. Aankla refers to the illness Gangrenous stomatitis.
2. Khat means to get a trim as in to clean the area under the eye and around the inner cheek. In other words, this refers to cleaning the hair above the beard area. It must be noted that this does not refer to trimming the actual beard.

LAW: To lengthen the beard is from the Sunnat of the past Nabis. To shave off the beard or trim it less than one fist length is Haraam. However, if it grows longer than one fist length, then whatever exceeds this length can be trimmed. *[Durr-e-Mukhtar]*

LAW: To fold up the beard or knot or plait the beard, like the sikhs etc. do, is impermissible. Nowadays, lots of styling and cutting is done to the moustache and beard. Some people completely remove the beard and moustache, whilst some shave off the ends of the moustache only leaving a small piece in the middle which looks like two flies are seated under the nose. Some french cut the beard and some are fashioned in other ways. In doing all this, we are actually emulating the Christians (westerners).

The sentiment in the Imaan of the Muslims has become so weak that they are losing their prestige and their identity. They have no sense of what they used to be and what they have become. Their senselessness has reached such extreme levels, and their sense of honour and sense of modesty in Imaan has reached such levels of weakness, that they are becoming absorbed in emulating other nations. They are not subservient with boldness and fortitude on the teachings and directives of Islam, so how can we ever expect that they will encourage the respect of Islamic Directives, and protect and preserve the Rights of the Muslims! Every Muslim individual should be a complete example of Islamic Teachings. He should be an example of the character of the pious predecessors. He should protect the Islamic Customs, so that it may create a (positive) impression on other nations.

LAW: Some of those who shave off their beards are so fearless, that they make a mockery of the beard. They hurl insulting remarks (towards those who) keep their beards in accordance with the

Shariat. To shave off the beard is Haraam! It is a sin, but think about that which you are mocking! What is it that you are insulting and abusing? Every single thing regarding Islam is firm and all its principles and laws are strongly established. To say anything in it (in Islam) to be bad is to show a defect in Islam. You should think about it for yourself. Whatever is the end result of (this behaviour) you already know well. It will become clear to you and there will be no need to enquire about it from anyone.

LAW: Men have the option of either lengthening or shaving the hair, and to take out a path in the hair. *[Raddul Muhtar]*

Both are proven from Huzoor-e-Aqdas ﷺ even though it is proven that he ﷺ only shaved off his blessed hair when coming out of Ehraam[1]. There is no evidence proving that he shaved off the sacred hair at other times. However, there is evidence that certain Sahaba did shave off their hair. For example, Hazrat Maula Ali رضی اللہ عنہ habitually shaved off his hair. The Sacred Hair of the Beloved Rasool ﷺ would sometimes be up to half the blessed ears, sometimes up to the earlobe and when they would grow longer, then they would touch the Holy Shoulders, and Huzoor-e-Akram ﷺ used to comb a middle path in his sacred hair.

LAW: It is not permissible for men to grow (lengthen) their hair like that of the females. Some of those who claim to be Sufis grow very long locks, which flutter on their chests like a snake and some of them plait pony tails or they use extensions. All these actions are impermissible and against the Shariat. Tasawwuf does not refer to growing long hair and wearing colourful clothes, but it refers to

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1. Ehraam refers to the sacred state a Muslim enters before performing Hajj or Umrah, where he puts on the prescribed clothing and follows the rules pertaining to it.

being sincerely obedient to Rasoolullah ﷺ and destroying the desires of the carnal self.

LAW: To pull out white hair or to pick them out and snip them off with a scissor is Makruh. However, if a Mujaahid does this so that his appearance strikes awe into the kufaar, then it is permissible. It is permissible to shave the middle of the head and to leave the remainder of the hair, like in one time; this practice was referred to as 'Paan Banwana'. The prohibition of Qaza', which has been mentioned in the Hadith, means to leave tufts of hair in numerous places, which is also known as making shapes. *[Alamgiri, Raddul Muhtar]*

It is also evident from Bukhari Shareef that the method mentioned above (Paan Banwana) cannot be regarded as Qaza' and to say that it refers to this is incorrect. However, it is better that if one is shaving off the hair of the head, then he should shave the entire hair. He should avoid shaving off some and leaving some.

LAW: It has been noticed that those who are from the villages shape the forehead, like the method that is used for the beard and they cut two spikes (or tufts) on either side, or they do this in other styles. This is contrary to the Sunnah and the manner of the pious predecessors. Abstain from this.

LAW: To shave off the hair of the neck is Makruh. *[Alamgiri].* In other words, to shave off the neck hair without shaving off the head, like many people do when grooming the face. However, if one has shaved of the entire head, then the hair of the neck should also be shaved off with it.

LAW: Nowadays the style of leaving a tuft of hair on the top of the head has become very common. In other words, the hair is cut very short on all sides, and a huge tuft of hair is only left at the top of the head. This too is to emulate the Christians and is impermissible. Some people even make (or cut) a path either to the right or left of this hair. This too is contrary to the Sunnah. The Sunnah method is that if one keeps hair, then one should comb a middle path. Some do not comb a path in the hair and just leave it straight. This is a Sunnat-e-Mansookha[1] and the manner of the Jews and Christians, just as it has been mentioned in the Ahadith.

LAW: Another common style is where they neither keep the hair nor shave it off completely, but they cut the hair with a scissor or machine. This is not impermissible, but it is better and more virtuous to either remove all the hair or keep all.

LAW: For females to cut the hair, as it is the manner of the Christian (western) women of today, is impermissible and a sinful act, and such a woman has been cursed for this. Even if the husband commands her to do this, the rule is still the same, (in other words) the woman will still be regarded as sinful for doing this, because one is not allowed to listen to anyone (who asks you) to be disobedient to the Shariat. *[Durr-e-Mukhtar]* I have heard that this evil of cutting the hair of females has even started in Muslim homes. Women with such haircuts tend to look like males, and it has been mentioned in the Hadith that the curse of Allah befalls that female whose appearance is like that of males. When cutting the hair for females is impermissible, then (definitely) shaving the hair off is impermissible to a greater extent, as this too is

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1. Sunnat-e-Mansookha here refers to an abolished tradition.

the custom of the polytheists in India, because when someone dies amongst them, or when she goes for Hindu pilgrimage, the females remove all their hair.

LAW: The hair that is shaved off or trimmed should be buried. The same applies to the finger nails. To discard of it in the toilet or bathroom is Makruh, as this causes illness. *[Alamgiri]* It is impermissible to discard the pubic hair in a place where others will see it.

LAW: There are four things which should be buried: Hair, nails, sanitary pad and blood. *[Alamgiri]*

LAW: If ones hair is infested with lice and the hair has been shaved off, then it should be buried. *[Alamgiri]*

LAW: If an insane female has some illness of the hair. For example, if the hair is infested with lice, and she has no guardian (to care for her), then if someone shaves off her hair, that person has actually done her a favour. However, some hair should be left on her head, so she may be recognised as a female. *[Alamgiri]*

LAW: It is permitted to pluck out the white hair, so long as it is not being done with the intention of adornment (i.e. for cosmetic reasons). *[Durr-e-Mukhtar, Raddul Muhtar].* It is quiet clear that those who remove the white hair do this solely for adornment, so that this whiteness is not visible to others, and so that they may seem younger.

It is for this reason that this has been disallowed in the Hadith. It is also evident that this type of tampering with the beard is disallowed to a greater degree.

Chapter 38

Regarding Circumcision

Khatna[1] is Sunnat and it is from amongst the Symbolic Islamic Practices, as it is a means of distinguishing Muslims from non-Muslims. It is for this reason that in the common terminology it is also known as 'Musalmani'. It is in Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'Hazrat Ibraheem Khaleelullah عليه الصلوٰة والسلام performed his own circumcision and he was 80 years old at that time.'

LAW: The stipulated time frame for circumcision is from the age of seven up to the age of twelve, and some Ulama have mentioned that it is also permissible to perform the circumcision from after the seventh day from birth. *[Alamgiri]*

LAW: If a boy was circumcised and the entire foreskin was not cut off, (then) if more than half of the skin has been removed then the circumcision is regarded as valid. It is not necessary to cut off the remaining skin, and if half or less than half of the skin is still remaining, then the circumcision has not been done properly, and should be repeated. *[Alamgiri]*

LAW: If a child was born without the skin, which needs to be cut off in circumcision, then there is no need for circumcision. If there is some skin that can be pulled away, but by doing so it will cause immense pain and the head of the penis is visible, then it should be shown to those who perform the circumcision. If they say that it cannot be done, then it should be left alone. The child should not be caused to suffer unnecessary discomfort. *[Alamgiri]*

LAW: We have heard of incidents, where if a child is born without this (fore) skin, the father and other elders of the family invite

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1. Khatna refers to circumcision.

relatives and other elders to partake in a traditional ceremony and instead of circumcision, a seasoned beetle leaf rolled like a pyramid is cut, making it seem as if the custom of circumcision is being fulfilled. This is an absurd and foolish practice which has no benefit or basis.

LAW: If an old man accepts Islam but does not have the strength to have his circumcision done, then he has no need to be circumcised. If a person who has reached the age of puberty accepts, and he is able to perform his own circumcision, then he should do it by himself otherwise not. If there is a female who knows how to perform circumcision, then such a woman may perform his circumcision after she has made Nikah to him. *[Alamgiri]*

LAW: If the circumcision has already been performed, but the foreskin has grown back, and is causing the head of the penis to be hidden, then the circumcision should be repeated. If it has not grown to this extent (of covering the head of the penis), then it should not be repeated. *[Alamgiri]*

LAW: To have the child circumcised is the responsibility of the father. If he is not present, then the one whom he appoints should have it done, thereafter the right is that of the paternal grandfather and there after is the right of his appointed representative. This is neither the responsibility of the maternal uncle nor that of the paternal uncle, or that of their appointed representatives. However, if the child is being brought up by them and is amongst their dependants, then they may have it done. *[Alamgiri]*

LAW: There is no harm in piercing the ears of women and there is also no harm in piercing the ears of young girls, because they used to have their ears pierced in the time of Rasoolullah ﷺ and there was no objection to this. *[Alamgiri]*

Actually, this practice of piercing the ears of the females has continued up to this day. Only a few people have suspended this practice in their emulation of the Christian (i.e. western) women, regarding whom there is no credibility.

LAW: It is Haraam to castrate (i.e. to sterilize and desexualize) human beings. The same applies to become eunuch. There is a difference of opinion in regards to castrating horses. The correct view is that it is correct. If there is benefit in castrating other animals, such as if (castration) will allow its meat to be better, or if the animal is not castrated it will be mischievous, or if it will cause harm to people. Based on such appropriateness, goats and oxen etc. are castrated. This is permissible. However, if there is no benefit in doing so and if it is not done to alleviate any harm, then to castrate is Haraam. *[Hidaya, Alamgiri]*

LAW: It is disallowed to allow a servant (slave) who has been castrated to be of service to you, just as such people serve the wealthy leaders and kings, and they are also famously known as Khaja Sar[1]. The harm in having them serving is that it encourages others to have the audacity to castrate thus becoming liable for committing this haraam act, and if the people abstain from using the services of such servants, then the practice of castrating will be completely eradicated. *[Hidaya]*

LAW: There is no harm in impregnating a female horse (i.e. a mare) with a donkey, which causes a mule to be born. It has been mentioned in Sahih Hadith that 'Baghla', the animal which Nabi ﷺ used as a mode of conveyance was white (i.e. a mule) and if this practice was not permissible, then Huzoor-e-Akram ﷺ would have not kept such an animal for his conveyance. *[Hidaya]*

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1. Khaja Sar generally refers to an emasculate person put in-charge of the affairs a harem etc.

Chapter 39

Regarding Adornment (Beautification)

HADITH 1: It is on the authority of Hazrat A'isha رضی اللہ تعالیٰ عنہا who says, 'I used to apply a fine and exquisite fragrance to Huzoor ﷺ, so much, that I used to find the brilliance of it in his sacred hair and sacred beard'.

HADITH 2: It is narrated in Sahih Muslim from Naafi' that occasionally Ibn Umar رضی اللہ تعالیٰ عنہما used to inhale pure Ood (aloe wood). In other words, he never used a mixture of anything else with it, and on certain occasions he would make a mixture of camphor and aloe wood and inhale it, and he used to say 'Rasoolullah ﷺ used to also inhale (the smoke) of it like this'.

HADITH 3: Abu Dawud reported from Anas رضی اللہ عنہ that Huzoor ﷺ possessed a particular type of scent (perfume) which he used.

HADITH 4: In Sharhus Sunnah it is reported from Anas رضی اللہ عنہ that Huzoor ﷺ used to apply oil abundantly on his sacred head, and he used to comb his sacred beard.

HADITH 5: Abu Dawud reported from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'One who has hair, should respect it'. In other words, he should wash it, oil it and comb it.

HADITH 6: Imam Maalik reported from Abu Qatadah رضی اللہ عنہ who says, 'I had a full growth of hair on my head. I asked Huzoor ﷺ if I should comb it'. Huzoor ﷺ said, 'Yes! And respect it'.' So, because of this command of Rasoolullah ﷺ Hazrat Abu Qatadah رضی اللہ عنہ would sometimes apply oil twice in a day to his hair.

HADITH 7: Tirmizi, Abu Dawud and Nasa'i reported from Abdullah ibn Maghfal رضی اللہ عنہ that Huzoor ﷺ stopped us from combing the hair on a daily basis. This prohibitory tense is not sinful and the aim is to

show that men should not engross themselves in over-adorning and beautifying themselves.

HADITH 8: Imam Maalik reported from Ata'bin Yasaar that Rasoolullah ﷺ was present in the Musjid and a person entered whose hair and beard was untidy. Huzoor ﷺ gestured to him, as if asking him to neaten his hair. That person properly groomed his hair and then returned. Huzoor ﷺ said, 'It is not good that a person should come forth with his hair scattered in such a manner, as if he is shaitaan'.

HADITH 9: Tirmizi reported from Ibn Ab'bas رضی اللہ تعالی عنہما that Nabi Kareem ﷺ said, 'Use surmah made from Antimony as it revives the sight and it causes the eyelashes to grow'. Huzoor ﷺ had a container for keeping surmah, from which he applied surmah every night. (He ﷺ applied it) thrice with the applicator in one eye and thrice in the other.

HADITH 10: Abu Dawud and Nasa'i have reported from Kareema bint Humaam, (that) she says, 'I enquired from Sayyidah A'isha Siddiqa رضی اللہ تعالی عنہا in regards to applying mehndi. She said, 'There is no objection to it, but I refrain from using it as my Habeeb ﷺ disliked its smell'.'

HADITH 11: Abu Dawud narrated from Hazrat A'isha رضی اللہ تعالی عنہا that Hind bint Uqba enquired, 'Ya Rasool'Allah ﷺ! Please accept my oath of Allegiance'. Huzoor ﷺ said, 'I shall not allow you to take the Oath of Allegiance until you do not change the condition of your palms (In other words until you do not apply mehndi and change its colour). Your hands appear to look like the hands of a beast (females should colour their palms)'.

HADITH 12: Abu Dawud and Nasa'i reported on the authority of Hazrat A'isha رضی اللہ تعالی عنہا says that a lady had a Kitaab in her hand and she put out her hand from behind a curtain or veil gesturing towards Rasoolullah ﷺ. She intended to give the book to Huzoor-e-Akram ﷺ, but He ﷺ pulled his sacred hand away and said 'It is not noticeable whether it is the hand of a male or female'. She said, 'It is a female's hand'. He ﷺ said, 'If it is a female, then she should stain her finger nails with Mehndi[1]'.

HADITH 13: Abu Dawud reported from Abu Hurairah رضی اللہ عنہ that a Mukhanath[2] was brought before Rasoolullah ﷺ, who had coloured his hands and feet with mehndi. (On seeing this), the beloved Prophet ﷺ said, 'What is his condition?' The people said, 'He emulates the females. He was banished from the city of Madina on the command of Rasoolullah ﷺ and sent away to Naqee'.

HADITH 14: Tirmizi reported from Sa'eed ibnil Musay'yab. He says that, Allah is Teeb and He loves Teeb[3]. Allah is Most Pure and He loves purity, He is Most Gracious and love kindness, He is Most Generous and loves generosity, so keep your courtyards clean and do not imitate the Jews.

HADITH 15: In Sahih Muslim it is reported on the authority of Abdullah ibn Mas'ud رضی اللہ عنہ that Rasoolullah ﷺ said, 'One who has even a speck of takkabur in his heart, will not enter Paradise'. A person said, some of us like wearing good clothes and good shoes (in other words, is this also regarded as Takabbur). Rasoolullah ﷺ said, 'Allah is 'Jameel'[4] and loves beauty. Takkabur refers to rebel against Haq and to look down on the people in contempt'.

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1. Mehndi is the name given to henna.
2. A Mukhanath refers to an effeminate man.
3. Teeb in this context refers to fragrance.
4. Jameel here mean Divinely beautiful.

HADITH 16: In Sahih Bukhari and Muslim it is reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'The Jews and the Christians do not apply colour, so act contrary to them'.

HADITH 17: It is in Muslim from Jaabir ﷺ that on the day of Fateh Makkah[1], Abu Quhafa[2] was brought forth and his hair and beard was as white as Thaghama[3]. Nabi ﷺ said, 'Transform it with something but abstain from the use of black dye'.

HADITH 18: Abu Dawud and Nasa'i have reported from Ibn-e-Ab'bas رضی الله تعالی عنهما that Nabi ﷺ said, 'Near Qiyaamat, there shall be those who will apply black dye, like the torso of a pigeon. They shall not even smell the fragrance of Jannat'.

HADITH 19: Tirmizi, Abu Dawud and Nasa'i reported from Abu Zirr ﷺ that Rasoolullah ﷺ said, 'The best dye for white hair is Mehndi and Katam'.

HADITH 20: Abu Dawud reported on the authority of Ibn Ab'bas رضی الله تعالی عنهما that a person who had applied mehndi as a dye, passed by Nabi ﷺ. He ﷺ said, 'It is very good.' Then another person who had applied the dye of mehndi and Katam[4] passed by, so Rasoolullah ﷺ said, '(This) is even better than that. A third person, who had applied the yellowish dye then passed by, so Rasoolullah ﷺ said, 'This is better than all of them'.

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1. Fateh Makkah refers to The Great Victory at Makkah.
2. Abu Quhafa was the father of Hazrat Abu Bakr Siddique ﷺ
3. Thaghama refers to a type of shrub with white flowers.
4. Katam refers to Woad.

HADITH 21: Ibn Al Najaar reported from Anas ﷺ that Rasoolullah ﷺ said, 'the first person to use the dye of mehndi and Katam was Hazrat Ibraheem ﷺ and the first to use black dye was Firawn (the pharaoh)'.

HADITH 22: Tabrani reported in Kabeer and Haakim in Mustadrak from Ibn Umar رضی اللہ تعالی عنہما that the dye of a Momin is yellowish, and the dye of a Muslim is reddish and the dye of a kaafir is black.

HADITH 23: In Sahih Bukhari and Muslim it is reported from Abdullah ibn Umar رضی اللہ تعالی عنہما that Nabi ﷺ said that the curse of Allah is upon a woman who joins hair together (i.e. adds extensions to her hair), the one who asks for it to be joined, and the tattooer and the woman who is tattooed.

HADITH 24: It is reported in Sahih Bukhari and Muslim from Abdullah ibn Mas'ud ﷺ that 'Allah curses the women who tattoo and are tattooed. The women who pluck their hair (in other words, those women who pluck the hair off their eyebrows to beautify it for cosmetic reasons), and the women who file their teeth (in other words, those women who file their teeth to beautify it), altering Allah's creation!'

A woman came to Abdullah ibn Mas'ud ﷺ and spoke to him saying that she heard that he had cursed certain types of women. 'Why should I not curse those whom Rasoolullah ﷺ cursed, and whereas it is regarded an (accursed act) in the Book of Allah?' She said that she had read the Qur'an, but did not find anything concerning this in it.

He said, 'if you had read it (attentively) you would have definitely found it. Did you not read this (where Allah Almighty says),

وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ

(In other words) *And take whatever the Rasool gives you, and abstain from that which he disallows you.* [Surah 59 Verse 7]

The lady acknowledged reading this. Abdullah ibn Mas'ud ﷺ said that Rasoolullah ﷺ had disallowed this. It has been mentioned in one narration that after this, the lady said, some of these things (which you mention) can be found in your wife as well. Abdullah ibn Mas'ud ﷺ said, 'Go into (the house) and have a look.' She went into the house and then returned. He asked, 'What did you see?' She said, 'I saw nothing'. Abdullah ﷺ said, 'If these (qualities) were present in her, she would not be living with me. In other words, I would not have kept her as my wife'.

HADITH 25: It is in Sahih Bukhari from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'The evil eye is a reality' (in other words the casting of the evil eye does have an effect), and Huzoor-e-Akram ﷺ forbade tattooing.

HADITH 26: It is in Sunan Abu Dawud on the authority of Ibn Ab'bas رضی الله تعالی عنهما that he said, 'The curse of Allah is on the women who joins the hair and has the hair joined. The one who plucks out the hair from the eyebrows and the one who has it plucked out, and the tattooer and the woman who is tattooed, for as long as it is not done due to an illness'.

HADITH 27: Abu Dawud reported that the year in which Mu'awiyah ﷺ performed Hajj during the era of his Khilaafat, (he came to Madina) and he took in his hand a tuft of (bunch) of hair which was

in the hand of the guard and said, 'O People of Madina! Where are your Ulama? I heard from Rasoolullah ﷺ that Huzoor ﷺ used to disallow this'. (In other words, Huzoor-e-Akram ﷺ disallowed the joining of hair to a plait) and Huzoor ﷺ used to say, 'Destruction befell the Bani Isra'eel when their women began to do this' (i.e. attach hair extensions to their hair).

Laws of Jurisprudence

It is Haraam for a female to attach extensions from human hair to her own hair. Such women have been cursed in the Hadith. Actually, even the woman who joins hair to the hair of another woman is also cursed in the Hadith, and if the hair that is being joined to her plait is from her own hair, then too, it is regarded as impermissible. However, if she makes an extension for her hair (i.e. if she makes tassels for plaiting the hair) from wool or black threads, then there is no prohibition to this. It is permissible to make a hair band from black material and in reality there is no objection to the use of dyed yarn, as it is visibly distinguishing. Similarly, those women who tattoo and are tattooed and then ones who file the teeth for cosmetic reasons, and the ones who do the filing, and the ones who pluck out hair from the eyebrows, and those who have the hair plucked out, have all been cursed in the Hadith.

Law: It is permissible to pierce the nose or ears of girls. There are also some people who pierce the ears of boys as well, and even have them wearing small pearls (i.e. pearl earrings). To do this is impermissible. In other words, it is impermissible to pierce the ears (of boys) and it is also impermissible to put on jewellery for them. *[Raddul Muhtar]*

Law: It is permissible for females to apply Mehndi on their hands and feet, as it is a means of adornment. Mehndi should not be

applied to the hands and feet of little children without reason. *[Alamgiri]*

It may be applied to the hands and feet of (young) girls, just as it is permitted to adorn them with jewellery.

LAW: Women are permitted to use small perforated beads and beads made of gold and silver in their pony tails (plaits). *[Alamgiri]*

LAW: There is no objection to using Surmah[1] from stone (a mineral), and for males to use black Surmah of kaajal[2] with the intention of beautification is Makruh (disapproved), and if the aim is not cosmetic (i.e. for adornment), then there is no objection. *[Alamgiri]*

LAW: To display photographs (or pictures etc.) of living things in the home is not permissible, and to decorate the house with pictures of non-living things is permissible, similar to the tradition of beautifying the home with plaques and calligraphy. *[Alamgiri]*

LAW: It is permissible to hang screens made from hay or thorny bush (i.e. hedging plants) for protection from the heat, but if this is put out of Takabbur, then it is impermissible. *[Alamgiri]*

LAW: If a person is on a conveyance (means of transport) and others that are with him are walking, and he is doing this simply out of pride (boastfulness), then to behave in this manner is disallowed. *[Alamgiri]*

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1. Surmah refers to collyrium.
2. Kaajal refers to black antimony.

If he is doing this due to some necessity, then there is no harm in it. For example, if he is so old and feeble that he will not be able to walk, or those that are with him are not satisfied with him walking, just as people sometimes (go somewhere) by foot but they will not allow the Ulama and Masha'ikh to do so (as a mark of respect).

There is no harm in this, as long as one (i.e. the one who is being honoured) keeps his heart in control and is not overcome by pride. His only intention should be to try and please those people.

Chapter 40

Regarding Keeping Names

Allah ﷻ says

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا مِّنۡهُمۡ وَلَا نِسَآءٞ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيۡرٗا مِّنۡهُنَّۖ وَلَا تَلۡمِزُوٓاْ أَنفُسَكُمۡ وَلَا تَنَابَزُواْ بِٱلۡأَلۡقَٰبِۖ بِئۡسَ ٱلِٱسۡمُ ٱلۡفُسُوقُ بَعۡدَ ٱلۡإِيمَٰنِۚ وَمَن لَّمۡ يَتُبۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ١١

'O You who Believe! One group of you should not ridicule another group. It may be that they are better than them; and neither should women ridicule women. It may be that they are better than them, and do not vilify one another, nor call each other by offensive titles. (It is bad) to use impious names after he has believed, and those who do not repent, they are from amongst the transgressors. [Surah Verse 11]

HADITH 1: Baihaqi reported from Ibn Ab'bas رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'It is the duty of the father to keep a good name for his child, and to teach the child good manners'.

HADITH 2: The Compilers of the Sunan-e-Arba have reported from Abdullah ibn Jaraad رضی الله عنه that Rasoolullah ﷺ said, 'Address your brothers by their good names. Do not address them using bad words'.

HADITH 3: It is in Sahih Muslim from Ibn Umar رضی الله تعالی عنهما that Rasoolullah ﷺ said, 'From amongst your names, the names most dear to Allah are Abdullah and Abdur Rahmaan'.

HADITH 4: Imam Ahmed and Abu Dawud have reported from Abu Dardah رضی الله عنه that Rasoolullah ﷺ said, 'On the day of Qiyaamat, you will

be summoned by your names and by the names of your fathers, so keep good names'.

HADITH 5: Abu Dawud reported from Abi Wahb Jashmi ﷺ that Rasoolullah ﷺ said, 'Keep names on the names of the Ambia عليهم السلام and the names dearest to Allah are Abdullah and Abdur Rahmaan, and true names are Haarith and Humaam, and Harb and Mur'rah are bad names'.

HADITH 6: Dailmi reported from Hazrat A'isha رضى الله تعالى عنها that Rasoolullah ﷺ said, 'keep names on the names of good (pious) people and seek your needs from those with good faces (pious appearance)'.

HADITH 7: In Sahih Bukhari and Muslim is reported from Jaabir ﷺ that Rasoolullah ﷺ said, 'Keep names on my name and do not address each other with filial appellations that are my filial appellations (titles), because (my filial appellation is not Abul Qaasim merely because my beloved son was called Qaasim, but) I have been appointed Qaasim (The Distributor), so that I may distribute between you'.

HADITH 8: It is in Sahih Bukhari and Muslim from Anas ﷺ that Nabi Kareem ﷺ was in the market place and a person called out by saying 'Abul Qaasim'. Huzoor ﷺ directed his Blessed attention towards him, and the person said that he was addressing some other person, so Rasoolullah ﷺ said, 'Keep names on my name and do not keep filial appellations on my filial appellations'.

HADITH 9: Abu Dawud reported from Hazrat Ali ﷺ. He says, 'I said 'Ya Rasool'Allah ﷺ! If a son is born to me after Huzoor ﷺ, will it be

fine for me to keep his name on your name and his filial appellation on your filial appellation?' He ﷺ said, 'Yes'.

HADITH 10: Ibn Asakir reports from Abu Umama رضي الله عنه that Rasoolullah ﷺ said, 'If a son is born to a person and he names him Muhammad, because of my love and so as to attain the blessings from my name, then both him and his son are in Jannat'.

HADITH 11: Hafiz Abu Taahir Salfi reported from Anas رضي الله عنه that Rasoolullah ﷺ said, 'On the day of Qiyaamat two persons will be presented before the Majestic Court of Allah. It will be commanded that they should be led into Jannat (Paradise)'. They will say 'O Allah! Due to which of our deeds have we become deserving of Jannat? We have not performed any such deed that makes us deserving of Jannat!' Allah will say, 'Enter into Paradise! I have sworn an oath that the one whose name is Ahmed or Muhammad shall not enter into hell-fire'.

HADITH 12: Abu Nu'aim reported in Huliya from Nabeet bin Shurait رضي الله تعالى عنهما that Rasoolullah ﷺ said that Almighty Allah says, 'I swear by My Honour and Grandeur! I shall not punish him, whose name is kept on your name'.

HADITH 13: Ibn Sa'ad reports (a Mursal narration) in Tabaqat from Uthman bin Umri that Rasoolullah ﷺ said, 'What harm is there to a person if he has one Muhammad, two Muhammads or three Muhammads in his home!'

HADITH 14: Tabrani reports in Kabeer from Abdullah ibn Ab'bas رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'One who has three sons and does not keep even one of their names Muhammad, he is definitely a Jaahil (ignorant person)'.

HADITH 15: Haakim reported from Hazrat Ali ﷺ that Rasoolullah ﷺ said, 'If you name a boy Muhammad, then respect him, and make space for him in a gathering, and do not attribute wrong towards him'.

HADITH 16: Bazaaz reported from Abu Naaf'i ﷺ that Rasoolullah ﷺ said, 'When you name your son Muhammad, then neither hit him, nor deprive him'.

HADITH 17: It is in Sahih Muslim on the authority of Zainab bint Abi Salama رضی اللہ تعالی عنہا that her name was Barra. Huzoor ﷺ said, 'Do not adorn (i.e. praise) yourselves. Allah is the One who knows those who are pious (*barra*) among you and those who are deviant. Name her Zainab'.

HADITH 18: It is in Sahih Muslim from Ibn Ab'bas رضی اللہ تعالی عنہما . He says that the name of Juwairiyah رضی اللہ تعالی عنہا was Barra. Huzoor-e-Akram ﷺ changed this name and kept her name Juwairiyah, and Huzoor ﷺ did not approve of someone saying that we went away from Barra (the pious one).

HADITH 19: It is in Sahih Muslim from Ibn Umar رضی اللہ تعالی عنہما that the name of one of Hazrat Umar's daughters was Aasiyah. Huzoor-e-Akram ﷺ kept her name Jameela.

HADITH 20: Tirmizi reported from Hazrat A'isha رضی اللہ تعالی عنہا that Rasoolullah ﷺ used to change bad names.

HADITH 21: In Sahih Bukhari it is reported on the authority of Sa'eed ibnil Musayyab ﷺ who says that my paternal grandfather went to Huzoor ﷺ. Huzoor asked ﷺ 'What is your name?' He said, 'Huzn'. Huzoor ﷺ said, 'You are 'Sahl. In other words keep your

name Sahl as it means soft (gentle) and Huzn means hard (i.e. harsh)'. He said, 'I will not change the name which my father has kept'. Sa'eed ibnil Musayyab ﷺ says that the outcome of this was that even up to now, we are harsh in nature.

NOTE: Some laws regarding the issue of keeping names have been mentioned in the section on Aqeeqah. You may peruse them there. Some points have been mentioned in this section.

LAWS OF JURISPRUDENCE

The very dear names to Allah are Abdullah and Abdur Rahmaan, as it has been already mentioned in the Hadith. The more exalted between both names is Abdullah because the appendage (reference) of servitude (and devotion) is (directly) to Allah's Divine Name. Other names where the servitude is an appendage to the Attributive Names of Allah are also within the same ruling. These are names such as Abdur Raheem, Abdul Malik and Abdul Khaaliq etc. The Hadith that says that these names are the dearest to Allah actually means that if a person wishes to keep a name with the word 'Abd' (i.e. servant and slave) in it, then the best names to keep are Abdullah and Abdur Rahmaan. He should not keep names like those which were kept in the 'Days of Ignorance', where someone was named Abdush Shams (servant of the sun) whilst another would be named Abdud Daar (servant of the depriver), so one should not think in any way, that both these names are more exalted than 'Muhammad' and 'Ahmed', because Muhammad and Ahmed are the Blessed names of Huzoor-e-Akram ﷺ and that which is manifest, is that Almighty Allah Himself chose both these names for His Beloved ﷺ. If both these names were not so beloved (and dear) to Allah, He would have not have chosen it for His Beloved ﷺ. Great virtue has been given to keeping the name Muhammad. Some of them have already been explained.

LAW: A person whose name is Muhammad, may keep his filial appellation Abul Qaasim, and the prohibition that has been mentioned in the Hadith, particularly referred to the apparent Life-time of Huzoor ﷺ. As in that time, if this was the filial appellation of someone else and he was being addressed, it could create a misconception that possibly Huzoor ﷺ was being addressed. Actually, there was once a situation like this, where a person called out 'Abul Qaasim' whilst calling someone else and Huzoor ﷺ directed his Holy attention towards the said person, so he said, 'I did not intend to call Huzoor ﷺ (i.e. I was addressing another person).' During this instance, Huzoor-e-Akram ﷺ said, 'Keep your names on my name, but do not keep your filial appellations on my filial appellations.' If one has this uncertainty that by naming someone with the name of Huzoor ﷺ one could have had the same kind of misconception, then the answer to this is that the Holy Qur'an has disallowed us to address Huzoor ﷺ by his Name.

لَّا تَجۡعَلُواْ دُعَآءَ ٱلرَّسُولِ بَيۡنَكُمۡ كَدُعَآءِ بَعۡضِكُم بَعۡضًا

Do not summon the Rasool amongst yourselves, like some of you summon the others (amongst you). [Surah 24 Verse 63]

Thus, when the Holy Companions would present themselves before Rasoolullah ﷺ, they would never address him by his Name, but they would address him with (respectful) titles such as 'Ya Rasool'Allah ﷺ' and 'Ya Nabi'Allah ﷺ'. Here, the likelihood did not even exist, that someone would call out saying Muhammad and it would refer to Rasoolullah ﷺ. If the Bedouins (villagers) or those who were unaware called out in this way, then this is a totally different issue, because they had done this because of being unaware.

Hazrat Ali ﷺ named his son Muhammad ibn Al Hanfiya, and he gave him the title Abul Qaasim, and this was with the permission of Huzoor ﷺ. From this, it has become evident that the said Hadith (regarding not keeping the appellation on the appellation of Rasoolullah ﷺ is no longer applicable).

LAW: Some of Allah's Names, which are regarded as permissible to be applied in a particular sense to other than Allah, may be kept as well. Examples of such names are: Ali, Rasheed, Kabeer and Badee'. These names may also be kept by adding an Alif and Laam to them as well, such as by saying, Al Ali, Al Rasheed, because the meanings which are intended when attributed to Allah, are not the same meanings which are intended when these names are used for Allah's servants. However, it must be pointed out that nowadays, there is this common habit amongst the general masses (laymen) of using the diminutive form when calling someone, so where there is the notion (that this will be done). Then it is appropriate to avoid keeping such names, especially when the a name is kept with the word 'Abd' joined to the Names of Allah, as is the case in names such as, Abdur Raheem, Abdul Kareem and Abdul Azeez (etc.), because here, the Governed Noun is with reference to Allah. In such a case if the use of the diminutive form is intentional, then Allah Forbid, it is regarded as committing kufr, as this is not really using the diminutive form to the person (whose name it is), but the diminutive form is being used for Allah. The laymen and those who are unaware definitely do not intend it in this sense, so that ruling (of kufr) will not apply to them, but they should be informed of this and explained regarding this. Such names should not be kept where there is the likelihood of this occurring. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: The Ulama have a difference of opinion regarding keeping a name which has neither appeared in the Qur'an-e-Majeed, or in the

Hadith and nor is it a name which is commonly used amongst the Muslims. It is best not to keep such a name. *[Alamgiri]*

LAW: If a child was born and then passed away, he should be named before being buried. If it is a boy, he should be given a boys name and if it is a girl, she should be given a girls name. If one cannot ascertain whether it is a boy or a girl, then such a name should be given which can be used for both males and females. *[Raddul Muhtar]*

LAW: The correct view regarding whether a child can be given a filial appellation or not, is that it is permitted. The Hadith of Abi Umar is evidence to this.

LAW: To give a child a filial appellation such as Abu Bakr, Abu Turaab and Abul Hassan etc. is permissible. The objective of keeping such appellations is the sacredness (of these names), so that the child may be blessed with blessing of these names. *[Raddul Muhtar]*

LAW: Bad names should be changed and good names should be kept. It has been mentioned in the Hadith that you will be summoned on the Day of Qiyaamat by your names and the names of your fathers, so keep good names. Huzoor ﷺ changed names that were bad. A persons name was 'Asram', so Huzoor ﷺ changed this and kept his name 'Zar'aa, and he changed the name Aasiyah and kept the name Jameela. He ﷺ also prevented the keeping of the names Yasaar, Rubaah and Aflah Barkat.

LAW: It is permissible to keep the names Abdul Mustafa, Abdun Nabi and Abdur Rasool, because here, the intention is in relation to the nobility, and the actual meaning of servitude is not intended in this. As for the issue of using the word 'Abd' as an appendage (i.e. joining

it) to a name other than that of Allah, then this is proven from the Qur'an and the Hadith.

LAW: Huzoor ﷺ also changed the names which demonstrated self praise and egotism. He ﷺ changed the name of Barra to Zainab and said that do not praise your self. Names such as Shamsud'deen, Zainud'deen, Muhiy'yud'deen, Fakhrud'deen, Naseerud'deen, Siraajud'deen, Nizaamud'deen and Qutbud'deen etc. are names which contain strong praises, and should thus be avoided. As for the issue of the Great and Distinguished Imams and Pious Predecessors being remembered by these names, then it should be known, that these were not really the names of these Great Personalities, but these were their blessed titles. When these personalities reached highly ranked positions and achieved illustrious status, the Muslims addressed them in this manner. Now, in the (case of a newborn), this name is being given to one who is unaware and who has not even studied anything as yet. He has just been born and has not even served the Deen in any way, yet he is being remembered by such distinguished and self-important words. Even though Imam Muhiy'yud'deenNawawi رحمة الله تعالى عليه was such an illustrious personality, he would reject it when addressed by the title Muhiy'yud'deen, and he would be heard saying, 'One who addresses me by the name Muhiy'yud'deen does not have my permission to do so'. *[Raddul Muhtar]*

LAW: It is permissible to keep a name where the word Ghulam is attached to the names of the Ambia, Sahaba and the Awliyah, (such as in the names): Ghulam Muhammad, Ghulam Siddique, Ghulam Farooq, Ghulam Ali, Ghulam Hussain and Ghulam Hassan etc. There is no reason to proving its impermissibility. Some of the Wahabis say these names to be impermissible, and the fact that they refer to them as shirk (polytheism), is evidence of their evil-mindedness. It

has also been heard that some Wahabis have changed the names (of people) from Ghulam Ali to Ghulamullah. This is their ignorance, that they have changed a permissible name and kept a name that is impermissible. To use the word Ghulam as an appendage to Allah's Name and to refer to someone Ghulamullah is impermissible, because the actual meaning of Ghulam is son and little boy and Allah is free from having any son. Allama Abdul Ghani Nablusi قدس سره has mentioned (as follows) in Hadiqa Nadiyah:

يُقَالُ عَبدُ اللهِ اَمَتِهِ اللهِ وَلَا يُقَالُ غلامُ الله وَ جَارِيَةُ الله

LAW: It is permissible to keep names such as Muhammad Bakhsh, Ahmed Bakhsh, Nabi Bakhsh, Peer Bakhsh, Ali Bakhsh, Hussain Bakhsh and other names which are similar to these and wherein the word 'Bakhsh' is joined to the name of any Nabi or Wali.

LAW: It is impermissible to keep names such as Ghafurud'deen and Ghafur'rullah, because the word Ghafur means 'One who wipes out (removes)'. Allah ta'aala is Ghafur and He wipes out the sins of the servants, so Ghafurud'deen would mean one who wipes out the Deen.

LAW: The names Ta'Haa and Yaseen should also not be kept (i.e. should be avoided) as these 'Muqati'aat of the Qur'an (i.e. short meted verses of the Qur'an) and their meanings are not known. It evidently seems that these are the names of Nabi ﷺ and some of the Ulama have mentioned them to be from the Names of Allah. In any case, if the meaning is not known, then there is a possibility that it has such a meaning which is specially Unique to Huzoor ﷺ or to Allah ta'aala. To attach the name Muhammad to these names and to keep the names Muhammad Ta'Haa or Muhammad Yaseen will still not allow the prohibition in this regards to be lifted.

LAW: It is also impermissible to keep the names Muhammad Nabi, Ahmed Nabi, Muhammad Rasool, Ahmed Rasool and Nabi-uz-Zamaan (etc.), but we have also heard some people's names being Nabi'ullah. To refer to a non-Nabi by the word Nabi is not permissible under any circumstance.

NOTE: If someone says that in names, there is no actual consideration to the meaning, but in this case, the said person is being referred to. (Then) the answer to this, is that if this really were the case, then people would not abstain from keeping the names shaitaan and iblees etc., and there would not have been two categories of names, namely good names and bad names, and the Hadith would not have been mentioned, 'Keep good names'. (If this were the case), then Huzoor ﷺ would not have changed bad names, because if there was no consideration given to the actual meaning, then what reason was there to change them?

Chapter 41

Competing

HADITH 1: It is in Sahih Bukhari from Salma bin Aku'ﷺ. He says, a few people were practicing archery on foot (in other words, they were competing with each other). Rasoolullah ﷺ passed by them and said, 'O Bani Isma'eel (He ﷺ addressed them in this manner because the people of Arabia are the descendants of Hazrat Isma'eel ﷺ), Practice archery as your father (in other words Isma'eel ﷺ) was a (talented) Archer'. Then (pointing out) to one of the teams, he ﷺ said, 'I am with Bani so and so', so the other ceased firing arrows. Huzoor ﷺ said, 'Why have you ceased firing (arrows)?' They said, how will we fire arrows now that Huzoor ﷺ is with the opposite team? (In other words, there is now no possibility of us winning). Rasoolullah ﷺ said, 'Fire (your arrows), for I am with all of you'.

HADITH 2: It is in Sahih Bukhari and Muslim from Abdullah ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ organised a race between specially trained horses[1] from Hafya to Thaniyatul Wada, and the distance between both these places was six miles, and for those horses that were untrained, (he ﷺ organised) a race from Thaniya to the Musjid of Bani Zurayq and the distance between both these places was one mile.

HADITH 3: Tirmizi, Abu Dawud and Nasa'i have reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'There is no musabaqat except in archery, camels and horses'.

HADITH 4: In Sharhus Sunnah it is reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'If one enters a horse with two other horses, and if he is certain that it will remain behind, then this is wrong, and if there is a notion that it could go ahead (i.e. win), then

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1. This type of horse is known as Mudhmar. It is the type of horse which is well fed and made strong. Thereafter, his feed is cut down and it is placed into a stable, and well covered, causing it to sweat profusely, causing it to become slim and athletic. This type of horse becomes very fast.

there is no harm'. (In other words, it is impermissible in the first instance and permissible in the second instance).

HADITH 5: Abu Dawud reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'If one enters a horse with two other (horses) when he does not know that it will remain behind (lose), it is not 'Qamaar' gambling, but when one enters a horse with two others and he knows that it will remain behind, it is gambling'.

HADITH 6: Abu Dawud and Nasa'i have reported from Imran bin Haseen رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'There is no rebuking and hitting and leading another well comparisoned horse at one's side, so that if the first horse is exhausted, then he may ride the second horse'.

HADITH 7: Abu Dawud reported from Hazrat A'isha رضي الله تعالى عنها that she was on a journey with Rasoolullah ﷺ. She says, 'I had a race with Rasoolullah ﷺ on foot and I won. Then when I gained more weight, I (again) raced with Huzoor ﷺ. On this occasion, Huzoor ﷺ won, and he ﷺ said, 'This is for that race'.

LAWS OF JURISPRUDENCE

LAW: The meaning of Musabaqat is when a few people decide amongst themselves, that the one who goes ahead and the one who wins (comes first) will be given a certain thing (i.e. a prize etc.). This musabaqat (competing) can only take place in archery, or in horses, donkeys and mules, just as it happens in horse races, where a few horses are put into a race and the one who wins, receives some money or some other thing (prize). It is also permissible for people to race (against one another) and to race camels as well, because even camels are regarded amongst provisions of jihad. In other words, it is something which is useful (can be of service) in jihad.

The meaning of this is that the races are intended as means of training for jihad. The objective should not be for sport and amusement. If this is done merely for fun, then it is Makruh (disapproved). Similarly, if this is being done to show off ones pride, or it is done out of boastfulness or to display ones bravery and valour, then this too is regarded as being Makruh. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If there is nothing conditional for the one who wins, then its permissibility is not only restricted to the above mentioned things, but Musabaqat (competing) can take place in anything. *[Durr-e-Mukhtar]*

LAW: Whatever has been agreed upon as a prize for the winner in a competition is Halaal and pure upon him, but there is no legal right over it. In other words, if the other person does not award it to him, (then in such a case) he cannot forcibly demand it by making a claim before a Qazi. *[Alamgiri]*

LAW: For musabaqat to be permissible, the condition is that the money must only be a wager from one side. In other words, one from amongst both persons said, 'If you win then (for example), I will give you one hundred rupees (rands etc.), and if I win, then I will not take anything from you'. The second scenario in which it is regarded as permissible, is when a third person says to the other two competitors that I will give a certain amount to whosoever amongst your wins, just as is the case with most races that are hosted on behalf of ministries (governments), where the prizes are allocated to the winner. (In this case) There is no wager fixed (i.e. giving or taking) between the competitors (athletes). *[Durr-e-Mukhtar etc]*

LAW: If there is a wager (condition of money from both sides), for example (it is said that) if you win, then I will give you so much (i.e. a particular amount) and if I win, then I will take so much from you, then this a form of gambling and it is Haraam (forbidden). However, if the two of them included a third person with them, who is known as a 'Muhallil' (i.e. a Legaliser or one through whom something becomes lawful), and it is agreed that if he wins, then he will take the stipulated amount and if he loses, then he will not give anything. In this case, the wager from both sides is permissible. *[Alamgiri, Durr-e-Mukhtar]*

LAW: It is also necessary that the horse of the Muhallil should be like the horses of the other two. In other words, there can be a possibility of his horse either winning or losing. In other words, there should be no certainty in regards to any one of these two things (i.e. winning or losing). If his horse is not like theirs and it is known for certain that it will lose, or there is certainty of it winning, then it will not be permissible to include him, and this will not make the wager permissible. *[Durr-e-Mukhtar]*

LAW: If the horse of the Muhallil beats the other two horses, then the Muhallil will take from each of the two, whatever they had agreed to pay, and if he remains behind both of them, he will not give anything to either of them. However, the one who wins (the race) between the (first) two, will take what was stipulated from the one whom he beat. This is in the case where (for example) two people laid a wager of five hundred each and they included the Muhallil (in the race with them), (then) if the Muhallil wins, he will take five hundred from each of the other two. In other words, he will receive one thousand, and if the Muhallil does not win, he will not give anything to either one of them, but the one who wins between the two, will take five hundred from the one whom he beat. If both

their horses reached the finish together, then neither one of them will give anything to the each other, and nor will they take anything from the Muhallil. From amongst both of them, if the horse of one of them and the horse of the Muhallil reached the finish line together, then the Muhallil cannot take anything from him. However, he will take it from the one whose horse lost and even the other person (whose horse finished with the Muhallil) will take from the one who lost. *[Durr-e-Mukhtar]*

Law: The condition in musabaqat is that the distance must be such that can be completed by the horses, and all the horses that are entered (into the race) should be of such quality that there is a probability of each of them winning. The same conditions apply to archery and athletics. *[Raddul Muhtar]*

Law: In a camel race, the stipulation regarding winning is that the shoulder should be in front. There is no credence in the neck being in front, and in a race between horses, the one whose neck is in front is the winner. *[Raddul Muhtar].* However, the current day practice is that credence is given to the horses' ear, and the ear will only be in front, if the neck is in front.

Law: If (some) students made a stipulation that whosever's point (amongst them) is correct will be given a certain prize, then even in this case, all the details are the same as which have been mentioned regarding musabaqat. In other words, if the stipulation is from one side, then it is permissible and if it is from both sides, then it is impermissible. For example, a student says to another student, 'Let's go to the teacher and ask him if what you are saying is correct. If you are correct, I shall give a certain thing to you, and if my word is correct, then I shall not take (demand) anything from you. This is regarded as a one sided stipulation. It could also be a case where one

says to the other, 'Let's have a discussion on a certain issues (laws). If your view-point is correct, then I shall give this to you and if mine is correct, then I shall not take anything from you.' *[Alamgiri]*

LAW: The students made an agreement amongst themselves, stipulating that who ever arrives first in class, will give his lesson first to the teacher. In this case, the one who arrived first in class will have the right of being first, and if every one claims to have arrived first, then the one who can prove through witnesses that he arrived first, is the one who is first. If there are no witnesses, then lots should be drawn and the one, whose name is selected first, will be first. *[Khania]*

Chapter 42

Regarding Earning (Halaal Income)

It is Fard to earn that which is sufficient for yourself, your family, and your dependants, and for the expenditure of those whose maintenance is Waajib (compulsory) upon you, and for that which suffices for the fulfilment (payment) of your debts. After this, one has the choice to either stop at this, or he may endeavour to earn more, as a saving for his family and dependants. If the parents of a person are needy and destitute, then it is Fard upon him to earn so that he may provide them with that which is adequate for them (to live on). *[Alamgiri]*

Law: If a person earns more than what is adequate for him, with the intention of helping the less fortunate and the needy and taking care of close relatives, then this is Mustahab, and this is more virtuous than Nafil Ibaadat. If he does this, with the aim that by having more wealth, he will be more respected and honoured, and his intention is not pride and boastfulness, then this is Mubah, and if it is merely to hoard wealth and for the purpose of being boastful, then it is disallowed. *[Alamgiri]*

Law: As for those who just sit (idle) in Musjids and Khanqahs[1] and spend their time doing nothing, but simply sit resigned to fate (i.e. carefree without making any effort), whereas they are always in search of somebody who will come over and give them something, then (in reality) they are not resigned to fate.

It was better for them to spend their time doing some constructive work. *[Alamgiri]*

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1. Khanqah refers to a Sufi Spiritual and Devotional Centre.

Similarly, many people today have adopted Peeri Mureedi[1] as a profession. They make annual trips to their disciples and pluck huge sums of money from them, which they refer to as offerings or gifts of money. There are also many amongst them who even go to the extent of deceiving and cheating these unsuspecting disciples. This is impermissible.

LAW: The best means of earning is from striving in jihad. In other words, the wealth that is attained through proceeds of jihad, but it must be necessary that he did not make jihad for the purpose of attaining wealth, but his aim must be to Uphold the Word of Allah. After jihad, (the best earning) is from trading, followed by Agriculture, then Trade and craft (i.e. manufacturing). *[Alamgiri]*

LAW: To draw threads from the spinning wheel is the occupation of females. It is Makruh for males to draw threads from the spinning wheel (i.e. spin fabric). *[Raddul Muhtar]*

LAW: It is Haraam for a person who has sufficient to eat for the day, to beg. The wealth that beggars and mendicants gather in this manner is regarded as impure wealth. *[Alamgiri]*

LAW: That person who stops earning, after acquiring a of Deen and the Qur'an has eaten (demolished) his Deen. *[Alamgiri]*

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1. Peeri Mureedi in this context refers to those who have become professional or rather commercial spiritual guides, who use the title of Peer even though they are not deserving of this sacred station. They simply use it as a means to earn and as a means to benefit themselves. True Peers are those who do not pursue worldly and materialistic things, but they are the ones who spend their lives following the Shariat-e-Mustafa, whilst commanding all those with them to do the same.

In other words, after becoming an Aalim or Qaari he sits idle without earning, thinking that the people will look at him as an Aalim and Qaari and thus gives him things to eat, giving him no need to earn. This is impermissible.

Now remains, the issue of taking a wage to teach the Holy Qur'an and Knowledge of Deen and to take a job to teach this. In this regard, the Fuqaha-e-Muta'akhireen[1] have mentioned it to be permissible. This, we have already explained in the section on Ijaarah[2]. This is not regarded as selling the Deen.

LAW: If a person earned through Haraam means and has passed away, and his heirs know that the wealth belongs to so and so, then they should return it to them, and if they do not know (whose wealth it is), then they should give it out as Sadqa. *[Alamgiri]*

LAW: If there is doubt regarding any wealth, then one may distribute such wealth amongst close relatives, and he may even give it to his father or his son. In such a circumstance, it is not necessary to give it specifically to a stranger. *[Alamgiri]*

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1. Fuqaha-e-Muta'akhireen refers to the Jurists of the Latter Era.
2. Ijaarah refers to renting, leasing or taking on contract.

Chapter 43

Amr Bil Ma'ruf wa Nahi Anil Munkar

Commanding Righteousness & Forbidding Evil

Allah ta'aala says

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾

'And there should be such a group of people amongst you, inviting towards that which is good, and commanding that which is right, and forbidding that which is evil (wrong), and they are the ones who shall attain salvation.' [Surah 3 Verse 104]

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ

'You are the best of all the nations, who emerged within mankind, commanding what is right, and forbidding what is evil, and believing in Allah.' [Surah 3 Verse 110]

The Holy Qur'an announces:

يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٧﴾

(Luqman said to his son): 'O My Son! Establish prayer regularly, and command what is right, and forbid what is evil and be patient over whatever misfortune befalls you. Undoubtedly, this is a matter of courageousness.' [Surah 31 Verse 17]

HADITH 1: He from amongst you, who sees an evil, should change it by his hand, and if he does not have the ability to do this, then he should change it by means of this tongue (i.e. speak against it). If he does not even have the ability to do this, then (he should do it) with the heart. In other words, he should regard it as evil (i.e. wrong) in his heart, and this is for a person with weak Imaan. *[Muslim]*

HADITH 2: The example of one who is facile[1] in regards to the Hududul'laah[2], and the one transgressing the Hududul'laah can be understood from this: A nation drew lots in regards to a ship, and it was decided that some will stay in the upper deck and others will stay in the lower deck. Those staying in the lower deck come to the top to collect some water, and in doing so, they walk pass by those living on the upper deck with this water, causing discomfort to those on the upper deck (and they complained in regards to this). Therefore, the one living on the lower deck took a hatchet and started to cut up the lower deck. When those at the top saw this, they asked what was happening, and asked his reason for cutting up the lower deck. He said, 'When I come up to collect water, you are uncomfortable, and it is necessary for me to fetch water (so I will chop up the lower deck planks and take my water from here, and in doing so, I will not cause you people any discomfort)'. In such a situation, those on the upper deck grabbed hold of his hand and stopped him from cutting into the planks. By doing this, they saved him and saved themselves as well. If they leave him to do as he pleases, then they have destroyed (killed) him and themselves as well. *[Bukhari]*

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1. This refers to a person who sees something being done contrary to the Shariah but does nothing to remedy it, even though he has the power to stop it.

2. Hududul'laah refers to the limits set by Allah

HADITH 3: 'I Swear by Him, in Whose Hand (Divine Power) is my Life! Either you command that which is right and forbid what is evil, or Allah will swiftly (soon) send down His punishment upon you, and you will make Dua (invoke Him) and your Dua will not be accepted'. *[Tirmizi]*

HADITH 4: When sin is being committed on the earth, the example of the one who is present there, but regards it as wrong, is like the one who is not present there, and as for the example of the one who is not present there, but is happy with (what is happening), is like that of the one who is present there. *[Abu Dawud]*

HADITH 5: Hazrat Abu Bakr Siddique ﷺ said, 'O People! Do you read this verse!'

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيۡكُمۡ أَنفُسَكُمۡۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهۡتَدَيۡتُمۡۚ

'O you who Believe! Protect your souls; as long as you yourself are (rightly) guided, the one who is astray will cause you no harm.' [Surah 5 Verse105]

In other words, after reading this verse, you may think that if we are on the righteous path, then the corrupt ways of those who are astray cannot harm us, so there is no need to stop us. Hazrat Umar Farooq ﷺ further says that he heard Rasoolullah ﷺ saying, 'If people see something wrong and they do not change it, then it is near that Allah will send down such punishment upon them, which will envelope them all'. *[Ibn Majah]*

HADITH 6: That nation in which sins are committed and those people who have the power to change it, do not change it, (then) it is near that Allah ta'aala will send down punishment upon all (of them). *[Abu Dawud]*

HADITH 7: 'Command that which is right and forbid those things which are evil, to the extent that if you notice, that miserliness is being followed and people are following their self-desires. The materialistic world is being given precedence of Deen, and every person is arrogant regarding his own point of view, and if you see such matters, from which you have no other alternative, then protect yourself'. In other words, safeguard yourself from evil doings, and leave the affairs of the general public[1]. Ahead of you will come days of patience, and to have patience then, is like holding burning embers in your hand. During such an era, the reward of those who practice what is correct, is the reward of fifty people who practice what is right. People asked, 'Ya Rasool'Allah ﷺ! Will that one person receive the reward of fifty people amongst them?' Huzoor-e-Akram ﷺ said, 'they will receive the reward of fifty amongst you'. *[Tirmizi, Ibn Majah].* The verse which has been mentioned in the fifth Hadith is for such a moment and such a time.

HADITH 8: The fear of people should not stop one from saying the truth. When he knows the truth, he should say it. *[Tirmizi]*

HADITH 9: Allah will not send down His punishment because of the actions of a few specific people, but when something evil (wrong) is taking place there, and people have the ability to stop it and they do not stop it, then the punishment will befall the chosen public and the special ones as well. *[Sharhus Sunnah]*

HADITH 10: When the Bani Isra'eel committed sins, then their Ulama stopped them, but they did not desist. Then the Ulama began

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1. In other words, to command what is right and forbid what is wrong at such a time, is not necessary.

to sit in there gatherings and eat and drink with them (i.e. they too socialised with them), so Allah caused the hearts of the Ulama to become just like theirs, and He caused them to be cursed by the tongues of (Hazrat) Dawud and Esa bin Maryam عليهما السلام. This was because they were disobedient and they transgressed the limits. After this, Huzoor ﷺ said, 'I swear by Allah! You will either command righteousness by forbidding evil and grabbing hold of the tyrant's hand, stopping him for the sake of truth and keeping them firm on the truth or Allah ta'aala will cause all your hearts to be alike. He will then curse all of you, like He cursed all of them'. *[Abu Dawud]*

HADITH 11: On the night of Me'raj, I saw that the lips of some people were being cut with scissors of fire. I said, 'O Jibra'eel! Who are these people?' He said, 'These are the orators of your Ummah, who commanded the people to do what is right, yet they failed to remember themselves'. *[Sharhus Sunnah]*

HADITH 12: To proclaim the truth in the presence of an unjust tyrant Ruler is a great jihad. *[Ibn Majah]*

HADITH 13: After me, there shall be leaders; some of their words will be good and some bad. The one who showed abhorrence to the wrong (bad) is free (from contempt), and the one who rejected it is safe, but the one who was pleased (with it) and adhered to it, has been destroyed. *[Muslim, Abu Dawud]*

HADITH 14: For every Nabi whom Allah sent towards any Ummah before me, there were supporters and companions amongst his Ummah, who would carry the Sunnah of the Nabi and who obeyed his commands. After them, undutiful people were born, who commanded that which they did not do themselves, and they would

do that which they did not command others. Whosoever fought against them with their hands, they are Momins and those who fought against them with their tongues, they are Momins and those who fought with their hearts, they are Momins, and thereafter, there is no Imaan (Faith), even equal to a mustard seed. *[Muslim]*

Laws of Jurisprudence

'Amr Bil Ma'ruf' means to command righteousness. For example, to ask someone to read their Namaaz. 'Nahi Anil Munkar' is to forbid evil. Both of these are Fard. It has been mentioned in the Holy Qur'an,

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنكَرِ

(English translation?)
Much emphasis has been mentioned in this regard in the Hadith Shareef, and we have been cautioned against acting contrary to this.

Law: If one intended to sin but did not commit the sin, then there is no sin. There is actually hope of reward for this, if he abstained from it, by regarding it as a sinful action. It is evident in this manner from the Ahadith. If one makes a definite intention to commit a sin, which is known as 'Azm' (i.e. he made a firm resolve to commit that sin no matter what), then this too is a sin, even though he did not commit the sin, which he made a firm resolve to commit. *[Alamgiri]*

Law: When noticing someone committing a sin, caution him (try to stop him) in a meaningful and gentle manner, and explain it to him in a polite way. If he does not take heed to this manner of

explanation, then caution him firmly. Speak to him firmly (strictly), but do not be abusive towards him and do not swear at him. He, who has the power to do something by using his hand, should do so. For example, if he is drinking alcohol, then pour out the alcohol or break the utensil etc. If he sings and plays musical instruments, then break the instruments. *[Alamgiri]*

LAW: There are many forms of 'Amr bil Ma'ruf': *(1)* If one knows that by speaking to a person (who is sinning) about what he is doing, there is a greater likelihood that he will refrain from it and take heed, then 'Amr bil Ma'ruf' is Waajib (compulsory). It is not permissible for him to abstain from cautioning such a person. *(2)* If one knows that the ones committing the sinful act will level accusations against him and become vulgar towards him, it is better to avoid it. *(3)* If he knows that they will beat him and he will not be able to bear this beating, or there will be strife and conflict because of this and a fight or clash will ensue amongst them due to this, then (in this case too), it is better to desist. *(4)* If he knows that by cautioning them they will hit him, but he will be able to bear this and be patient in this regard, then he should forbid them from doing the wrong deed. *(5)* If this person is a Mujaahid and he knows that they will not listen to him, and nor will they hit him or be vulgar towards him, then he has the choice (of either forbidding them or not), and it is better that he should command what is right. *[Alamgiri]*

LAW: If one fears that by commanding them to do what is right, they will kill him, and even though he knew this, he still did it, and these people killed him, he is regarded as a martyr. *[Alamgiri]*

LAW: It is the responsibility of the leaders to practice Amr bil Ma'ruf with their hands (i.e. to physically stop the wrong), by using their power and stately position to stop such things. The responsibility of

the Ulama is to do this with their words. In other words, they should command what is right and forbid what is evil by way of their words (i.e. through their discourses and advice etc.), and the responsibility of the laymen is to think of it as wrong in their hearts. *[Alamgiri].* The aim of this, is as has been mentioned in the Hadith, that if a person sees some wrong, he should try to change it with his hand, and if he does not have the ability to do this, he should try to change it by speaking against it, and if he cannot even do this, he should think of it as wrong in his heart, and this is the weakest form of Imaan. Here, laymen refers to those who neither have the courage to stop it by physically, nor do they have the courage to speak against it. There are many from the general public, like the chiefs (headmen) of the people and the Landlords (i.e. influential land holders etc), who have the power to physically put a stop to these things. It is thus necessary for them to put a stop to such wrongs. For those who have this kind of power and authority, merely thinking of it as wrong in their hearts is not sufficient.

LAW: When practicing Amr bil Ma'ruf, five things are necessary: The first being knowledge[1]. A person who does not have knowledge will not be able to accomplish this responsibility properly. Secondly, his aim should be for the pleasure of Allah and to Uphold the Word of Allah. Thirdly, He should approach the one whom he is commanding, with kindness and compassion and he should speak to him in a gentle manner. Fourthly, the person who is commanding right and forbidding evil should be a patient and tolerant person.

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1. Knowledge in this sense does not mean that he should be a fully fledged Aalim, but it means that he should have sufficient knowledge, by which he is able to differentiate, that a particular action is sinful, and he should have the manner of explaining right and wrong to the people, so that he may be able to explain it in aconvincing manner.

Fifthly, this person should be one who is himself a practising Muslim[1]; otherwise, this command of the Qur'an will be applicable to him,

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لَا تَفۡعَلُونَ

'O Believers! Why do you say that, which you practice not? It is very abhorrent to Allah, that you say that which you do not act upon.' [Surah 61 Verses 2-3]

And the Qur'an says:

أَتَأۡمُرُونَ ٱلنَّاسَ بِٱلۡبِرِّ وَتَنسَوۡنَ أَنفُسَكُمۡ وَأَنتُمۡ تَتۡلُونَ ٱلۡكِتَٰبَۚ أَفَلَا تَعۡقِلُونَ

'Command not others to do right, whilst you forget yourselves.' [Surah 2 Verse 44] *[Alamgiri]*

LAW: The laymen should not practice Amr bil Ma'ruf with regards to a Qazi, Mufti, or a well-known Aalim, as this is to be disrespectful. The saying is famous, that, *"Khata'e Buzurgaan Giriftan Khata Ast" 'To point out the mistakes of wise men, is a mistake by itself.'* At times, it is such that these personalities do certain things after important consideration, and the common people cannot see the wisdom in that which they have done. A person starts to think that whatever the pious person has done is the same as that which I have done, whereas there is vast difference between both. *[Alamgiri]*

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1. This does not mean that the person who himself is not practising, should not advise others to do good, but it actually means that he should himself do good and advise others to do so as well.

This ruling is in regards to those Ulama who are steadfast on the Commands of Shariah, and sometimes, they do such things, which seem incorrect in the eyes of the common people. This does not refer to those people who do not even bother about the difference in Halaal or Haraam, thereby causing embarrassment to the name of (true) knowledge.

LAW: If a person sees someone committing some wrong, but he himself is liable for committing the same wrong, he should still caution the person against committing such a wrong. For there are two waajibs for which he is duty bound: One is to personally abstain from doing that which is wrong, and the other is to stop others from doing what is wrong. If he is responsible for omitting one waajib, why should he omit the second waajib! *[Alamgiri]*

LAW: Is it advisable for a person to write a letter of complaint to the father of a person who is caught up in committing some sinful act? In regards to this issue, if one knows that the father has the power to forbid him from committing such an act, and if one knows that the father will also stop him from doing it, one should then send a written complaint to him, otherwise of what benefit is it? The same ruling applies if one wishes to complain about a wife to her husband (or vice versa), and to the King (Ruler) about his subject, and to the employer with regards to his employee. If writing a complaint in regards to them is beneficial, it should be written. *[Khania]*

LAW: A father suspects that if he cautions his son, he will not take heed, but it is still his wish to say (what is right). In such a case, he should say it in this manner, 'If you did a certain thing, it would be really good'. The son should not be instructed, because in this situation, if he does not do (as his father has instructed), he will be

regarded as being undutiful, which itself is a serious and major sin. *[Alamgiri]*

LAW: One, who committed an offence (sin) and then repented with a sincere heart, should not divulge his offence before a Qazi or Ruler, so that the penalty of Shariah may apply, because to conceal it is better. *[Alamgiri]*

LAW: If one sees a person being robbed of his money and he knows that he will be seriously harmed by the thief if he cautions the victim, he should remain silent. However, if there is no risk (of being harmed), he should inform him. *[Alamgiri]*

LAW: If when launching an offensive against the mushrikeen (in a battle), one feels that there is a greater likelihood of being killed, but he also knows that in doing so, there is a great likelihood of him killing or wounding some of the combatants. Alternatively, if he feels that he can defeat them (in doing this), then there is no harm in him attacking alone. If he feels there is a greater likelihood that he will not be able to harm them in any way, but he will be killed in the process, then he should not launch the offensive. If he knows that if he stops sinful Muslims (Fusaaq) from committing sin, then he will be killed and they will not lose anything, then too he should caution them. This is the true determination, but he is also discharged from not forbidding them (i.e. if he forbids them it is better, but if he does not, he will not be held accountable). *[Alamgiri]*

The reason for this is that if he is killed in such a situation, it is not in vain and without advantage. Even though, the advantages may not be visible immediately, but the results would be positive.

Chapter 44

Knowledge & Teaching

The importance and excellence of knowledge does not really require an explanation. The entire world knows and acknowledges the importance of knowledge. To acquire it is a mark of distinction. This is what makes the life of a man become successful and wholesome, and it is that through which ones life and hereafter is improved. However, the knowledge that we are discussing here is not referring to the type of knowledge that is attained through studying philosophy, or that which has been devised by the human mind, and it does refer to the knowledge through which one may acquire the world, (for) the Holy Qur'an has disapproved (i.e. cautioned us) against acquiring such knowledge. The knowledge that we are referring to, is the knowledge that is acquired through the Qur'an and Hadith, for it is this knowledge, by which one is able to adorn his worldly life and his hereafter. It is this knowledge, which is the means of salvation, and it is this (very) knowledge that has been praised in the Qur'an and the Hadith, and it is towards this knowledge that our attention has been directed.

The Holy Qur'an explains its beauty in many places, either explicitly or in a suggestive manner. Allah says,

إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟

'Only those from amongst the servants of Allah who possess knowledge, (truly) fear Him'. [Surah 35 Verse 28]

يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ

'Allah will exalt amongst you, those who believe, and those who have been granted knowledge'. [Surah 58 Verse 11]

فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

'Then why should a delegation not come forth from every grouping, so that they may attain the understanding of Religion, thereafter returning to their people, warning them, in the hope that they may remain guarded'. [Surah 9 Verse 122]

قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ

'Say you; are those who know and those who know not equal? Surely, it is the wise alone who recognize the guidance.' [Surah 39 Verse 9]

There are many Ahadith with regards to the virtue of knowledge. Only a few such Ahadith are being presented (below):

HADITH 1: The Beloved Rasool ﷺ said, 'If Allah wills to bestow someone with special virtue, He makes him a Faqih of the Religion, and I am the Distributor and Allah is the Giver.' *[Bukhari & Muslim]*

HADITH 2: People too have mines, like those of gold and silver. Those who were good in the days of ignorance are also good in Islam, if they acquire knowledge. *[Muslim]*

HADITH 3: When a person dies, all his deeds are terminated, except for three things (that even after passing away, they are still recorded in his book of deeds): *(1)* Sadqa-e-Jaariyah, *(2)* That knowledge which

is beneficial, *(3)* and Pious children (that he left behind) who continue to make Dua for him. *[Muslim]*

Hadith 4: Allah ta'aala will make easy the path to Jannat for the person who travels any path, with the intention of attaining knowledge (of Deen). When any nation gathers together in the House of Allah (i.e. a Masjid) for the recitation of the Holy Qur'an, and they recite it and teach it, then Sakina[1] descends upon them, and they are enveloped by Mercy and the Angels encircle them. Allah ta'aala remembers them amongst those who are close to Him, and one whose deeds have made him lazy (slow), will not become swift based on his lineage (i.e. Nobility). *[Muslim]*

Hadith 5: A person presented himself before Hazrat Abu Dardah رضي الله عنه in the Mosque of Damascus and said that he had travelled from Madina to learn a (particular) Hadith of Rasoolullah ﷺ from him. He said, 'I have heard that you narrate this (particular) Hadith, so I have travelled here solely for this reason'. Hazrat Abu Dardah رضي الله عنه said that he heard Rasoolullah ﷺ saying, 'That person who travels any path for the sake of acquiring knowledge, Allah ta'aala guides him to the path of Paradise and the Angels spread out their wings for the pleasure of the students (who strive to attain Ilm-e-Deen). Those in the skies and those who populate the earth and the fish in the sea, (all) make dua for an Aalim, and the superiority of an Aalim over an Aabid (worshipper), is like that of full moon over all the stars, and undoubtedly, the Ulama are the heirs of the Ambia. The Ambia did not appoint heirs to gold coins and wealth.

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1. Sakina refers to peace and tranquillity.

They appointed inheritors to (their) knowledge. So whomsoever has taken (this) knowledge, he has attained a complete share'. *[Ahmed, Tirmizi, Abu Dawud, Ibn Majah, Daarimi]*

HADITH 6: Rasoolullah ﷺ said, 'The Excellence of an Aalim over an Aabid (ordinary worshipper) is like my excellence over the most humble of you (i.e. the lowest of you)'. After this, Rasoolullah ﷺ said, 'Allah ta'aala and all the Angels, and all those in the skies and the earth, even the ants inside their holes and the fish desire goodness for a person who teaches good things to the people'. *[Tirmizi]*

HADITH 7: A single Faqih is more powerful over shaitaan, than a thousand worshippers. *[Tirmizi, Ibn Majah]*

HADITH 8: The Prophet ﷺ said, 'To acquire knowledge is Fard upon every Muslim, and the one who entrusts knowledge to an undeserving person, is like the person who places a necklace of jewels, pearls and gold around the neck of a swine'. *[Ibn Majah]*

HADITH 9: The Prophet ﷺ said, 'When a person leaves home with the intention of acquiring knowledge, then for as long as he does not return, he is in way of Allah'. *[Tirmizi, Daarimi]*

HADITH 10: The Prophet ﷺ said, 'A Mo'min is never fully enriched (satisfied) with goodness (i.e. knowledge), until such time its last part does not come in Jannat'. *[Tirmizi] (In other words in Jannat he will gain the ultimate gift of goodness and knowledge and that is the Divine Vision of Allah will be blessed to every believer)*

HADITH 11: The Prophet ﷺ said, 'Allah keep that person happy, who heard any one of my words and memorised it, and preserved it, passing it on to others. Since, many who are bearers of knowledge

are not Faqihs (Jurists), and many of those who bear this knowledge, (sometimes) share it with those who are greater Jurists than them'. *[Ahmed, Tirmizi, Abu Dawud, Ibn Majah, Daarimi]*

HADITH 12: The Prophet ﷺ said, 'A believer receives the benefit of these actions and virtuous deeds, even after passing away. The knowledge, which he imparted (taught) and that which he propagated; pious children that he left behind, or the Sacred Scripture[1] which he left behind in his Estate, or a Musjid which he had constructed, or a resting place for the Musafirs[2], which he had erected, or a stream that he had prepared. Or the wealth which he gave as Sadqa during his good health in his lifetime, (the benefits of which) he will receive after he has passed away'. *[Ibn Majah]*

HADITH 13: Hazrat Ibn Ab'bas رضی الله تعالی عنهما mentioned that to learn or teach for just one moment at night, is greater than being in worship for the entire night. *[Daarimi]*

HADITH 14: Rasoolullah ﷺ entered the Musjid and whilst two gatherings were in session (in the Musjid). Huzoor ﷺ said, 'Both gatherings are virtuous, but one is greater than the other. These people are asking Dua from Allah and they are inclined towards Him. If He Wills He may either bestow or not bestow upon them (what they request). As for those in the second gathering, they acquire knowledge and educate the ignorant by way of it and this is more exalted'. Huzoor ﷺ then said, 'I have been sent as a Teacher (to the entire Universe)'. He ﷺ then sat in that particular gathering.

HADITH 15: The Prophet ﷺ said, 'Allah will raise that person as a Faqih who memorises 40 Hadith pertaining to the Deen of my

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1. Sacred Scripture here refers to the Holy Qur'an.
2. A Musafir refers to a wayfarer (i.e. traveller).

Ummat, and I shall be his intercessor and a witness (over him)'. *[Baihaqi]*

HADITH 16: Two types of insatiable persons are never fully satisfied: One who is greedy for knowledge, for his knowledge will never fill his stomach (i.e. satisfy him) and the other is one who has greed for materialistic things (the world), for he will never be satisfied (with whatever he possesses). *[Baihaqi]*

HADITH 17: Abdullah bin Mas'ud ﷺ said that two covetous people are never satisfied: the one is a Saahib-e-Duniya[1] and the other being is a Saahib-e-Ilm[2], but both of them are not alike. A Saahib-e-Ilm continues to acquire the pleasure of Allah and a Saahib-e-Duniya grows in obstinacy. Thereafter, Hazrat Abdullah ﷺ recited the following verse of the Qur'an,

كَلَّآ إِنَّ ٱلْإِنسَـٰنَ لَيَطْغَىٰٓ ۝٦ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ۝٧

'Indeed, man is disobedient, for he regards himself as being free (independent).' [Surah 96 Verses 6-7]

And referring to the other, he said:

إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَـٰٓؤُا۟

'Only the ones who possess knowledge amongst His servants, truly fear Allah.' [Surah 35 Verse 28]

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1. A Saahib-e-Duniya refers to a Possessor of materialistic and worldly effects.
2. A Saahib-e-Ilm refers to a Possessor of Knowledge.

HADITH 18: That knowledge, through which benefit cannot be attained, is like treasure of which nothing is spent in the way of Allah. *[Ahmed]*

HADITH 19: The most disappointed person on the Day of Qiyaamah will be one who had the opportunity to acquire knowledge in the world, but did not acquire it. Also that person, who acquired knowledge, but others neither heard it from him nor benefited from it, or if he himself did not attain any benefit from it. *[Ibn Asakir]*

HADITH 20: The ink of the Ulama will be measured with the blood of the martyr, and the ink will prevail over it. *[Khateeb]*

HADITH 21: The examples of the Ulama are like the stars in the sky, by which one finds direction in a desert and in the darkness of the sea. If the stars were to vanish, then those travelling would be lost. *[Ahmed]*

HADITH 22: Knowledge is (of three types): a Precise Verse, an Established Sunnat, or a just share (of inheritance), and anything other than this is additional.

HADITH 23: Hazrat Hassan Basri ﷺ said, 'There are two types of knowledge. One is that, which the heart possesses, and this (type of knowledge) is 'Beneficial Knowledge' and the second is that, which is on the tongue. This is Allah's evidence over Ibn Adam (humans)'. *[Daarimi]*

HADITH 24: The one, who sought knowledge and acquired it, attains two folds reward, and if he does not acquire it, then he receives one fold reward. *[Daarimi]*

HADITH 25: If death comes upon a person whilst he was acquiring knowledge for the purpose of refreshing Islam, then between him and the Ambia, there shall be a difference of one level in Jannat. *[Daarimi]*

HADITH 26: A good Aalim is he, who when approached during necessity, gives benefit (i.e. he is helpful) and if he is treated with indifference (i.e. negligently), then he remains indifferent. *[Razeen]*

HADITH 27: Hazrat Abdullah ibn Mas'ud ﷺ said, 'If a person has knowledge of something, he should say it and if he has no knowledge regarding it, he should say: الله اعلم *'Allah Knows (best)'*; because the beauty of knowledge is that if one does have knowledge in regards to anything, he should say: الله اعلم *'Allah Knows (best)'.* Allah ta'aala said to His Nabi ﷺ:

قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ

Say (O Beloved Prophet): "No reward whatsoever do I ask of you for this (message), and I am not one of those who claim to be what they are not." [Surah 38Verse 86]

HADITH 28: An Aalim who was not generous with his knowledge shall have the worst position before Allah, on the Day of Qiyaamat. *[Daarimi]*

HADITH 29: Ziad bin Lubaid ﷺ says that Nabi ﷺ mentioned something and then said, 'This will happen at the time when knowledge starts to vanish'. I asked, 'How will knowledge vanish? We recite the Qur'an and teach it to our sons and they shall teach it to their children, so this manner will continue until Qiyaamah'.

Huzoor ﷺ said, 'Ziad! May your mother weep over you! I thought that you are a Faqih in Madina. Did the Jews and Christians not read the Taurat and Injeel? However, is it not true, that they practice not upon what is mentioned therein?' *[Ahmed, Tirmizi, Ibn Majah]*

HADITH 30: Hazrat Umar ﷺ asked Ka'ab Ahbar to describe the People of Knowledge. (He said), they are those who have knowledge and practice in accordance with it. He asked, 'what has caused knowledge to be taken away from the hearts of the Ulama?' He replied, 'Greed'. *[Daarimi]*

HADITH 31: There shall be those in my Ummah who will learn the Qur'an and then say, 'We will go to the wealthy leaders and acquire the worldly possessions from them, and we shall keep our Deen safeguarded from them, but it will not be so. Just as one cannot acquire anything from a Tragacanth (thorny tree) except its thorns. Similarly, one cannot acquire anything from wealthy leaders, except for error'. *[Ibn Majah]*

HADITH 32: The very malicious Qur'a[1] by Allah, are those who visit the wealthy leaders. *[Ibn Majah]*

HADITH 33: Abdullah ibn Mas'ud ﷺ said, 'if the Men of Knowledge preserve this knowledge and pass it over to those deserving of it, then due to this, they shall become the Rulers over the People of their Era. However, (rather) they have depleted their knowledge for the sake of worldly people, in order to attain the materialistic world from them, causing themselves to be disgraced before them. I heard from your Nabi ﷺ that the one who has made all his concerns the

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1. Qur'a here refers to the reciters of the Qur'an and Ulama.

one concern in regards to his concern of the hereafter shall be protected by Allah from the concerns of the world. For the one who has diverse concerns in regards to the affairs of the world, Allah does not have any concern for him, no matter which valley he dies in'. *[Ibn Majah]*

HADITH 34: On the Day of Qiyaamat, a bridle of fire will be fitted to the mouth of a person who is asked about something in regards to knowledge and he desists from answering it. *[Ahmed, Abu Dawud, Tirmizi, Ibn Majah]*

HADITH 35: Allah ta'aala will enter into hell, a person who acquired knowledge so that he may challenge the Ulama, or so that he may argue with the ignorant people, or because he wishes to direct the attention of the people towards him. *[Tirmizi, Ibn Majah]*

HADITH 36: If the knowledge (of Deen) which is to be acquired for attaining the pleasure of Allah, is acquired by a person so that he may acquire through it the materialistic and worldly possessions, then on the Day of Qiyaamat such a person shall not even attain the fragrance of Jannat. *[Ahmed, Abu Dawud, Ibn Majah]*

HADITH 37: A sermon (discourse) is not delivered, except by a Leader, or one appointed by the authority of the Leader, or by an arrogant person. In other words, to give counsel or deliver a discourse is the duty of the Muslim Leader or by someone appointed by him to fulfil this duty, and with the exception of them, anyone who delivers a discourse, does so with the intention of seeking status or seeking materialistic (benefit). *[Abu Dawud]*

HADITH 38: Whosoever issues a fatwa without knowledge, the sin will be on the one, who gives the fatwa, and one who gives advice to

his brother and knows well that it is not the (best) advice; it is a breach of trust. *[Abu Dawud]*

HADITH 39: Rasoolullah ﷺ looked towards the sky and then said, 'This is the time when knowledge will be separated from the people, to an extent that they shall have no authority over any issues of knowledge'. *[Tirmizi]*

HADITH 40: Allah will not take away knowledge by taking it away from the hearts of the people, but taking away knowledge will be by taking away the Ulama. When no Aalim shall remain, the people will appoint the ignorant ones as their leaders. They shall issue edicts (Fatawa) without knowledge. They will themselves be astray and they will lead others astray as well. *[Bukhari, Muslim]*

HADITH 41: The worst of all are the nefarious Ulama and the best of all are the virtuous Ulama. *[Daarimi]*

HADITH 42: The disaster of knowledge is forgetfulness and to discuss issues of knowledge (learning) with the undeserving is to waste this knowledge. *[Daarimi]*

LAWS OF JURISPRUDENCE

LAW: It is allowed for a person to compel his child to study the Qur'an and acquire knowledge. He is allowed to reprimand an orphan child for the same reason for which he reprimands his own child. *[Raddul Muhtar].* The reason for this, is that if an orphaned child is given absolute free reign, he will be completely deprived of knowledge and good character, and children generally do not remain disciplined without being cautioned. As long as they do not have any fear, they have no concern and they do not listen to what is

being said (to them). However, the aim of reprimanding a child must be the right one. It is for this very instance that it has been mention:

وَٱللَّهُ يَعۡلَمُ ٱلۡمُفۡسِدَ مِنَ ٱلۡمُصۡلِحِ

'And Allah is (All) Aware of who ruins and who enriches.'
[Surah 2 Verse 220]

Similarly, the teacher may reprimand the students for not learning their lessons or for misbehaving, but that general rule should be in their minds. That if it were their own child, would they have also meted out the same punishment to him or not. The truth of the matter is that the amount of concern a parent has for the upbringing and education of his own child, is something that others do not have. Now, if he does not reprimand his own child for the same reason, or if he punishes him less, and he reprimands the other child more, then it can be ascertained that this reprimanding was merely to vent his anger, and the actual aim was not to correct the child. Otherwise, he would have had more concern in regards to reforming the child.

LAW: Even a young Aalim has excellence over an elderly ignorant person. Thus, he should not be given precedence over the Aalim in regards to talking, walking and sitting. In other words, if there is something to discuss, then he should not be allowed to speak first, and neither should he walk in front of an Aalim, and nor should he sit in a place of distinction. An Aalim who is a non-Quraish[1] has excellence over a Quraishi[2] ignorant non-Aalim. The right of an Aalim over the non-Aalim is like the excellence of an Ustaaz[3] over a

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1. A non-Quraish here refers to a person who is not from the lineage of the Prophet ﷺ
2. A Quraish here refers to a person who is from the lineage of the Prophet ﷺ
3. Ustaaz here refers to the Deeni teacher.

student. Even if an Aalim has gone somewhere, a non-Aalim is not permitted to sit in his place. The right of the husband over the wife is even more than this, as a wife has to be obedient to her husband in all such things which are Mubah. *[Alamgiri]*

LAW: It is permissible to have a Munazara (Debate) in support of Deen-e-Haq (Islam). It is actually Ibaadat. However, if a person debates so that he may subdue (overpower) a Muslim, or so that it will become evident about the people regarding his stature as an Aalim, or his objective is to attain materialistic benefits and his aim is to attain wealth, or so that he may become famous amongst the people, then this (type of debating) is impermissible. *[Durr-e-Mukhtar]*

LAW: If a Munazir[1] is debating for the purpose of presenting the truth, and even if this is not his aim, but he does not behave obstinately without a reason and he is (the type of person) who prefers fairness, then to adopt some means against him (i.e. devise a plan against him) is not permissible. However, if his aim is solely to defeat his opponent and subdue him, just as many budmazhabs do during debates nowadays, then one should protect one's self from their craftiness and trickery. In such an instance, one is allowed to devise plans to be safe from his deception. *[Alamgiri]*

LAW: To deliver sermons and advice from the Mimbar[2] is the Sunnah of the Ambia-e-Kiraam عليهم السلام and if the aim of delivering discourses and Zikr is to attain wealth and status, it is the manner of the Jews and the Christians. *[Durr-e-Mukhtar]*

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1. Munazir refers to the Debater.
2. The Mimbar refers to the Pulpit.

LAW: It is disallowed when delivering a lecture, to present points that have no source by adding words or sentences on your own accord to the actual words of the Ahadith, or to leave out some words which cause the actual meaning of the Hadith to be distorted, like it is found in the lectures of many orators in present age, who do such things to captivate the crowds. It is also injudicious when the orator advises others regarding certain things, but he is personally implicated in the same thing. He should first correct himself. If an orator neither presents incorrect incidents and nor does he make such changes. However, he pays attention to pleasantness and exquisiteness in his words and in his discourse, in order to inspire the audience, so that they may be overwhelmed spiritually and in doing so, if he explains the benefits and points of the Holy Qur'an in detail, then this is regarded as a good thing. *[Durr-e-Mukhtar]*

LAW: The Mu'allim[1] asked students to bring some money from home, for the purpose of paying for grass mats. He then gathered the monies, and after purchasing the grass mats, he kept the remaining money for himself, which he would use for his own personal use. He is allowed to do this, as the fathers etc. of the children usually send such monies with the intention, that whatever is remaining may be used by the teacher. They definitely have no expectation of having the change returned to them, and they intentionally give more than the required amount to the children. This alone shows that the objective is to have the change given to the teacher as his possession. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If an Aalim introduces himself as an Aalim to the people, there is no harm in this. However, he should not do this out of boastfulness, as it is haraam (forbidden) to be boastful.

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1. Mu'allim refers to the Islamic Teacher, same as Ustaaz.

This disclosure should be simply to recount the bounties, and so that the people will turn towards him and acquire benefit from him. In this way, some of them will enquire from him regarding issues of Deen, whilst others may have the opportunity of learning from him. *[Alamgiri]*

LAW: To acquire knowledge with a pure intention is better than all other virtuous actions, because its benefit is the most. However, it is necessary that in doing so, it should not interfere or cause any harm in fulfilling ones Faraa'id. Good intention means to acquire knowledge for the pleasure of Allah and for the hereafter. The aim should not be for seeking status and wealth. If the seeker of knowledge aims to acquire it so that he may remove his ignorance and benefit the creation, or the aim of acquiring knowledge is to revive the (zest for) knowledge. For example, if people have stopped acquiring knowledge and if I too abstain from this, then (this) knowledge will vanish. Then even such intentions are good ones, and if one does not have the ability to be steadfast in regards to a proper intention, then learning is better than not learning. *[Alamgiri]*

LAW: The Aalim and the one in pursuit of knowledge should not be miserly with regards to knowledge. For example, if someone requests to borrow a Kitaab from him, or if someone wishes for him to explain an issue to them, he should not refuse. He should loan him the Kitaab (and) explain the law to him. Hazrat Abdullah ibn Mubaarak ﷺ says that a person, who is miserly with knowledge, will be afflicted by one of three things; either he will die and his knowledge will die out, or he will be gripped by some calamity roused by the Ruler, or he will forget that which he learnt. *[Alamgiri]*

LAW: The Aalim and the learner should honor their knowledge. Kitaabs should not be kept on the floor, and if they wish to touch any

Kitaab after passing urine or stool, it is Mustahab to perform wudu. If one does not make wudu, then he should at least wash his hands. Only after this, should one touch the Kitaabs. One should also not get too accustomed to a luxurious way of life. With regards to meals, attire and ones daily life, one should adopt a simple lifestyle. One should not pay too much attention towards women, but one should also not deprive oneself of nourishment and sleep, to the extent where it causes one weakness and damages ones health. One has a duty (right) to oneself and a duty to his wife and children as well. One should fulfill his duty (rights) with regards to all of them. The Aalim and seekers of knowledge should also avoid excessive association with the people, and they should refrain from idle talk. (It is better) to remain engrossed in teaching and learning, by having discussions on Religious matters, and (they) should also spend time studying books. If you are involved in a dispute with someone, then be gentle and just. Even in such a situation, the distinction between the Aalim and the ignorant person should be evident. *[Alamgiri]*

LAW: The Ustaaz must be respected and his rights should be protected. He should also be assisted financially. If the Ustaaz does something wrong, do not follow him in doing this. Regard the rights of the Ustaaz as greater than that of the parents and all others. Always present yourself with humility before him[1]. When visiting the home of your Ustaaz, do not knock on the door, but wait until such time that he emerges. *[Alamgiri]*

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1. This ruling and all other rulings with regards to respecting the Ustaaz, only apply when he is a Sunni Sahihul Aqida (one holding proper beliefs). These rules do not apply when the Ustaaz is a budmazhab. It is totally forbidden to send your children for Deeni Education to budmazhabs as they will corrupt the Imaan of your children. Those who reject the Ilm-e-Ghaib or our Nabi ﷺ and refute that he has the power of assisting us after he has passed from this world, and those who regard the devotees of the Awliyah as innovators and heretics should never be appointed as teachers to your children. Protection of Imaan is more important than anything else.

LAW: Do not teach those who are Na Ahl[1], and do not refuse to teach those who are deserving of it. For it is a waste of knowledge to teach it to those who are undeserving, and to refuse to share it with those who are deserving, is an injustice. *[Alamgiri].* Undeserving persons refers to such people who will not be able to preserve the rights of the knowledge imparted to them. If one knows that, they are those who will acquire the knowledge and then leave it. Later behaving in the manner of the ignorant people, or if one knows that they will use the knowledge to lead the people astray, or if one knows that they will use it to disgrace the Ulama, then one should not share this knowledge with them.

LAW: If a Mu'allim wishes to attain reward, then there are five things that are necessary upon him: *(1)* He should not stipulate payment for teaching as a condition. If someone gives him something on their own accord, he should accept it, otherwise he should not say anything. *(2)* He should remain in wudu. *(3)* He should impart beneficial knowledge and teach with devotion. *(4)* If the students have a dispute amongst themselves, he should deal with it in a just manner. He should not give special attention only to the children of wealthy people, and show less attention towards poor children. *(5)* When disciplining the students, he should not hit them severely. When hitting (reprimanding) them, he should not transgress the limits, for if he does so, he shall be held accountable on the day of Qiyaamat. *[Alamgiri]*

LAW: If one person learnt the laws relating to Namaaz etc. so that he may teach it to others, and another person learnt them so that he may act upon the laws; then the first person is more exalted than the second person. *[Durr-e-Mukhtar]*

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1. Na Ahl refers to an undeserving and unworthy person.

This is in the case where the first person intends to practice what he has learnt and teach it to others. The first person has excellence over the second person merely by acquiring the knowledge, because the intention of the first person is to teach others as well and the second persons' intention is only to benefit himself.

LAW: To spend a single moment discussing matters related to the Knowledge of Deen is greater than spending the entire night in Ibaadat. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: If a person has memorised a portion of the Qur'an and he has some spare time, then it is more virtuous for him to acquire knowledge of Fiqh, for it is Fard-e-Kifaayah[1] to memorise the Holy Qur'an and to know the necessary aspects of Fiqh is Fard-e-Ain[2]. *[Raddul Muhtar]*

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1. Fard-e-Kifaayah: is that if fulfilled by a few will relieve all the others of this responsibility.
2. Fard-e-Ain: is that which is an obligation upon every sane, adult, Muslim male and female.

Chapter 45

Riya & Sum'a

Riya[1] refers to performing (good deeds) for show (i.e. so as to be seen as a virtuous person), and Sum'a[2] refers to performing good deeds with the intention of inviting praises from those who hear about it.

Both of these are very contemptible, because they deprive one of the reward for ones good deeds. Rather, these become recognised as sins, and the person responsible for (these actions) becomes deserving of hell-fire. The Qur'an says,

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُبۡطِلُواْ صَدَقَـٰتِكُم بِٱلۡمَنِّ وَٱلۡأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ

'O you, who Believe, Do not render your charitable deeds wasted by being boastful of your favours; thereby causing injury.' [Surah 2Verse 264]

فَمَن كَانَ يَرۡجُواْ لِقَآءَ رَبِّهِۦ فَلۡيَعۡمَلۡ عَمَلًا صَـٰلِحًا وَلَا يُشۡرِكۡ بِعِبَادَةِ رَبِّهِۦٓ أَحَدَۢا

'Therefore, whosoever wishes to meet his Lord, (he) should perform virtuous deeds, and he should not attribute any partners in worshipping his Lord.' [Surah 18 Verse 110]

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1. Riya refers to hypocritical showiness.
2. Sum'a refers to pursuit of fame.

فَوَيۡلٞ لِّلۡمُصَلِّينَ ۝٤ ٱلَّذِينَ هُمۡ عَن صَلَاتِهِمۡ سَاهُونَ ۝٥ ٱلَّذِينَ هُمۡ يُرَآءُونَ ۝٦ وَيَمۡنَعُونَ ٱلۡمَاعُونَ ۝٧

'So, may affliction befall those worshippers, who are neglectful of their prayers, those who (perform it) only for ostentation, and refuse to give (to the needy) what is asked of them.' [Surah 107 Verses 4-7]

Allah says

فَٱعۡبُدِ ٱللَّهَ مُخۡلِصٗا لَّهُ ٱلدِّينَ ۝٢ أَلَا لِلَّهِ ٱلدِّينُ ٱلۡخَالِصُۚ

'Hence, worship Allah, being a sincere servant to Him. Know that sincere obedience is for Allah alone.' [Surah 39 Verses 2-3]

وَٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ رِئَآءَ ٱلنَّاسِ وَلَا يُؤۡمِنُونَ بِٱللَّهِ وَلَا بِٱلۡيَوۡمِ ٱلۡأٓخِرِۗ وَمَن يَكُنِ ٱلشَّيۡطَٰنُ لَهُۥ قَرِينٗا فَسَآءَ قَرِينٗا ۝٣٨

'And those who spend of their wealth, to show off before the people, and (who) do not believe in Allah and in the Last Day, and whose (personal) companion is shaitaan, so what an evil companion he is!' [Surah 4 Verse 38]

There are numerous Ahadith in disapproval of this. A few of them are being presented here:

HADITH 1: Ibn Majah reported from Abu Sa'eed Khudri ﷺ, whereby he says that we were discussing masih Daj'jaal[1], when Rasoolullah ﷺ appeared and said, 'Should I not inform you in regards to that, which

I fear for you, more than masih Daj'jaal'. We said 'Ya Rasool'Allah ﷺ what is it?' He ﷺ said, 'It is Shirk-e-Khafi[2], (whereby) a person stands up to perform his Namaaz and he then increases it, because he notices that another person is observing him performing Namaaz'.

HADITH 2: Imam Ahmed reported on the authority of Mahmood bin Labeed ﷺ that Rasoolullah ﷺ said, 'That which I fear most for you is Shirk-e-Asghar[3] '.

The people asked regarding what shirk-e-asghar was, and Rasoolullah ﷺ said, 'Riya'.

In the Hadith of Baihaqi, the following is additional to the narration (mentioned above):

The day on which the servants will be recompensed for their deeds, Allah will say to those who showed Riya, 'Go to those whose attention you desired when performing your deeds'. Go there and see if you will attain any reward or benefit (from them).

HADITH 3: Imam Ahmed, Tirmizi and Ibn Majah reported from Abu Sa'eed bin Abi Fudaala ﷺ that Rasoolullah ﷺ said, 'When Almighty Allah gathers all the first and the last (of the people) on that day regarding which there is no doubt, then an announcer will announce: One who performed any deed for Allah and took in it any partner, should seek its reward from the one whom he took as a partner, for Allah is completely free from shirk (having partners associated to Him)'.

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1. Masih Daj'jaal here refers to the false messiah.
2. Shirk-e-Khafi refers to minor shirk, i.e. a hidden form of polytheism.
3. Shirk-e-Asghar refers to a lesser (i.e. concealed) form of polytheism.

HADITH 4: It is in Sahih Muslim from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Allah ta'aala said I am free of partnership from all partners. One who has performed any deed and associated in it a partner to me, and then I shall leave him with 'Shirk'.' In other words, I will not grant him any reward.

It has been mentioned in another narration that:

'I am absolved of him. He is with him, for whom he performed the deed'.

HADITH 5: In Sahih Muslim it is reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Allah ta'aala does not look at your appearances and your financial standing (wealth). He (Allah) looks at your heart and your deeds'.

HADITH 6: It is in Bukhari and Muslim from Jundub (in other words) Abu Zirr ﷺ that Rasoolullah ﷺ said, 'One who does things so that others hear about it (i.e. to invite praises from the people). Then Allah will have him hear, (in other words) Allah will punish him for it and for the one who commits Riya, Allah will give him the punishment for Riya'.

HADITH 7: Tabrani and Haakim have reported on the authority of Ibn Umar رضی اللہ تعالیٰ عنہما that Rasoolullah ﷺ said, 'Even the lowest form of Riya is regarded as shirk (i.e. a type of associating partners to Allah). The closest of all servants to Allah, are the ones who are pious (virtuous), and who are hidden (i.e. out of sight). If they have vanished, none searches for them, and when they give testimony, then none recognises them. They are the 'Imams (Leaders) of Guidance' and 'Lamps of knowledge'.

HADITH 8: Ibn Majah reported that one day when Hazrat Umar-e-Farooq ﷺ went to the Musjid-un-Nabwi[1], he found Hazrat Mu'az ﷺ weeping close to the Rauda-e-Anwar[2] of Rasoolullah ﷺ. Hazrat Umar asked, 'Why are you crying?' Hazrat Mu'az ﷺ said, 'I heard one thing from Rasoolullah ﷺ and the (thought) of it is causing me to weep. I heard Huzoor ﷺ say that, 'Even a small amount of Riya is shirk, and whosoever makes enmity with a Wali[3], he has picked a war with Allah.' Allah ta'aala keeps the virtuous, the pious and the hidden ones as His Chosen Friends. They are those, that when they disappear, none looks for them, and when they are present, then none invites them and none allows them any closeness (i.e. people keep away from them). Their hearts are 'Lamps of Guidance' (and) they emerge from dust filled darkness (in other words, they are detached from all difficulties and misfortunes)'.'

HADITH 9: Imam Bukhari reported from Abu Tameema that he says that he was in the company of Safwan and his friends (and) Jundub were giving them some advice. They said, 'enlighten us if you have heard anything from Rasoolullah ﷺ', Jundub ﷺ said, 'I heard Rasoolullah ﷺ saying, 'One who does any deed so that others hear of it (and praise him), then on the Day of Qiyaamat, Allah will cause him to hear (i.e. Allah will punish him) and cause him suffering.' They said, 'Give us some advice!' He said, 'The first thing to rot, shall be the stomach of man, so whosoever of you is able to, he should only eat from that which is pure (halaal). They should do just that, and whoever is able to, should not allow even a handful of blood to be a hindrance between him and Jannat (in other words he should not kill anyone unjustly)'.

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1. Musjid-un-Nabwi is the Sanctified Haram, i.e. the Mosque of Rasoolullah ﷺ

2. Rauda-e-Anwar refers to the Sacred and Sanctified Grave of Rasoolullah ﷺ

3. A Wali is a friend of Allah ta'aala. They have been blessed with the ability to be of assistance to the servants of Allah, whilst they are in this world and even after passing from this world.

HADITH 10: Imam Ahmed reported from Shad'daad bin Aws. He says; I heard Rasoolullah ﷺ saying, 'The one who performs (his) Namaaz with Riya has committed 'shirk', and the one who keeps fast with Riya has committed 'Shirk', and the one who gave out Sadqa with Riya has committed 'Shirk'.'

HADITH 11: Imam Ahmed reported from Shad'daad bin Aws رضي الله عنه that he was weeping and someone asked the reason for him weeping. He said, 'I am recalling something which I heard from Rasoolullah ﷺ and it is causing me to weep. I heard Huzoor ﷺ say, 'I fear (the threat) of 'Shirk' and concealed lust for my Ummah'. I said, 'Ya Rasool'Allah ﷺ! Will your Ummah commit 'Shirk' after you?' He ﷺ said, 'Yes, but they shall not worship the sun, the moon, or the stones and idols, but they shall display Riya in their A'maal[1], and Shahwat-e-Khufiya[2] refers to this, that he shall keep fast in the morning and then break it due to some desire'.'

HADITH 12: Imam Ahmed, Muslim and Nasa'i have reported from Hazrat Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'On the Day of Qiyaamat, accountability will first be taken from a person who was martyred. He will be brought forth. Allah ta'aala will question him in regards to the good things he bestowed upon him, (and) he will recognised the good things (blessings) (in other words, he will acknowledge them)'. He will be asked, 'What deeds have you performed compared to these blessings?' He will say, 'I made Jihad (i.e. fought) in your path, until I was martyred'. Allah will say, 'You are a liar! The only reason for which you fought was so that people may refer to you as a courageous person, and this has been already said'. It will be commanded for him to be dragged on his face and thrown into hell-fire.

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1. A'maal refers to deeds and actions.
2. Shahwat-e-Khufiya, refers to concealed lust.

Then, a person who acquired knowledge and taught it and one who learnt the Qur'an will be brought forth. He will be questioned with regards to the blessings bestowed upon him (and) he will recognise (acknowledge) these blessings. He will be asked, 'What deeds have you performed compared to these blessings?' I acquired and taught (imparted) knowledge for your sake and learnt the Qur'an'. It will be said (to him), 'You are a liar! You acquired knowledge only so that you may be called an Aalim and you learnt the Qur'an so that you may be called a Qaari, so this has already been said to you'. He will be dragged on his face and thrown into hell-fire. A third person will then be brought forth, to whom Allah had granted abundance and He granted him all kinds of wealth abundantly. He will question him with regards to the blessings which He bestowed upon him, (and) he will recognise (acknowledge) them. He will be asked, 'what deeds have you performed compared to these blessings? There is no path beloved to you, in which I did not spend for Your sake'. It will be said, 'you are a liar! You only spent, so that you may be recognised as a generous person, so it has been said. The command will be given for him as well, and he too will be dragged by the face and thrown into hell-fire'.

HADITH 13: Bukhari has reported in Taarikh and Tirmizi reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Ask Allah's refuge from 'Jabb Al Huzn'. This is an abyss in jahanum, and even jahanum seeks refuge from it four hundred times daily. Those Qur'a who displayed Riya in their actions will be thrown into it and those Qur'a who go out to visit the wealthy (leaders), are the ones most deserving of Allah's Wrath'.

HADITH 14: It is in Tabrani Awsat from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'One who is adorned by the actions of the hereafter but he neither intends for the hereafter, nor does he seek the hereafter, (then) then he is cursed in the skies and on the earth'.

HADITH 15: Haakim reported from Ibn Ab'bas رضی الله تعالی عنهما that Rasoolullah ﷺ said, "Shirk' in my Ummah is more concealed than the motion of an ant which crawls on small pieces of (greasy) rock'.

HADITH 16: Imam Ahmed and Tabrani reported from Abu Musa رضی الله عنه that Rasoolullah ﷺ said, 'O People! Abstain from 'Shirk', for it is more concealed than the motion of an ant'. The People asked, 'Ya Rasool'Allah ﷺ! How can we abstain (i.e. protect ourselves) from 'shirk'?' He ﷺ said, 'Recite this Dua:

اَللهُمَّ اِنَّا نَعُوْذُبِكَ اَنْ نُّشْرِكَ بِكَ شَيْئاً نَعْلَمُهُ وَ نَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ

'O Allah! We ask refuge in You from knowingly associating any partner to You, and we ask deliverance (forgiveness) for that which we know not.'

HADITH 17: Tabrani reported from Adi bin Haatim رضی الله عنه that Rasoolullah ﷺ said, 'The command will be given for certain people to be taken to Jannat. When they arrive close to Jannat and they acquire its fragrance, and when they see the Mansions and all the other provisions which Allah ta'aala has provided for the Jannatis, a command will be given, (which will say), bring them back! They have no share in Jannat. These people shall return with sorrow (and regret), which such sorrow that none has ever felt before, and they will say, 'O Lord! If you had only entered us into hell in the first instance and not shown us the rewards and all that which you have provided (therein) for your beloveds, then it would have been easier for us to bear'. He will say, 'this was my objective, O wretched ones! When you were alone, you used to challenge Me with enormous sins and when you would meet with the people, then you met them with humility. Your actions before the people were contrary to my honour which was in your heart. You feared the people, yet you did not fear Me. You respected the people, yet you did not respect Me.

You abstained from sinning for the people, yet you did not abstain from sinning for My sake, so today, I shall cause you to undergo punishment (and torment) and I will deprive you of (any) reward'.'

HADITH 18: Tirmizi reported from Anas ﷺ that Rasoolullah ﷺ said, 'For the one who wishes to seek the hereafter, Allah will enrich his heart, and He will gather (for him) his needs and the world will come to him out of favour. For the one who seeks the world (i.e. one who has materialist desires), Allah will bring forth poverty and dependence before his eyes and his needs will be dispersed (i.e. he will find difficulty arranging his life) and he will only acquire that, which has been written for him'.

HADITH 19: It is in Sahih Muslim from Abu Zirr ﷺ that Rasoolullah ﷺ was asked in this regard '(Is it regarded as Riya or not), if a person does good things and people praise him (for it)?' He ﷺ said, 'This is swiftness (i.e. glad tidings) for a true believer on earth'.

HADITH 20: Tirmizi reported from Abu Hurairah ﷺ (whereby) he says, 'I said Ya Rasool'Allah ﷺ! I was in the privacy of my home performing Namaaz, when a visitor noticed me in this condition, and I felt good that he had seen me in this condition. (Is this not Riya)!' He ﷺ said, 'Abu Hurairah! For you there is two fold rewards. One is for performing Ibaadat secretly (i.e. for trying to conceal your Ibaadat), and the other for performing Ibaadat explicitly'.

This is in the case where one does not perform Ibaadat with the intention of it being evident to the people and so that they may regard him as an Aabid (Devout worshipper). The Ibaadat is solely for Allah and if after performing the Ibaadat, it becomes open to the people, and it feels good to you naturally that people saw you in a good condition, then this natural happiness is not regarded as Riya.

HADITH 21: Baihaqi reported from Anas ﷺ that Rasoolullah ﷺ said, 'To point the finger (i.e. gesture) towards someone in Deen and Worldly affairs is sufficient to harm a person, except for him whom Allah has protected'. In other words, it is very difficult for a person who people regard as a good person, to protect himself from Riya and vanity, except for the person on whom is Allah's special Favour.

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If a fasting person is asked whether he is fasting, he should acknowledge that he is fasting, so that there is no intrusion of Riya in his fast. He should not say, 'I will see what happens'. He should not say such words which will make it seem that he is trying to hide the fact that he is fasting, as this is foolishness, because he is concealing it, but in a manner which makes it obvious (that he is fasting). This is the manner of the hypocrites, whereby they wish to display before the people that they are concealing their virtuous deeds. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: When performing any Ibaadat, sincerity and devotion is of utmost importance. In other words, it is of utmost necessity to perform any form of worship solely for attaining the pleasure of Allah ta'aala. To perform any deed for shows is regarded as being Haraam unanimously. Actually, Riya has been described as 'Shirk-e-Asghar' in the Hadith. It is only on the basis of true devotion, that reward is accumulated. There is a possibility that the action is not performed correctly, but because of sincerity and devotion in (attempting) to fulfil, one receives reward for it. For example, if a person unknowingly performs wudu with water that is polluted by impurity and performs Namaaz, then even though this Namaaz is not valid (with this wudu), because the pre-requisite for the Namaaz was Tahaarat. This is not the case here, but since he performed the Namaaz with a sincere intention and with devotion, then there is

accumulation of reward. In other words, he will receive reward for performing that Namaaz, but later if he finds out that he performed Wudu with water which was polluted by impurity, then that requirement to which he is duty-bound, will not be discharged. It will remain unchanged and he will have to fulfil it (i.e. he will have to perform fresh wudu with clean water and repeat the Namaaz). There are also certain instances where the pre-requisites of validity are present, but one will not attain any reward. For example, the Namaaz is performed and all the basic principles were adhered to and the pre-requisites were also fulfilled, but it was performed with Riya, then even though this Namaaz will be regarded as being valid, but because there is no sincerity and devotion in it, there will be no reward accumulated. There are two forms of Riya: Sometimes the actual Ibaadat is performed with Riya. An example, of this is that of a person who performs Namaaz only in the presence of people and when there is no one to see him praying, then he does not perform Namaaz. This is Riya at its highest, for there is no reward at all for such Ibaadat. The second form is where there is no Riya in the actual Ibaadat. He still performs his Namaaz, regardless if anyone is present or not, but there is Riya found in the quality of the Namaaz. In other words, if there is no one there, he still performs his Namaaz, but not with as much devotion (as when someone is observing him praying). This second form is of a lesser degree than the first. In this case, the reward of the actual Namaaz is acquired, but he does not attain reward for performing it earnestly, for it is being done out of Riya and not with sincerity and devotion. *[Raddul Muhtar]*

LAW: If a person commenced his Ibaadat with sincerity, but in the interim of fulfilling this deed, Riya sets in, then it will not be said that he performed the said Ibaadat with Riya, but this Ibaadat will be regarded as being fulfilled with sincerity and devotion. However, thereafter whatever beauty and elegance is evident in the Ibaadat,

will be regarded as being due to Riya and this will be counted in the second category of Riya. *[Raddul Muhtar]*

LAW: With regards to fasting, it is the view of some Ulama, that there is no Riya in it. This probably means that fasting is to refrain from a few things. In fulfilling it, one does not have to perform any action, and it can not be said that one is doing it for show. Otherwise, it can be possible that to win favour, he goes around mentioning that he is fasting, or he walks around with a grim look on his face so people notice that he is also fasting. In this instance, Riya can also creep into fasting. *[Raddul Muhtar]*

LAW: To take payment for reciting the Holy Qur'an is also a form of Riya, in the case where a person takes something as payment to recite the Qur'an as Esaal-e-Thawaab[1], for there is no sincerity in this. In actuality, the aim of Tilaawat[2] was to acquire some money, because if he were not to accumulate this, then he would not have even recited (the Holy Qur'an). There is no Thawaab in this kind of recitation, so to say that it is being done as Esaal-e-Thawaab for the deceased is incorrect, because if he does not attain any reward (for the recitation), so what reward will he convey (to the deceased)? In this situation, there is neither any reward for the reciter and nor is there any reward for the deceased, but the one making payment and the one receiving payment are both sinful. *[Raddul Muhtar].* If one makes Tilaawat with sincerity, there is reward for this and the reward of it can also be conveyed to the deceased, and the deceased also receives benefit by virtue of this. Sometimes, the reciters are not given money, but after the Khatam[3] sweetmeats are distributed.

If the recitation was made because one wanted to receive the sweetmeats, then this too is regarded as a type of payment, because when something becomes common, then this too falls within the

category of that which is conditional. The ruling in this regard is the same as mentioned above. However, with regards to the person who recites even though he will not receive any sweetmeats, then he is exempted from this ruling, and this is something regarding which he can decide in his own heart, that whether he is reciting so that he may receive the sweetmeats, or if he is reciting to attain the pleasure of Allah. The one who recites the Panj Ayat[1] (usually) takes a double share (of sweetmeats). In other words, he takes one share particularly for reciting the Panj Ayat. If he does not get this, then he fights over it, which means that this extra share for reciting the Panj Ayat is compensation. From this too it can be ascertained, that just an Ajeer[2], similarly, this person also does this, so in reality, the sincerity is not evident (in this) واللہ اعلم .بالصواب

Those Meelad Khwans[3] and the orators (i.e. lecturers) also generally take a double share, when sweetmeats are being distributed after a lecture. From this, it seems evident that they take one share for their reading and for lecturing. If they too took the same amount which is distributed to everyone else, then it would be really good, so that for the sake of a small amount of sweetmeats, the doubt in regards to wasting a great reward is alleviated. Sometimes they are given special invitations. They are given such invitations, so that they will recite well and deliver good lectures. This special invitation also falls in the category of Ujrat[4].

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1. Panj Ayat refers to the five famously read verses during Faateha.
2. Ajeer refers to one who does something for payment.
3 .Meelad Khwans here refers to those who recite the Meelad.
4. Ujrat refers to a payment or some type of remuneration.

However, if others are invited as well, then it cannot be said that this is compensation to the orator for delivering his discourse. There are also numerous other such scenarios, for which a lengthy explanation

is not required. This short explanation is more than sufficient for one who is religious minded and an adherent to the Shariat. He will be able to decide in his own heart, in which situation it is a payment for his good action and where it is not.

LAW: If a person journeyed for Hajj and took goods for trade with him, (and) if the intention of trading (i.e. doing business) is pre-dominant. (In other words) his objective is business, and intends that after reaching there, he will also perform Hajj, or if both are equal, (in other words) he intended the journey for both reasons, then in both instances, there is no reward. In other words, there is no reward in going. If his aim is to make Hajj, but if he finds time, he will also sell some of his merchandise, then he will attain the reward of Hajj. Similarly, if one goes to perform Jummah and he also intends carrying out other chores in the market-place, then if the actual objective was to go for Jummah. He will receive the reward and if the intention concerning the chore is pre-dominant, or both are equal, then there is no reward. *[Raddul Muhtar]*

LAW: There is no intrusion of Riya in Faraa'id. *[Durr-e-Mukhtar].* This does not mean that there can be no Riya found in Fard actions, because just a Nawafil can be performed with Riya, Fard actions too can be performed with Riya. The meaning of this is that, even

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Footnotes from pg 511...

1. Esaal-e-Thawaab in this context refers to conveying reward to the deceased. Thawaab can however, also be conveyed to the living.
2. Tilaawat here refers to recitation of the Qur'an.
3. Khatam here refers to the completion of recitation of the Qur'an. It is also known as Khatam Shareef or Khatamul Qur'an.

though he may perform it with Riya, his duty of fulfilling the Fard will be alleviated, even though he will not receive the reward for not performing it with sincerity and devotion. It could also mean that if a person fears that he will commit Riya in fulfilling his Fard, then he should not abstain from fulfilling the Fard by giving credence to this, but he should perform the Fard and attempt to dispel the Riya by focusing on being sincere and devout.

Chapter 46

Etiquettes Of Ziyaarat-E-Quboor 'Visiting the Graves'

HADITH 1: In Sahih Muslim it is reported from Buraidah ﷺ that Rasoolullah ﷺ said, 'I (initially) forbade you from visiting the graves. You may now visit the graves. I (initially) forbade you from eating the meat of Qurbani for more than three days. Now you may eat it for as long as you deem fit'.

HADITH 2: Ibn Majah reported from Abdullah ibn Mas'ud ﷺ that Rasoolullah ﷺ said, 'I (initially) forbade you from visiting the graves, but you may now visit graves, for it is a means of non-inclination to the world, and it reminds (one) of the hereafter'.

HADITH 3: It is in Sahih Muslim from Buraidah ﷺ that the Prophet ﷺ taught the people to say this when visiting the graves:

اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَاِنَّا اِنْ شَآءَ اللهُ بِكُمْ لَاحِقُوْنَ
نَسْئَالُ اللهَ لَنَا وَ لَكُمُ الْعَافِيَةَ

HADITH 4: It is in Tirmizi from Ibn Ab'bas رضى الله تعالى عنهما that whilst Rasoolullah ﷺ passed by some graves in Madina, he turned his (Holy) Face in that direction and said:

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُاللهُ لَنَا وَ لَكُمْ اَنْتُمْ سَلَفُنَا وَ نَحْنُ بِالْاَثَرِ

HADITH 5: It is in Sahih Muslim from Hazrat A'isha رضى الله تعالى عنها (whereby) she says, 'When it was my turn for Huzoor ﷺ to be with me, Huzoor ﷺ would visit the Cemetery of Baqi, in the last portion of the night, and (there) he would say the following:

اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ وَ اَتَاكُمْ مَا تُوْعَدُوْنَ غَدًامُّؤَجَّلُوْنَ وَاِنَّا اِنْ شَآءَ اللهُ بِكُمْ
لَاحِقُوْنَ اَللهُمَّ اغْفِرْ لِاَهْلِ بَقِيْعِ الْغَرْقَدِ

HADITH 6: Baihaqi reported from Muhammad bin Nu'man (a Mursal narration) that Rasoolullah ﷺ said, 'One who visits the graves of both or either one of parents every Friday, he will be forgiven, and he will be written amongst the doers of virtuous deeds'.

HADITH 7: Khateeb reported from Abu Hurairah رضی اللہ عنہ that Rasoolullah ﷺ said, 'when a person passes by the grave of someone he knew in the world, and he conveys Salaam to him, the deceased recognises him and replies to his Salaam'.

HADITH 8: Imam Ahmed reported from Hazrat A'isha رضی اللہ تعالیٰ عنہا who says, 'When I enter into my room where Huzoor ﷺ is present (in other words the Rauda-e-Athar), I would remove my upper garb (i.e. the upper garment which is used to cover the required parts of the body in the presence of others). I used to say that only my (respected) husband and (dear) father are here. Then, when Hazrat Umar-e-Farooq رضی اللہ عنہ was laid to rest there, then due to the modesty of being in the presence of Hazrat Umar رضی اللہ عنہ I swear an oath by Allah that I never entered, except after wrapping myself thoroughly in a sheet'.

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Ziyaarat-e-Quboor[1] is Jaa'iz[2] and Masnun[3]. Huzoor ﷺ used to go for the Ziyaarat of the Shuhada-e-Uhud, and he would make dua for them, and he said, 'You should visit the graves'.

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1. Ziyaarat-e-Quboor refers to 'Visiting the Graves' of believers.
2. Jaa'iz means permissible.
3. Masnun refers to that which is recommended.

LAW: When visiting the grave of anyone whom you used to visit in the world, you should consider how far or how close you would stand when meeting him and the same should be followed when visiting the grave. *[Alamgiri]*

LAW: It is Mustahab to perform 2 Raka'ats of Nafil Salaah at home, if you intend to visit the graves. In every Raka'at after Surah Faateha, one should recite Ayatul Kursi once, and Surah Ikhlas thrice and convey the blessing (reward) of this Salaah to the deceased.

Allah ta'aala will illuminate the grave of the deceased with Noor and the sender will attain a great reward.

After this, one should depart for the cemetery. He should avoid any unnecessary talk whilst on the way there. Before entering the cemetery, he should remove his shoes and stand in front of the grave, facing the face of the deceased, with his back facing the Qibla. He should then say:

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُاللهُ لَنَا وَ لَكُمْ اَنْتُمْ سَلَفُنَا وَ نَحْنُ بِالْاَثَرِ

He should also recite Surah Faateha, Ayatul Kursi, Surah Iza Zulzilat and Al Haaku Mut'ta Kaathur. He may also recite Surah Mulk and other Surahs. *[Alamgiri]*

LAW: Four days are best for visiting the graves: Monday, Thursday, Friday and Saturday. On a Friday, (after) the Jummah Namaaz is more virtuous and on a Saturday it is more virtuous until sunrise, on a Thursday the best time is the first portion of day, and some Ulama have mentioned that it is best in the last portion of the day.

It is of great virtue to visit the graves on Sacred Days, such as Shab-e-Bara'at[1] and Shab-e-Qadr[2] (etc.). It is also virtuous on both days of Eid[3] and during the ten days of Zil Hijjah. *[Alamgiri]*

LAW: The ruling concerning the trees in the cemetery is that if the tree was there before the cemetery was allocated. (In other words) the tree was there before the land was allocated as a Cemetery and the tree belongs to the person whose land it is. He may do with it as he pleases and if the land was a barren land (i.e. a waste land). In other words it, was not the property of anyone in particular, then the tree and the portion of land on which the tree is standing, remains in the exact condition as it was, meaning that it is not the property of anyone. If the tree was planted after the cemetery was allocated, and it is known that a certain person planted it, then it belongs to the one who planted it, but it is (better) for him to give it as Sadqa, and if it is not known who planted it, but it grew there by itself, then the Qazi has the authority (i.e. the choice). If the view of the Qazi is that the tree should be cut down and utilised for the cemetery, then he may do this. *[Alamgiri]*

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1. Shab-e-Bara'at meaning 'The Night of Salvation' is the eve of the 15th of Shabaan. It is the night when Almighty Allahs places His Special Divine Manifestation on the first sky. It is a night of forgiveness and Mercy.

2. Shab-e-Qadr meaning the 'The Night of Power' according to the Hadith Shareef can fall on any one of the last ten odd nights of Ramadan and most prominently reported to fall on the eve of the 27th of Ramadan. We should seek out this night and attain its blessing. It is a night greater than a thousand months and a night wherein the Angels descend, and the night wherein the Qur'an was revealed.

3. Both Eids refers to Eid-ul-Fitr, being the first of Shawwal, which is based on the actual sighting of the new moon of Shawwal. The second Eid is Eid-ul-Adha, which falls on the 10th of Zil Hijjah, which marks the Day of Sacrifice, in remembering the incident of Ebrahim ﷺ and his intention to perform a great sacrifice for the pleasure of Allah.

LAW: It is permissible to place Ghilaaf[1] over the Mazaars[2] of the Buzurgaan-e-Deen[3], The Awliyah[4] and the Saliheen[5], as long as the objective of this is to show the prestige of the blessed personality in the sight of the laymen, through which they will honour and respect him, and acquire his blessings. *[Raddul Muhtar]*

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1. Ghilaaf in this context refers to the sheets coverings placed over the graves of the pious.
2. Mazaar here refers to the Sacred Graves of the Pious.
3. Buzurgaan-e-Deen refers to the Pious Predecessors.
4. Awliyah is the plural of 'Wali' and means 'Friends of Allah'.
5. Saliheen also refers to the pious servants of Allah.

Chapter 47

Regarding Esaal-E-Sawaab Conveying Reward to the Deceased

LAW: To convey Esaal-e-Thawaab, means to convey the reward of the recitation of the Qur'an-e-Majeed, Durood Shareef[1], Kalma-e-Tayyibah[2] or the reward of any other virtuous deed is permissible. One may convey the reward of either Ibaadat-e-Maaliya[3], or Ibaadat-e-Badaniyah[4], be it Fard of Nafil, the reward for all of this can be conveyed to any other. The conveying of reward by the living benefits the deceased. The explanation concerning this is mentioned in the Books of Fiqh[5] and Aqaa'id[6]. It has been discussed in Hidaya and Sharah Aqaa'id Nasfiya. To refer to this as Bid'at is to be obstinate. It is also proven to be permissible from the Hadith. When the mother of Hazrat Sa'ad ﷺ passed away, he said, 'Ya Rasool'Allah ﷺ! The mother of Sa'ad (i.e. my mother) has passed away. Which Sadqa is most virtuous?' He ﷺ said, 'Water'. He had a well dug and said, 'this well is for Umm-e-Sa'ad رضی اللہ تعالی عنہا.' From this, it is evident that the deceased receives reward through the deeds of the living, and they attain benefit through this.

Now, as for the matter of specifying (particular days etc.) such as three days, or the forty days, then (it must be noted) that these are neither specifications that are fixed by the Shariah, and nor are they regarded as being fixed to be specific by the Shariah.

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1. Durood Shareef refers to sending blessings and salutation upon Rasoolullah ﷺ 'Allahum'ma Sal'le alaa Sayyidina Wa Maulana Muhammadiw Wa alaa Aali Sayyidina Muhammadiw Wa Ashabihi Wa Baarik Wa Sal'lim'.
2. Kalma-e-Tayyibah refers to the first Kalima being 'Laa ilaaha il'lal laahu Muhammadur Rasoolullah.
3. Ibaadat-e-Maaliya refers to that which is done by spending in the way of Allah, such as Zakaat etc.
4. Ibaadat-e-Badaniyah refers to that Ibaadat which is done physically, such as Namaaz etc.
5. Books of Fiqh, meaning Books of Jurisprudence.
6. Aqaa'id refers to ones beliefs. We should all be Sunni Sahihul Aqida as this is the only way and correct way.

No one knows (or says) that the reward will only be received (if sent) on this day or that it will not be received if it is conveyed on any other day. This is simply a customary and commonly known practice which has been performed by the people, for the sake of expediency. Actually, the recitation of the Qur'an and other virtuous deeds are commenced immediately after the person passes away. This continues for many days at the homes of some people. So, with this occurring, why is it said that people regard it impermissible to convey reward on any other day, except the specified days? This is merely a baseless blame against the Muslims and is a futile attempt to deprive the deceased from receiving reward and blessings conveyed to them by the living. Now, that we have explained the actual principles, the minor details in this regard can be ascertained from these principles. *'Sawm'*, in other words, the 3rd day (or three day Faateha) is that which is done on the third day after the person has passed away. (In this) The recitation of the Qur'an-e-Majeed and the Kalima Shareef takes place, and the reward of this is conveyed to the deceased, and gram, puffed sugar candy or sweetmeats are distributed amongst children and the needy, and food is prepared and fed to the poor and the needy, or it is sent to their homes. These are all permissible and virtuous. Thereafter, they also cook food on Thursdays according to their capacity and have it given or fed to the poor. Then on the fortieth day (similarly) they feed, and they again convey reward at six months and thereafter, the annual customary conveying of reward takes place. All these are branches of Esaal-e-Thawaab. All of them fall within the same category. However, it is necessary that all of this should be done with a pure intention. It should not be done for pomp and show, otherwise there will be no reward for it and it will not be regarded as Esaal-e-Thawaab. Some people give invitations to their elders and close relatives during such times. This is not a time to give invitations, but it is a time to feed the poor and the needy, which will benefit the deceased. Similarly,

Faateha[1] is read over Halwa[2]. To cook this Halwa is also permissible and to read the Faateha over it is included in the category of Esaal-e-Thawaab. In certain places, during the month of Rajab, Surah Mulk is recited forty times and then blessed over 'Rotis' or dry dates and these are then distributed, whilst the reward of it is conveyed to the deceased, this is also permissible. In the same month of Rajab, the Koonde[3] of Hazrat Jalaal Bukhari عليه الرحمه is done by some people. This is done by cooking rice or Kheer[4] which is filled into earthen troughs (i.e. clay bowls). Thereafter, Faateha is made (over it) and it is fed to the people, this too is permissible. However, there is one thing that is undesirable and that is the fact that they only feed it to people at the place where the bowls have been filled. They do not allow one to move away from there. This is an absurd practice (i.e. the practice of saying it can only be eaten there) and is the manner of ignorant people. This does not prevail amongst those who are educated. Similarly, during the month of Rajab, earthen troughs are filled with Purees[5] for the Esaal-e-Thawaab of Imam Ja'far Saadiq رضي الله عنه (i.e. famously known as Kheer Puri), this too is permissible. However, even in this some people have brought in the same restriction. This is an unfounded restriction. With regards to this 'Koonde' (i.e. Niyaz of Imam Ja'far), there is also a book which is known as 'Dastaan-e-Ajeeb[6]. Some people read this during this time. There is no source of that which has been written in this book. It is advisable to refrain from reading it. One should simply read the Faateha and perform the Esaal-e-Thawaab.

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1. Faateha is when verses of the Qur'an and Surahs etc. are prayed and the reward of it is conveyed for a virtuous reason.
2. Halwa refers to batter pudding.
3. Koonde refers to Faateha made on some sweet etc., which is usually kept in clay trough.
4. Kheer refers to rice pudding.
5. Puree refers to a thin savoury pancake.
6. Dastaan-e-Ajeeb means 'Amazing Story'.

In the month of Muharram, especially during the first ten days of Muharram, Esaal-e-Thawaab takes place for Sayyiduna Imam Hussain ﷺ and all the other Shuhada-e-Karbala[1].

Some (people) read Faateha over flavoured milk, over other sweet drinks, sweetmeats and over bread and meat (etc). It is permissible to make Faateha on whatever you wish. No matter which permissible manner is used to convey Thawaab to them, it is regarded as Mandub. Many people erect free wayside stalls for water and sweet drinks, and during winter, some people distribute tea whilst others prepare Kichra[2].

It is fine, no matter which virtuous deed one does and conveys the reward of it. None of these can be regarded as being impermissible. It is common amongst some ignorant, that with the exception of the Faateha of the Shuhada-e-Karbala, it is not allowed to have the Faateha of any other person in Muharram. This view of theirs is incorrect. Just as the Faateha for anyone can be done at any other time, it can also be done in this time. The Faateha of Huzoor Ghaus-e-Azam[3] ﷺ is offered on the 11th of Rabi-ul-Aakhir, and actually it is done on the 11th of every month[4] (i.e. according to the Islamic Calendar and lunar dates).

This too is a form of Esaal-e-Sawaab. Actually, no matter which date this Faateha of Huzoor Ghaus-e-Azam[5] ﷺ is offered on, the common general public refer to it as Gyarwee Shareef[6]. Even the Faateha of Huzoor Khaja Ghareeb Nawaaz Mu'eenud'deen Chishti Ajmeri[5] ﷺ is in the category of Esaal-e-Thawaab. It is also permissible to make the Tausha[7] of the Ashaab-e-Kahf[8], or the Tausha of Huzoor Ghaus-e-Azam ﷺ or that of Sheikh Abdul Haq Radaulvi [9] قدس سره العزيز and it is included in the category of Esaal-e-Thawaab.

LAW: The Urs of the Awliyah-e-Kiraam which is officiated annually is also permissible, because on this date, the Khatam of the Qur'an-e-Majeed takes place and the reward of this recitation is conveyed to the Pious Personalities. Together with this, the Meelad Shareef is also read and lectures are delivered. In brief, all those actions which are virtuous and a means of reward are permissible during this occasion, just as they are permissible at any other time.

Huzoor ﷺ visited the graves of the Martyrs of Uhud at the beginning or end of every year. However, it is necessary for the Urs to be free of all meaningless and obscene practices. The uneducated, should be forbidden from practices which are disallowed in the Shariah. If they still persist in doing wrong, even after they have been cautioned, then they are accountable for their sins and their actions.

Cont. from last pg....

1. Shuhada-e-Karbala refers to the Martyrs of Karbala.
2. Kichra refers to a thick broth made from grains.
3. This date and all other Islamic dates are based on the Islamic manner of starting the month and that is based on sighting of the moon. In other words, Islamic dates are based on the lunar calendar, but based on proper testimony of sighting.
4. Huzoor Ghaus-e-Azam رضي الله عنه is the title given to Sheikh Muhiyud'deen Abdul Qaadir Al Jilani Al Baghdadi, who is the King of the Awliyah Allah and the Imam of Mystics. His Mazaar-e-Paak is in Baghad-e-Muqaddas in Iraq.
5. Gyarwee Shareef is the name by which the Niyaz or Faateha of Huzoor Ghaus-e-Azam رضي الله عنه is well-known.
6. Hazrat Khaja Ghareeb Nawaaz; is the title given to Sultanul Hind Khaja Mu' eenud'deen Chishti رضي الله عنه. He is the Imam of the Silsila-e-Chisht and one of the greatest and most Blessed Personalities. His Mazaar Shareef is in Ajmer Shareef.
7. Tausha here is another name given to a meal prepared for the Faateha of the pious.
8. Ashaab-e-Kahf refers to the Men of the Cave. This is explained in detail in Surah Kahf.
9. Hazrat Sheikh Abdul Haq Radaulvi رضي الله عنه is a great Wali Allah. His Mazaar Shareef is in Radoli, India.

Chapter 48

Majaalis-e-Khair
'Virtuous Assemblies'

LAW: Commemorating the Meelad Shareef, in other words, presenting discourses and narrations (etc.) related to the Holy Birth of the Beloved Rasool ﷺ is permissible. Supplementary to this are incidents relating to his Excellence, Miracles, History, Blessed Life, Blessed Childhood and His Blessed Arrival, which are also discussed in this Sacred Assembly (gathering). These issues have been discussed in the Ahadith and in the Qur'an Shareef as well. If the Muslims discuss this in their assemblies (gatherings), and even if they arrange assemblies (Mehfils) specifically to do the above mentioned, there is no reason to deem it impermissible. To invite people towards such gatherings and to have them attend these gatherings is to invite people towards righteousness. Just as lecture programmes and Jalsas (Religious gatherings) are announced, posters are printed and distributed, articles are published in papers concerning them and due to this, and those Lecture Programmes and Jalsas are not regarded as being impermissible. Likewise, inviting people towards the Zikr-e-Paak (Meelad Shareef) cannot be regarded as being impermissible and bid'at (an innovation). Similarly, to distribute sweets during the Meelad Shareef is also permissible and to distribute sweetmeats is the same. When this gathering (assembly) is permissible, then to distribute sweets, which was a permissible action, will not cause this assembly to become impermissible. To label it as impermissible because people regard it as necessary is also incorrect. Nobody regards it as being Waajib or Fard. I have personally witnessed on numerous occasions, that a Meelad Shareef programme took place, and sweetmeats were not distributed, and let us assume that there is someone who does regard it as necessary, then it is something which he refers to as necessary in the sense of it being customary (i.e. expected and routine). He does not regard it as being necessary in the sense of it being an obligation in the Shariah.

In these gatherings, people stand whilst remembering the Blessed Birth (of Rasoolullah ﷺ). In other words, Durood and Salaam is conveyed upon the Prophet ﷺ whilst standing. The Ulama have mentioned this Qiyaam[1] to be Mustahsan[2]. It is (thus) permissible to stand whilst reading Salaat-o-Salaam. Some pious predecessors have even been blessed with the honour of seeing the Beloved Rasool ﷺ in these gatherings. Although it cannot be said that Huzoor ﷺ definitely visits that particular gathering, but if he ﷺ blesses one of his servants with his special affection and Honours the gathering with his Holy Presence, then this is also not something which is unlikely and far-fetched.

LAW: In the gatherings of Meelad Shareef, as well as in other such gatherings, only those narrations (and incidents) should be presented, which are proven and authentic. Unauthentic and fabricated accounts should never be discussed, because instead of attaining blessings, one accumulates sin for mentioning such accounts.

LAW: It is permissible to arrange gatherings to discuss the Me'raj Shareef, which is commonly known as 'Rajabi Shareef' and to present the incidents relating to it is also permissible.

LAW: It is commonly mentioned that Huzoor ﷺ journeyed for Me'raj whilst wearing his sacred Naalain[3], and the orators also present a particular incident in regards to this. There is no proof of this, and it is also not proven that he ﷺ went barefoot. It is thus best to remain silent with regards to this issue.

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1. Qiyaam means to stand. However standing, in this context, refers to standing in honour of Rasoolullah ﷺ whilst conveying Durood and Salaam.

2. Mustahsan in the terminology of Shariah is that which is virtuous and recommendable.

3. Naalain in this context refers to the Sacred Footwear of Rasoolullah ﷺ

LAW: It is also permissible to commemorate gatherings in honour of the Khulafa-e-Raashideen[1] on the dates of their Wisaal, to educate the Muslims in regards to their lives, excellence and splendours, for these blessed personalities are True Leaders of the Muslims. Their heroic deeds and memorable works serve as a torch of guidance for the Muslims, and to remember them is a means of attaining blessing and virtue. It is also a means of Mercy descending over us.

LAW: Fasts are kept on the 26th and 27th of Rajab. The people refer to the first as 'Hazaari' and the second as 'Lakhi'. In other words, they say that the first comprises the reward of one thousand fasts, whilst the second comprises the reward of one hundred thousand fasts. There is no objection or harm in keeping these fast, but as for the issue made common regarding the amount of reward one will attain, (then) in this regard, there is no evidence of it.

LAW: To commemorate gatherings during the ten days of Muharram and to discuss incidents related to Karbala is permissible, for as long as the narrations which are being discussed are authentic narrations. There is a perfect lesson of patience and tolerance, in these narrations, and it also displays a firm and powerful practical example of adherence to the Principles of Shariat and obedience to the Sunnat. Where Imam Hussain رضی اللہ عنہ gave the sacrifice of his elders, close family members, his companions and ultimately sacrificed his own life for the preservation of Deen-e-Haq, with complete tolerance and without allowing any show of mourning and wailing at all. Actually, the Sahaba-e-Kiraam are also discussed in

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1. Khulafa-e-Raashideen here refers to the Four Senior Companions of the Prophet ﷺ and the Righteous Khalifas, namely; Hazrat Abu Bakr Siddique, Hazrat Umar-e-Farooq, Hazrat Uthman-e-Ghani and Hazrat Ali-e-Murtuza رضی اللہ تعالی عنہم اجمعین

these gatherings, so that there may be a difference and distinction between the gatherings of the Ahle Sunnat Wa Jama'at and the shia.

LAW: 'Taazia Daari' whereby different types of drafts are made with regards to the incidents of Karbala, which are said to be the commemorative model of the tomb of Imam Hussain ﷺ. In some places, platforms are constructed, sepulchres are made, flags and banners are raised, drums and other musical instruments are played, and the taazias are paraded with great splendour and show. People argue and fight with each other to be in front or at the back, like in the days of ignorance. Sometimes the branches of trees are cut off, whilst in other places terraces are dug, vows are invoked from the taazias, banners and flags made from gold and silver are hoisted, garlands, flowers and coconuts are offered. To go there wearing shoes is regarded as a sin and they forbid this with such firmness, that such firmness is not even shown when having to really forbid a sinful act. They regard erecting an umbrella (canopy) as being very bad. Inside the taazias, they make two artificial graves. They place a green covering over one and a red covering over the other. They refer to the one with the green cloth as the grave or the model of the grave of Imam Hassan ﷺ and the one with the red cover, as that of Imam Hussain ﷺ. There, they offer Faateha over Maalida[1] and flavoured milk etc., having the notion that they are doing this in the Holy Presence of the Sacred Mazaar of Imam Aali Maqaam Imam Hussain ﷺ. These taazias are taken to an artificial Karbala on the 10th of Muharram and are then buried there, as if it were a Janaazah, which they have buried and then returned.

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1. Maalida is bread mashed in butter and sugar. However, it must be noted that there is no harm in making Maalida and offering Faateha in the name of the Shuhada or any other pious servant of Allah, over the Maalida, but to do this there and with the wrong intention, is incorrect.

Thereafter, the 3 days, 10 days and 40 days etc. is commemorated and this consists of all types of irrational practices. They carry out the Mehndi procession of Hazrat Qaasim ﷺ as if it was his wedding and the Mehndis is celebrated. In connection with the same 'Taazia Daari' are dressed to resemble a courier and tinkling bells are tied to his waist, as if he were the courier and envoy of Imam Aali Maqaam ﷺ who is carrying a letter from here to ibn ziyad and yazid, and this person runs around like a courier (on his mission). A child is dressed to resemble a Faqeer and a small bag is hanged around his neck. They send him to beg from house to house. Someone is dressed as a water-carrier and a water skin is hanged on his shoulder, as if he were Hazrat Ab'bas the flag bearer, attempting to fill water from the River Euphrates as the Yazidis pierced the water skin with arrows. Many other things like this take place. All these are irrational and absurd. Sayyiduna Imam Hussain ﷺ can never be pleased with all of this. You should ponder over this personally; that he gave such a great sacrifice for the sake of preserving and reviving Deen and Sunnat, and you have (Allah Forbid) turned it into a means of introducing innovations.

In some places, a (supposed) image of the Buraaq[1] is made in an astonishing form. Part of it is made to resemble a human and part to resemble an animal. Probably (they regard this) as a means of conveyance for Imam Hussain ﷺ. Others make replicas of Dul Dul[2] whilst some construct huge graves. In some places, people appear as bears, monkeys and long tailed black monkeys, running and jumping around. This is not only regarded as impermissible by Islam, but is also against the principles of human refinement.

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1. The Buraaq is the Jannati creature which was assigned for the conveyance of the Beloved Prophet ﷺ on the eve of Me'raj.

2. Dul Dul is was the name of Imam Hussain's ﷺ horse.

Islam does not regard such immorality as permissible under any circumstance. It is sad, that they claim to love the Ahl-e-Bait-e-Kiraam[1] yet their behaviour is so meaningless. This incident was a guiding lesson for you, and you have turned it into entertainment and a spectacle. Mourning and lamenting is another aspect connected to this, and those involved in it even beat their chests with such force that it causes the chest to swell and become red. Some even lament and mourn by beating themselves with chains and knives, causing blood to flow from their chests. Marsiyahs[2] are recited at the taazias and when the taazias is paraded, even then, these Marsiyahs are rendered in front of it. Incorrect accounts of Karbala are composed in many of these Marsiyahs. Things such as the impatience, mourning and weeping and how the Ahl-e-Bait were treated with disrepute are presented in them, and because most of (these) Marsiyahs are composed by those who are known as the raafdis[3] some of them comprise of 'Tabarra'[4]. However, in spite of this, Sunnis also end up reciting them unceremoniously, and they do not even seem to realise what they are reading. All these are impermissible and sinful actions.

LAW: They scatter their hair to display sadness, and also tear their clothing. They even throw dust on their heads and scatter chaff. To do this is also impermissible, and is the behaviour of the ignorant. It is very necessary to refrain from (all) of this. These actions have been strongly condemned in the Ahadith.

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1. Ahl-e-Bait-e-Kiraam refers to the Noble Family of the Holy Prophet ﷺ

2. A Marsiyah is an Elegy.

3. Raafdi refers to the shias, who are another corrupt and deviant sect, which hold corrupt beliefs. They slander the many of the companions including Hazrat Abu Bakr, Hazrat Umar and Uthman and they disregard and reject the Khilaafat of these three illustrious Khulafa. More detail can be found in books of the Ahl-e-Sunnah Scholars. For reference in this regard, peruse Raddur Rufada by Imam Ahmed Raza رضي الله عنه

4. Tabarra refers to expressions of disapproval.

It is necessary upon the Muslims to refrain from such things. They should do that which pleases Allah and His Rasool ﷺ, as it is this which is the path to salvation.

LAW: Some people distribute meals etc. whilst parading the Taazia and flags etc. In other words, they throw rotis or biscuits etc. from high places. This is impermissible as it is utter disregard for sustenance. These food items sometimes even fall into the gutters, and often end up under the feet of those who are trying to get a share of it, causing much of it to be trampled, and thus wasted. If these items were to be distributed in a humane manner to the poor (who are truly deserving of it), then it would have avoided any disrespect to it and it would have benefited those to whom it is being given. Such people regard disposing of it in this manner an illustration of their (supposed) virtue.

Chapter 49

The Etiquettes Of Travelling

HADITH 1: It is in Sahih Bukhari from Ka'ab bin Maalik ﷺ that Nabi-e-Kareem ﷺ departed for The Ghazwa-e-Tabuk[1] on a Thursday, and Huzoor ﷺ preferred departing (for journeys) on Thursdays.

HADITH 2: Tirmizi and Abu Dawud have reported from Sakhr bin Wada'a ﷺ that Rasoolullah ﷺ said, 'O Allah, Grant my Ummah Barkat (blessing and abundance) in the morning'. Whenever Huzoor ﷺ sent out any contingent or regiment, he would do so in the morning, and Sakhr ﷺ was a trader, who would dispatch his trade goods during the morning, so he became a very wealthy person and his goods (stock) became abundant.

HADITH 3: In Sahih Bukhari it is reported from Ibn Umar رضی اللہ تعالی عنہما that Rasoolullah ﷺ said, 'If others only knew the dangers of travelling alone, no rider (traveller) would travel alone at night'.

HADITH 4: Imam Maalik, Tirmizi and Abu Dawud report on the authority of Amr bin Shu'aib from his father, from his grandfather, that Rasoolullah ﷺ said, 'shaitaan concerns himself with one and two travellers. When there are three, it is a Jama'at (group) (i.e. so he does not concern himself with them)'.

HADITH 5: Abu Dawud reported from Abu Sa'eed Khudri ﷺ that Rasoolullah ﷺ said, 'When there are three people on a journey, then one (from amongst them) should be appointed as the Ameer (i.e. he should be made the group leader)'.

HADITH 6: Baihaqi reported from Sahl ibn Sa'ad ﷺ that Rasoolullah ﷺ said, 'A leader of a group of travellers is the one who serves them. With the exception of martyrdom, no other deed of others can surpass one who takes greater initiative in serving'.

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1. A Ghazwa refers to a battle or expedition.

HADITH 7: It is in Sahih Bukhari and Muslim from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Travelling is a portion of suffering. It prevents (one) from sleeping, eating and drinking, so return home in haste, after you have completed your undertaking'.

HADITH 8: It is in Sahih Muslim from Abu Hurairah ﷺ that Rasoolullah ﷺ said 'When you disembark at night, at any stage of your journey, then take respite away from the road, for it is the path of the animals and a place inhabited by poisonous creatures'.

HADITH 9: Abu Dawud reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Do not make the backs of animals your pulpits. In other words, do not sit on their backs, making conversation when you stop, for Allah has subdued the animals to (serve) you, so that you may reach such cities, which cannot be (ordinarily) reached without causing yourself distress'.

HADITH 10: Abu Dawud reported on the authority of Abu Tha'lba Khashni ﷺ that when people descended at their destinations, they would set up camp individually. Huzoor ﷺ said, 'Your setting-up camps individually is from shaitaan'. From then forth, whenever the Sahaba-e-Kiraam descended at any place, they camped together.

HADITH 11: Abu Dawud reported from Anas ﷺ that Rasoolullah ﷺ said, 'Deem it necessary to travel at night, because the earth is gathered at night[1]'.

HADITH 12: Abu Dawud reported from Anas ﷺ who says, 'When we would descend upon our destinations, we would not perform our Salaah until such time that we untied the saddles of our camels'.

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1. The meaning of this, is that one should not travel only in daylight, but one should also continue ones journey for a portion of the night because the distance of the journey is covered faster at night.

HADITH 13: Tirmizi and Abu Dawud reported on the authority of Buraidah ﷺ that Rasoolullah ﷺ was travelling on foot, when a person arrived on a donkey and said, 'Ya Rasool'Allah ﷺ! Please ascend (onto the donkey)' and he then stepped back. Rasoolullah ﷺ said, 'Not in this manner! To sit on the focal area of the animal is your right, except when you grant this right to me'. He said, 'I have given this right to Huzoor ﷺ. (Only then) did Huzoor ﷺ ascend'.

HADITH 14: Ibn Asaakir reported from Abu Dardah ﷺ that Rasoolullah ﷺ said, 'When a person returns from a journey, he should bring back a gift for his family (household), even if it may be stones that he put into a small bag'.

HADITH 15: It is in Sahih Bukhari and Muslim from Anas ﷺ that Huzoor ﷺ would not return to his family from a journey at night. He ﷺ would either go to them in the morning or in the afternoon.

HADITH 16: It is in Sahih Bukhari and Muslim from Jaabir ﷺ that Rasoolullah ﷺ said, 'If a person has been away (from home) for a lengthy period, he should not go to his wife at night'.

It has been mentioned in another narration that Huzoor ﷺ said to him, 'If you arrived in Madina at night, then you should not go to your wife until such time that she has properly adorned and beautified herself'.

HADITH 17: It is in Bukhari and Muslim on the authority of Ka'ab bin Maalik ﷺ that Rasoolullah ﷺ would return from a journey at the time of Chasht[1].

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1. Chasht refers to the Mid-morning, wherein the Chasht Namaaz is also prayed. This is an optional prayer and is full of blessings.

On returning, he would first go to the Musjid and offer two Raka'ats of Namaaz. Thereafter, he would be seated in the Musjid (i.e. to allow the people to meet with him).

Hadith 18: It is in Sahih Bukhari from Jaabir ﷺ, whereby he says that he went on a journey with Nabi Kareem ﷺ. When he entered Madina, Huzoor ﷺ said to me, 'Go to the Musjid and offer 2 Raka'ats of Namaaz'.

Laws of Jurisprudence

Law: It is impermissible for a female to travel on a journey of three days or more, without a Mahram[1], and if she undertakes a journey of less than three days with a pious male or with a child, then it is permissible, the ruling concerning a bondswoman is the same. *[Durr-e-Mukhtar, Raddul Muhtar]*

Law: With the exception of Jihad, if one intends to undertake any other journey, such as (if he wishes) to go on a business trip, or for Hajj or Umrah, he should seek the permission of his parents. If his parents do not permit him to undertake this journey, and he fears that if he goes, then there shall be none to watch over and take care of them, and if he also does not have sufficient funds, whereby after giving some to them, he will not have sufficient for the expenditure of his journey, then in such a circumstance, he should not undertake this journey without their permission. However, if his parents are not dependant and the children are not responsible for their maintenance and for providing their necessities, but the journey

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1. Mahram refers to her Proper Legal Guardian as stipulated in the Shariah, i.e. one whom she can never marry.

(that he wishes to undertake) is a dangerous one and there is also a fear of loss of life in undertaking such a journey. Then too he should not travel without the permission of his parents. If there is no threat of harm of loss of life, then he may travel without seeking their permission. *[Alamgiri]*

LAW: If a person undertook a journey to acquire knowledge of Deen, without seeking permission from his parents, there is no harm in this. It will not be regarded as disobedience to his parents. *[Alamgiri]*

Chapter 50

Miscellaneous Issues

Law: As a reminder for certain things, some people tie knots in their handkerchiefs or on their drawer strings, or they (sometimes) tie a piece of cotton on their finger etc. for the same purpose. This is permissible. However, to tie a string (cotton) without any reason is Makruh. *[Durr-e-Mukhtar]*

Law: To hang a Taweez on the neck is permissible, for as long as it is a permissible Taweez. In other words, it has been made from verses of the Qur'an, Names of Allah and Duas. Some Hadith have prohibited the use of Taweez. This prohibition is regarding such Taweez which are made up of impermissible words, such as those which were made in the 'Days of Ignorance' (Zamaana-e-Jaahiliyat). Similarly, to write Taweezaat (i.e. Plural of Taweez), Verses of the Holy Qur'an, Ahadith and other Duas (benedictions) on a plate (or small bowl) and to give this to a sick person with the intention of him attaining Shifa (cure), is also permissible. Men in state of impurity (Junub) and a female who is menstruating and one who is experiencing Lochia (i.e. post natal vaginal bleeding) can also wear a Taweez on the neck and tie it on the arm, for as long as it is covered (in a cloth etc.). *[Durr-e-Mukhtar, Raddul Muhtar]*

Law: If something is written on bedding or on a Musal'la (Prayer Mat), then to use it is impermissible, (even) if this text has been imprinted or embroidered on it, or if it has it has been written with ink. The same rule applies even if the alphabets are written individually, as individual alphabets (Huroof-e-Mufradah) need to be respected as well. *[Raddul Muhtar]*

Some eating cloths (table cloths) have inscriptions on them. Such eating cloths should be avoided, and we should not have our meals

on it. Some people have poetic stanzas written on their pillows. Even these should not be used.

LAW: A person made a promise, but there was a defect in it according to Shariah, due to which he did not fulfil the promise. (In this situation),it will not be regarded as going back on ones word, and he does not receive the punishment that one receives for going back on his word, even though he did not make any distinction at the time of making the promise; for in this situation, there is distinction from the side of the Shariah. There is no need to say it verbally. For example, he promised that he will go to a certain place and wait there for the said person, but when he reached the said place, he found that the people there were involved in dancing and consuming alcohol etc., so he left. This will not be regarded as going against ones word. (Another example) is that, he promised to wait for someone at a certain place and whilst waiting, the time of Salaah commenced, and he left (due to this), then too it is not going against ones word. *[Mushkilul Athaar, Imam Tahawi]*

LAW: Some farmers wrap fabric on poles and place them in their fields. Their aim is to protect the field from the evil eye (Nazr-e-Bud), because (by doing this) those passing by will first look at that cloth wrapped on the pole and only thereafter, will their eyes fall upon the crop and in this way, no Nazr will fall upon the crop. To do this is not impermissible as infliction by the evil eye is a fact. It has been verified from the Hadith and thus cannot be rejected. It is mentioned in the Hadith that when you look at something of your own or something belonging to your fellow Muslim brother and you fancy it, you should make Dua for Barkat by saying:

تَبَارَكَ اللهُ اَحسَنَ الْخَالِقِيْنَ اَللّٰهُمَ بَارِكْ فِيْهِ

or you could say this 'Allah grant you abundant blessings'. Saying this will not allow any Nazr to befall you. *[Raddul Muhtar]*

LAW: It is Makruh to eat and drink in crockery of the mushrikeen without thoroughly washing it. This is in the case where one does not know if the utensil is contaminated by any impurity, but if one knows this, then to eat and drink in it is Haraam. *[Alamgiri]*

LAW: To leisurely listen to strange and astonishing stories and tales is permissible, for as long as it is not definite that it is a lie (false story), and even those which are known to be untrue, can also be heard and are regarded as permissible. For as long as it is explained in a proverbial manner, or if the objective is to impart advice through it, just as there are numerous hypothetical stories that are reported in the 'Mathnawi' etc., to impart wisdom and counsel. Similarly, to explain and listen to hypothetical incidents about rocks and stones etc., are also permissible, like those which have been mentioned in the Gulistan of Hazrat Sheikh Sa'adi علیہ الرحمہ in which he says: گلے خوشبوے در حمام روزے الخ

LAW: The Arabic Language the most exalted of all languages. This is the language of our Master Hazrat Muhammad ﷺ, The Holy Qur'an was revealed in Arabic and the Dwellers of Jannat will converse in Arabic. One who learns it and one who teaches it to others will attain reward (for doing so). *[Durr-e-Mukhtar]*

That which has been mentioned above is only being mentioned in regards to the language. A Muslim should himself realise how important it is for him to learn this language. The Qur'an, Hadith and all the Principles and Branches (of Jurisprudence etc.) are in this language. Ignorance of this language is a serious weakness, and is the cause of being deprived of so much.

LAW: If a women was sent off as a bride and the ladies inform (the groom) that she is his wife, then for him to be intimate with her is permissible, even though he does not personally recognise (know) her. *[Durr-e-Mukhtar]*

The same applies to the woman that was adorned as the bride and sent into his room by the ladies on the night of his marriage. Even though he does not recognise her, but 'Watee' (sexual intimacy) with her is permissible. In this case, he recognises her by means of her special and particular appearance and adornment etc. This is evidence (that she is the bride), because another women will never be sent forth in this manner.

LAW: If a person owes you something and he is not paying it back, and you find something belonging to him, which is of the same type which he owes you, then you may take possession of it. In this matter, rupees and Ashrafis (i.e. currencies) are of the same type (i.e. both currencies are money), so if he owed you rupees and you attained possession of Ashrafis from him, then to take equivalent to that which is due to you is allowed. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: It is Mustahab to approach people with politeness, gentleness and cheerfulness when talking to them, but it is important that it should not bring out any hypocrisy. When speaking to a budmazhab (deviant), be sure not to speak to him in a manner whereby he supposes that you agree with his views and that you do not regard his views as corrupt, but you regard it as good[1]. *[Alamgiri]*

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1. The meaning of this, is that when conversing with a budmazhab (i.e. a non-Sunni), you should let him know that your views are contrary to what he believes and that neither do you agree, nor do you prescribe to his corrupt views and beliefs. In other words, you should make it very clear that you have no religious affiliation or connection to him due to his corrupt Aqida.

LAW: If one rented out a house and the tenant is residing in it, and the landlord wishes to visit the house to inspect the condition, so that he may ascertain whether it needs any attention. In such a case, he should take the permission of the tenant before entering. He should not feel that because it is his property, there is no need for him to seek permission (to enter). It must be noted that even though the house belongs to him, someone else is residing in it. The reason for seeking permission is on the basis of the tenant being a resident in it. *[Alamgiri]*

LAW: When visiting a public bath, wear a waistcloth when bathing. It is impermissible to be naked in the presence of others. One is permitted to bathe without any clothes in a place where there is no chance of being seen naked by anyone. Similarly, one may bathe in a (huge) pond or in the river without any clothes, on condition that the water is above waist height. *[Alamgiri]*

This is not permitted when the water is clear and there is some other person nearby, because then his sight will fall upon the part of the body which needs to be covered, so in such a case, it is also impermissible to be naked in the water.

LAW: It is permissible if the people of the locality collected some funds for the Imam of the Musjid and handed it to him, or if they used it to get some groceries (etc.) for his use. This is regarded as permissible even by those, who regard performing Imamat for a salary as being impermissible, because this is not a form of payment, but it is a generous gesture, which should be practiced with such persons. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: It is disallowed for a person who is a leader and Religious Head, to socialise with corrupt people and with the Ahl-e-Baatil, and if he

is polite to them, knowing that if he does not do this, then they will oppress him (i.e. harm him), then there is no objection to this, if he is not a well-known person. *[Alamgiri]*

LAW: If someone has a vicious pet dog that bites travellers (who pass by), then the people of the locality have the right to kill it (i.e. to put it to sleep). If a cat causes injury (i.e. harm), then it can be killed by slaughtering it swiftly with a sharp knife. It should not be tormented to death. *[Alamgiri]*

LAW: Locusts are halaal creatures but can be killed for the purpose of eating. They can also be killed to protect one from any loss or harm. If an ant caused some harm and one kills it, there is no harm in this; otherwise, it is Makruh (i.e. an ant should not be killed if it does not harm you). Lice can be killed even if it has not bitten you, and to throw it into a fire to burn is Makruh. To pick off lice from ones clothes or body and carelessly throw it somewhere is unethical behaviour. *[Alamgiri].* To kill a bedbug is permissible as it is a harmful creature.

LAW: It is better for a person who has shortage of wealth and many children not to write a bequest, and if the heirs are wealthy and even two thirds of the wealth (property) will be too much for them, then it is better to make Wasiyat of one third. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: It is Makruh for a male to partake in the leftover food or water of a strange female and for a female to partake in the leftover food or water of a strange male. There is no harm in eating the leftovers of the wife or any Mahram. *[Durr-e-Mukhtar, Raddul Muhtar]*

It is only regarded as objectionable when it is done to derive pleasure. If the objective is not to derive pleasure but to partake in it as Tabaruk (i.e. because of its sacredness), like in the case of the food left by an Aalim (i.e. a practicing steadfast Aalim) and a Peer who is firm in regards to the matters of the Shariah. People usually partake in the food leftover by them to attain blessings. There is no harm in this.

LAW: If the wife does not read her Namaaz, the husband is permitted to chastise her[1]. He is also allowed to do this if she does not adorn herself. He may also chastise her if she leaves the home. *[Durr-e-Mukhtar, Alamgiri]*

LAW: Even though the wife may be an obscene and sinful woman, it is not necessarily Waajib upon the man to give her Talaaq. The same applies if a man is obscene. It is also not necessarily waajib upon the wife to escape from him. However, if it is known that both of them will not be able to live within the Limits stipulated by Allah (i.e. there is fear of them transgressing the limitations), then in such a case there is no harm in separating. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: There is no objection in securing a loan at the time of need, for as long as one has the intention of repaying it. If one has the intention of not paying the loan back, then he is partaking in Haraam, and if a person dies without paying it off, but he fully intended to pay it, then there is hope that he will not be held accountable for this in the hereafter. *[Alamgiri]*

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1. The above mentioned law should not be misunderstood. This does not give a person permission to beat up or abuse his wife or any other female. Hitting or chastising here refers to cautioning by patting with the hand, without causing injury or severe pain. Beating in Islam is totally unacceptable and disallowed.

LAW: If one is liable for something he owed to someone and the said person has vanished and his whereabouts are not known, and one does not even know whether he is alive or dead, then it is not waajib upon him to go from city to city searching for him. *[Alamgiri]*

LAW: The one who was owed something has passed away and the debtor refuses to pay it, and even the heirs were not able to acquire it from him. Then the reward of this will go to the creditor, and not to his heirs, and if the debtor paid the debt to the heirs, then he is relieved. *[Alamgiri]*

LAW: If a person was liable for a debt and he passed away, and his heirs did not have any knowledge of this debt, so that they could fulfil it from his estate, and the heir (inheritor) spent all of it, then (in such a case), the heir will not be held accountable for the debt. However, if the heir knows that the deceased had a debt to pay, then it becomes waajib (compulsory) upon him to pay off this debt, and if the heir had knowledge of the debt, but forgot to pay it and thus did not clear the debt due to this, then too he is not accountable in the hereafter. The same ruling applies to that which is given as a deposit (trust). In other words, if he forgot about it and did not return it to the rightful owner, he will not be held accountable for this. *[Alamgiri]*

LAW: The debtor and the creditor were travelling together, when bandits accosted them. The debtor wants to pay off his debt to the creditor at this very moment, so that the bandits may snatch away the money (of the creditor), and he (the debtor) will be saved. The question that arises here is whether the creditor has the right of refusing to accept this money in the current circumstance, or is he under obligation to accept it (even in such a circumstance)? Faqih Abul Laith رحمة الله عليه says that the creditor may refuse to accept (the amount owed to him at this time). *[Alamgiri]*

LAW: If someone says, 'I have usurped a particular item belonging to a certain person'. You should give him five rupees (on my behalf). If he is not present, then it should be given to his heirs and if there are no heirs, it should be given as 'Khairaat' (i.e. Charity of Goodwill). If that person only has a wife and no other heir, and the wife says that he owed me my dowry, and then the money can be given to her, otherwise she should only be given one fourth. In other words, one rupee and twenty-five cents, and this is in the case where the women says that he did not have any children. *[Alamgiri]*

LAW: If one fears a threat to his life, wealth (property) and prestige (i.e. to his honour), and he (is forced) to give a bribe. Alternatively, if something is due to him from someone, which he will not be able to acquire without giving the bribe, and his reason for giving the bribe is so that he may acquire what is rightfully his, then to give this is permissible. In other words, the one who is giving it will not be sinful (i.e. he is not held accountable), but the one who is soliciting (i.e. taking) the bribe, will definitely be sinful. For him to accept (the bribe) is not permissible. The similar ruling applies to those, from whom there is a threat of abusive language being used; such as some hooligans and scoundrels who think nothing of being vulgar to someone or embarrassing him in public. To give something to such persons in order to protect your prestige and to silence them, so as to avoid them from behaving in this manner, or to give something to such poets, who if not given anything, tend to say strings of words consisting of derogatory remarks, is allowed. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: To give something to a shepherd so that he may keep goats and sheep in your pasture at night. Thus allowing the pastures to stay in order, is impermissible and a bribe, even though these animals may be belonging to the shepherd. Even if there is no

exchange of anything (i.e. money etc.) it is still regarded as impermissible, because in such instances, they are commonly given something. Thus, even though there is no condition made that he should be given something, but it still falls within the category of something that is conditional. One way of it becoming legal (permissible), is to borrow the animals from the owner, and the owner should say to the shepherd that he should let the animals graze in your pasture at night. Now, if you wish to give something to the shepherd (in this instance) as a gesture of generosity, then you may give something to him and this will not be regarded as being impermissible. However, if the shepherd still demands something, even after the owner tells him (what needs to be done), and he is not prepared to leave the animals there for the night unless he is not given something, then this is impermissible and a bribe. *[Alamgiri]*

LAW: It is Makruh to address the father by his name, as this is contrary to respectful etiquette. Similarly, it is Makruh for the wife to address her husband by his name. *[Durr-e-Mukhtar]*

Some ignorant people are of the view that if the wife addresses her husband by his name, it causes the Nikah to break this is incorrect. This has probably been invented to prevent her from addressing her husband by his name, in fear that it will lead to Talaaq.

LAW: It is Makruh to wish for death or to make dua for death, if it is being done due to some worldly hardship or calamity. For example, if a person's life is being spent in poverty, or if he fears his enemy, or if he fears losing his wealth. If it is not for the reasons mentioned, but he does this because the condition of the people has become pathetic, and they are immersed in wrongdoings and he fears that he too will become trapped in this sin, then to desire death (in such a circumstance) is not Makruh. *[Alamgiri]*

LAW: It is permissible to leave your home and come outside during an earthquake. Similarly, if a wall is unstable and it is about to fall over, then to run away from it is permissible. *[Alamgiri]*

LAW: It is not permissible to flee from a place where there is an outbreak of plague. One should also not go to such a place from some other place.

The meaning of this is that if those with weak Faith go to such a place and are afflicted by the plague, then they will feel that this happened to them because of coming here, and if they had not come, then why would they be afflicted by this calamity.

(And) If he survived because of fleeing (from such a place), then he will think that if he were there, then he would not have survived. He would think that he survived because of fleeing. In such a situation, it is disallowed to go to such a place and to flee from such a place as well. These are the kind of things that are commonly heard from the laymen during an outbreak of plague.

Now, if the persons Faith is strong and he knows well that only that can happen which is in his destiny and he believes that no harm can come to him by going to such a place and no benefit can come to him from merely fleeing such a place. Then for such a person to go to such a place is permissible and for him to leave such a place is also not objectionable, as this will not be regarded as fleeing, and to leave is not absolutely forbidden in the Hadith, but it has been mentioned that it is disallowed to flee.

LAW: Dua-e-Maghfirat[1] should not be made for an unbeliever under any circumstance. Dua for Hidaayat[2] should be made for him. *[Alamgiri]*

LAW: If a known unbeliever died, but a Muslim gives testimony saying that he was a Muslim, then the Janaazah Namaaz[3] of such a person will be performed. Now, if a Muslim passes away, and one person testifies that he was a murtad, he will not be classified as a murtad[4] merely based on the statement of just one person, and his Janaazah Namaaz will not be abandoned. *[Alamgiri]*

LAW: If a bird built a nest in a house and there are also hatchlings in it, and the bird droppings tend to fall on the bedding and on the clothing, (then) even in this case, the nest should not be destroyed and the bird should not be chased away. One should rather wait until such time that the hatchlings grow a bit more and fly off. *[Alamgiri]*

LAW: To talk during sexual intercourse is Makruh (undesirable). One should not have any discussions (or conversations) except when discussing those things which are virtuous, from the time Fajr commences until the time of Fajr Namaaz, or rather until such time that the sun does not rise. *[Alamgiri]*

LAW: People regard the month of Safar to be ill-fated (i.e. they regard this month unlucky). During this month, they do not marry or have wedding festivities. They do not send their daughters off to their husband's homes as brides, and they also refrain from doing other such things. They even avoid undertaking any journeys,

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1. Dua-e-Maghfirat means 'Benediction for salvation'.
2. Hidaayat refers to Guidance.
3. Janaazah Namaaz refers to the Funeral Prayer.
4. Murtad refers to an apostate.

especially during the first thirteen days of Safar, which they regard as being extremely ill-fated and these (days) are known as 'Tera Tezee'. All these are expressions of ignorance. It has been mentioned in the Hadith, that there is nothing about Safar. In other words, it is incorrect for people to regard it as ill fated. Similarly, many people even regard the month of Zil Qadah as being bad (ill-fated) and they refer to it as, 'Khaali ka Mahina'. This too is incorrect. They also regard the following dates as ill fated in every month: 3rd, 8th, 13th, 18th, 23rd and 28th. This too is merely absurd and superstitious.

LAW: The say that it is ill fated to travel during 'Qamr Dar Aqrab', in other words, when the moon is in the 'Burj Aqrab'. The astrologers also refer to it as ill fated days. They also say that it is not good to cut material and sew clothing when the moon is in Burj-e-Asad. Such views should never be accepted. These things are contrary to the Shariah and are merely babblings of the astrologers.

LAW: It is also against the Shariah to take heed to the words of astrology where the effects of the stars are mentioned, whereby it is said that if a certain star rises, then a certain thing will happen. The same applies to calculating the constellations in the path of the moon, by saying that a certain constellation will cause it to rain etc. This is also incorrect. This has been strongly condemned and refuted in the Hadith.

LAW: The last Wednesday of Safar is celebrated with much brilliance. People close their businesses (for this purpose). They go visiting, sightseeing and hunting.

They also cook puris and take fresh baths and say that Rasoolullah ﷺ performed Ghusl for recovery from his (worldly) illness on this day and journeyed to the outskirts of Madina on that day.

All such statements are not authentic and have no source. Actually, during the time which is being mentioned, Huzoor's ﷺ illness was very intense. Their words are contrary to the actual facts. Some people say that we are afflicted by calamities on this day. They mention many other (baseless) things. All of them are without any evidence. Actually, the words of the Hadith: *'There is nothing in Safar'* repels all these ridiculous notions.

LAW: If a person harmed another person and wishes to apologise to him and he knows that the other person is still very angry and he will not accept his apology (i.e. he will not forgive him), and on this basis, he delayed apologising. He is not regarded as being exempted in this delay. An oppressor conveyed Salaam to the one being oppressed continuously, and he also continued to reply to him, and he approached him with kindness, until such time that the oppressor realised that the said person is now pleased with him. This is not sufficient. He will still have to apologise (sincerely). *[Alamgiri]*

LAW: One should stand whilst tying the turban and sit whilst putting on ones trouser. The one who acts contrary to this, will be afflicted by an illness for which there is no medicine (i.e. cure).

LAW: When putting on clothes, commence from the right side. In other words, first put on the right sleeve or the right trouser leg and then the left.

LAW: Do not use your trouser as a pillow as this is contrary to proper etiquette. One should also not use the Amama (Turban) as a pillow. *[A'la Hazrat]*

LAW: To use an ox as a means of conveyance and to load goods on it, and to have a donkey pull a plough is permissible. In other words, it

is not necessary to only have an ox pull a plough, and not to have any load placed on it, or to only load goods on a donkey and not use it to pull the plough. *[Durr-e-Mukhtar]*

LAW: When working an animal, it is necessary to consider that you are not overworking it. It should not be worked so intensely that it ends up in a problem. It should only be loaded with the amount of goods it can manage to carry. It should only be allowed to go up to a distance that it can comfortably reach. It should also only be allowed to work for as long as it is capable to work. Some of those who have horse driven carts and carriages, allow too many passengers to sit (in the carriages), causing much discomfort to the horse, this is impermissible. It is also important to note that the animal should not be beaten unnecessarily, and the animal should never be hit on the head or the face under any circumstance, as this is unanimously agreed as being impermissible.

To treat an animal badly is worse than treating a 'Zimmi kaafir' badly, and to ill treat a Zimmi is worse than ill treating a Muslim (this is because they are the responsibility of the Muslim state), because the animal does not have any helper except for Allah. Who will save that poor creature from being ill treated? *[Durr-e-Mukhtar, Raddul Muhtar]*

وَصَلَّى اللهُ عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّ اٰلِهٖ وَ صَحْبِهٖ اَجْمَعِيْنَ

وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعَلَمِيْنَ

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